Srimad Bhagavata Purana

(ENGLISH)

SRIMAD BHAGAVATAM

TRANSLATED INTO

EASY ENGLISH PROSE,

embodying the interpretations of the Three leading Schools of Thought, (Advaita, Visistadvaita and Dvaita)

BY

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VOL. I

Skandhas 1 to 7

PUBLISHED BY

S. LAKSHMANA RAO.

PRINTED AT
SRI VYASA PRESS,
TIRUPATI.

1928.

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TO

HIS HIGHNESS

Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E.,

MAHARAJA OF MYSORE,

The most enlightened Royal Patron of Sanskrit Learning,
Whose noble example and impartial support illumine
The Three main Schools of Philosophy in
Southern India,
This humble work on Srimad Bhagavatam,
The well-known monument of Devotional Literature,
Describing the Intense Love of the Devoted Band of Bhaktas
To the Supreme Lord
SRI KRISHNA
Is
By Gracious Permission
Dedicated
As a humble and loyal tribute of high esteem and extreme thankfulness
By
S. SUBBA RAU, M. A.,
The Author.

AUTHOR'S NOTE.

AT the instance of M. R. Ry., Pandit T. R. KRISHNACHARYA of Kumbakonam, an intimate friend of the author, this translation of the great Bhagavata Purana was mainly written some twelve years ago. The task of presenting the interpretations of the other Schools and the means required for completely bringing it out in print and the natural obstructions to the great undertaking may be more easily imagined than described. Through the good wishes of many sincere devotees the earnest beginning has enabled the author to conclude it and now offer his labours to the generous public.

More than everything else, the difficulties he had to face in getting it printed, have been great and numerous. Some very few friends like M. R. Ry., Rao Bahadur R. V. Krishna Iyer, A. Subba Rau Avl, K. Balaji Rao, K. Seshagiri Rao, Mittadar and T. M. Gnanasabhapati Mudaliar were so kind as to make arrangements for pushing on the printing, while through the kindness of M. R. Ry., Sri Mahant Prayaga Dossji Varu, Vicharanakartha of T. T. etc., Devastanams, Tirupati, the author has lived on to see the completion of his work and his heartfelt thanksgiving is due to one and all and in the highest measure to the last whose help, though indirect, has been very essential for the success.

In the course of revising the work very considerable help was very kindly and willingly given to the translator by his friends Mr. M. R. Rajagopalaiyangar and Mr. T. A. Venkasami Rao, whom he cannot sufficiently thank and whose scholarly eye and suggestions have beeu useful in making it graceful in many respects.

PUBLISHER'S NOTE.

The publication was begun about twelve years ago and it was originally undertaken by M. R. Ry. Pandit T. R. Krishna Charya, Kumbakonam. Circumstances were not favourable for his completing the undertaking. After some considerable time, he kindly permitted the Translator's son to continue the publication, who has with his slender means and with the good wishes of many devotees of Sri Krishna been able to complete it in the last five years. Though this delay has been a matter of concern to the generous and earnest readers, he has at last the satisfaction of presenting them the whole book and prays that the public may nobly neglect the delay and now extend to him their patronising hand.

The readers will be glad to find at the end of the Second Volume

(1) AN INDEX OF NAMES,
(2) A SUBJECT-INDEX,
and (3) A GLOSSARY.

NOVEMBER 1928.

PREFATORY NOTE.

SRIMAD BHAGAVATA is a monumental book among the devotional works which are the pride and glory of the Sanskrit Literature. Some one or two English translations complete or partial, of this great work were published some considerable time ago and they have been long out of print. In addition to the change in the plan and scope endeavours have been made in this translation to give greater attention to the devotional aspect and tone of the original. It is true that a trannslation of a great poem into a foreign language can never bring out the charm of the original, however skilful the trnnstator might be; but no translation can be said to fulfil its purpose if it fails at least to shadow forth the original in its most prominent feature. This object has to be achieved by making the translation accurate and lucid and by adopting a style and diction which can at once appeal both to the reader's understanding and emotion. The present translation is an attempt to give a faithful rendering of the *Bhagavata* which will reflect, however faintly, its real tone and spirit.

The distinguishing feature of the present publication may be stated as follows:—The slokas are translated separately and printed as such. It is not *a* translation of the Bhagavata, but it is really *three translations* of the great work presented in the light of the Three Schools that have a historical relation to one another. Accordingly, it closely follows the famous commentary of Sridhara the Visishtadvaita commentary of Sri Veeraraghvacharya, and the Dvaita commentary of Sri Vijayadhvaja Thirtha (the latter two marked respectively V. & D). In order to economise space and facilitate understanding these two views are printed as footnotes. It may be noticed that in many places the words are not interpreted in the light of the help that may be derived from a dictionary; that cannot be the right course, especially in a work like *the Bhagavata*. A word often acquires a peculiar significance from the context in which it is placed and it presents many aspects according to the standpoint from which a thinker or commentator may consider it.

Consistently with the object of interpreting the text as it is uuderstood by the Three Schools of Thought, the meanings of the words have been taken to be what the several commentators have read into them. When this point is borne in mind, the reader who compares the original with the translation will find that the rendering is closely literal, following, as it does, the paraphrase of the great commentators. An earnest endeavour has been made to reproduce, as far as possible, the dignity of style and the tone of devotion so characteristic of this immortal work--with what success it is for the reader to judge.

It is well-known that for a proper appreciation of *the Bhagavata* some acquaintance with philosophical thoughts and language as also with religious sentiments and customs, is an essential requisite. In this translation care has been taken to see that the English version of stanzas dealing with such topics is as clear and easy as, under the circumstances, it is possible to make, so that even the general reader who cannot claim any familiarity with philosophical ideas and words can follow their meaning without much difficulty.

A word of explanation is perhaps needed in regard to one or two points of detail connected with the expressions used in the translation. (i) Many Sanskrit names and terms have been freely embodied into the English version; in all such cases, it will be found that they convey the thoughts more directly and are likely to be more intelligible on account of their common use in the country than their renderings in a foreign language and at the end is added a glossary of such words with their equivalents in English. (ii) In the body of the translation, some portions are often given in brackets which is with one or other of three objects — (*a*) to supply words and phrases which the grammar and idiom of the English language require, but for which there are no equivalents in the original — (*b*) to explain the words or phrases adopted as the direct translation of the original and (*c*) to show the alternative explanations given by the commentator or to show the connecting link in the chain of an argument. However, care has been taken in most of these passages to make the bracketed portions read continuously with the rest of the sentence.

The nature of the work and the poor capacity of the labourer and many other circumstances must have led to mistakes, which will, it is hoped, be generously overlooked by devout readers.

In conclusion, the translator wishes to express the hope that his work may be of use to those who, on account of their lack of familiarity with Sanskrit, find it difficult to read the original for themselves, and that even those who are acquainted with Sanskrit may now and then derive some help from this rendering. If this translation will serve to draw at least a few readers to the invaluable treasures of wisdom contained in this great work, he will feel satisfied that his humble labours have met with more than due reward.

TIRUPATI,
November 1928.

THE TRANSLATOR.

INTRODUCTORY.

Sri Krishna, as depicted in the Maha Bharata has become the most common object of worship to all the Vedic religionists of this land. That divine name has of late become very widely known through the Bhagavad-Gita which has won the admiration of mankind as a whole. A special work of admitted authority and sanctity in engendering devotion and love to this Avatara of the Almighty Lord was a desideratum, though His glories are told in the Maha Bharata, of which the bulk is unmanageable for ordinary individuals. As Sri Vyasa Himself tells us, the great Purana of Srimad Bhagavata is the quintessence of that gigantic work and it is the ripe fruit of the whole Vedic Literature, Bharata included (vide verse 3; Sk. I. ch. I.)

The one subject of the whole work is Sri Krishna, called Dharma, i. e., the absolute support of pure righteousness, not an abstract idea, but a concrete reality, whether presented in a definite and seemingly finite form to the limited vision of jivas or understood as the omnipotent, absolute, Supreme Being (vide verse 2. Sk. I. Ch. I.). It is here the note is loudly sounded, and once for all, that the doubts of righteous minds may be completely dispersed before the scenes of devotion depicted in the sequel are presented with profit.

Thus the main purpose of the work is unmistakably to furnish the devout mind not only with the object of contemplation, but also with all the mental and physical associations that naturally instil the spirit of devotion and enhance it where it already is. Added to the thoughts and pictures herein afforded towards that purpose, the language and expression are most appropriate and exquisite and as charming as are the Lord Sri Krishna's own; and the author of the Purana is then very properly admitted by many as another Avatara of the almighty Lord Himself. Therefore those who amongst us have been actuated with a spirit of devotion, love to sacred works, and a decent knowledge of the language, have this work next to their heart. To these who can drink of its nectarine thoughts from the very fountain, there is nothing which any mortal could do. This translation is therefore intended for those who have the spirit and intense desire to study it and yet do not command sufficient

knowledge of Sanskrit; and it is only a small help for the beginner. Endeavour has however been made to make the readers think through this translation that the original is not a work so hard to understand as it is generally said to be. No doubt there are passages and thoughts which may present some difficulty; but they are meant to make the reader pause and think that he may the better profit by a careful study instead of running away with a smooth and unimpressive narration.

Some considerable time ago i. e., some centuries ago, some scholars doubted the authorship of Vyasa in respect of this Purana. The question was however ably answered by scholars belonging to the Visishtadvaita system. Lately it was remarked that Sri Sankaracharya had not drawn anything from this Purana by way of quotations. All the same, eminent scholars placed in time very near the three great teachers have with intense faith and devotion commented on this Purana paying their tribute of praise to Vyasa. The very faith and devotion with which the Purana is studied by the orthodox all over India is not a point to be lightly set aside. In the Dwaita school the great teacher Sri Madhwacharya is said to have reproduced very many chapters by force of reminiscences when the nature of the text was s matter of dispute; and this he did as a pupil in the very beginning. In his later stage as a great teacher he wrote his own running commentary on it which contains an astonishing extent of quotations from ancient works which directly support the interpretation he advances. The merit of this commentary called The Bhagavata-Tatparya deserves a separate treatment as it throws abundant light on very many topics in the literature which cannot but have come from the hand of the divine sage Sri Vyasa.

N. B This translation follows the text as edited by Pandit T. R. Krishna Charya embodying the readings of the three schools.

A BRIEF REVIEW OF THE CONTENTS.

Every Itihasa and Purana is handed down to us in the form of discourses between different devout enquirers and the gods and sages who answer them at different stages — all presenting an artistic texture that implies a long course of tradition and a practical and exemplary view of ideas and truths embodied in the work. As a rule all the well-known Puranas as well as the Maha Bharata are first consecrated in the hallowed tract of Naimisharanya and in the presence of the sages who with Saunaka at their head were engaged in life-long sacrificial observances. Significantly indeed the exposition of Puranas and Ithihasas is made to occupy the time which the sages had at the intervals of their ritualistic activities. Accordingly the same sages in the same Naimisha imbued with divine presence found time and occasion to set the celebrated Suta aspeaking on the holiest of topics and put him questions about the highest and ultimate object worth seeking after. The chief topics proposed by them are six — (1) the unfailing means of attaining to final beatitude (verse 9); (2) the essence of all sastras by which the mind becomes clear and serene or the Jiva secures the grace of the Almighty Lord (verse 9); (3) An account of the Lord's Avatara as Sri Krishna (verse 12) (4) The virtue of the Lord's glories in washing off the stain of Kali (verse 16); (5) description of the other Avataras of the Lord; and (6) the main support of Dharma (pure righteousness) in the world below, after Sri Krishna withdrew himself from the range of mortal eyes.

In the form of these questions an epitome of the whole work is given at the very outset. Every Skandha and Adhyaya, every description and story, must therefore be explained and understood as setting forth the thoughts and ideas that form pertinent answers to the aforesaid questions. The effect of such an exposition is naturally intended to be the promotion of a clear grasp of God-head, implicit faith in contemplating the Supreme Being and in an active life of habits and practices that constitute the righteous course. And that effect is concisely presented as a proposition in the first two verses of this great Purana; and in the third verse it is intimated that the whole exposition is nothing but vedic unmixed with all other schools of thought.

In his turn Suta is glad to be asked about Sri Krishna and devotion to Him which is the highest form of righteousness. Thus Suta appears to have thoroughly grasped the mind of the enquirers and to be actuated with the same emotions as they cherished. He in his turn gives a summary of all that he would tell them. (chapter II).

Now the idea of a Supreme Being and the necessity of knowing and realising His relation to us being generally granted, all the theistic systems of philosophy and religion find it necessary to offer an explanation of the gross universe and of its relation to the spiritual being or beings. In this attempt the vedic followers have generally described the universe in terms of the principles which are commonly known as Sankhya principles. Through them the spiritual Being must be seen and must be realised outside them. The relation between the two is variously conceived or admitted. For instance, all the phenomenal universe is according to the Advaita school a matter of unaccountable misapprehension in the beginning, but capable of vanishing on the realisation of self. In the Visishtadvaita system the phenomenal universe is only a gross manifestation of a subtle real and eternal principle, though it may lead to many misapprehensions on the part of most of the limited, spiritual beings called jivas; and that universe is explained in terms of those Sankhya principles, though there may be some differences in the details. However the relation between the Supreme Being, the jivas and the principles that undergo modifications, is so admitted as to imply difference between them and also to agree with the Advaitic school in granting the unity of cause though it is of composite nature. Again in the third, i. e., the pure Dvaita school the same principles appear to have been adopted for the explanation of the universe; but it is contended that they originally belong to the vedic thinkers. The relation between the Supreme Being on the one hand and the limited spiritual beings called jivas and on the other the non-intelligent principle which embodies all the so-called Sankhya principles is rather pronounced and clearly defined as the creator and the created, and the universe is no matter of misapprehension, though the forms are phenomenal and may disappear into the subtle substance, Prakriti.

In spite of these differences in their explanations the one common feature stands out: that is, for all practical purposes this gross universe is somehow related to the Supreme Being and it is, directly or indirectly, the means of knowing and realising Him and that

realisation cannot be secured except by means of vedic duties and the devotion developed by them. Every commentator of this work distinctly recognises this tenor of the great Purana and, whatever be the occasional expositions according to his stand-point, has in the main to interpret every passage as furnishing materials for the development of that faith and devotion which alone, according to him, lead to the desired realisation.

(CH. III.) Suta then gives a brief account of Avataras — those Avataras which are necessary for his fuller explanation of creation. The Lord first assumes the form of a Purusha and employs Mahat and other principles as the first step in the creation of the gross universe. The Lord resting on the waters, Brahma is born of the lotus of His navel. The limbs of the Purusha-avatara form the basis for the grosser parts of the universe. This form is seen by yogins with numberless feet, thighs, etc., indicative of the Lord's infinite activities and infinite results thereof. From this form issue all creatures and to it they return. He became Kumara to exemplify Brahmacharya; the Lord of sacrifices in the form of a Boar lifted up the earth; next He appeared as a divine sage (Narada or Mahidasa) and taught how to worship and undo the bonds of Karma and also as Nara and Narayana to illustrate the force of Tapas, as Kapila, the teacher of fundamental principles and as Dattatreya to impart a correct knowledge of Paramatman and Jivatman. He appeared as Yagna and occupied the seat of Indra during the Manvantara of Swayambhuva. In the eighth Avatara He was called Rishabha and exemplified the Parama-Hamsa course. Next He became king Prithu to make the earth yield everything and the creatures happy. Tenth and Eleventh Avataras were in the form of Fish and Tortoise; then as Dhanvantari and Mohini. The fourteenth is Narasimha that tore up the powerful Asura Hiranyakasipu. He was Vamana, the Brahmacharin, to restore Swarga to Indra. As Parasurama He rid the earth of unrighteous Kshatriyas. Presenting Himself as Vyasa to Parasara and Satyavati He arranged and restored the Vedas to the world. The eighteenth is the famous Rama-avatara, followed by those of Balarama and Krishna who took off the burden of the earth. To Suta Buddhavatara was one of futurity, though it is a past to us. The Lord is yet to come as Kalki. Besides His direct Avataras known as such, Rishis, the gods and many others are said to be imbued with the presence of Hari, while Sri Krishna is directly the Supreme Being as many other Avataras mentioned above are.

This brief reference to Avataras is intended to give an idea of the physical and moral conditions with which the intelligent beings are provided for reading the hand of the Almighty Lord and working for His grace. Accordingly Suta says, 'only he truly knows etc.,' (verse 38), and in fact Suta has told in brief the whole story.

(CH. IV. to VI.) He tells us of the earlier works of Sri Krishna Dwaipayana, His division of the Vedas, the composition of Itihasas and Puranas, of Narada's visit to Him just when He was thinking of evolving another Purana in which only the glories of the Lord may be directly and effectively presented. This idea has been made to find utterance through the life of Narada who is well known as one that from the moment of birth was nothing but a devotee of Hari's.

In the person of Narada and the story of his previous life, is furnished the first example how association with the righteous permanently influences the mind and shapes it and guides it towards the realisation of Hari.

(CH. VII.) Vyasa wrote the work and taught it to his son Suka who full of renunciation and wisdom received more light through this work, fascinated by the exposition of the excellent attributes of Hari. Then Suta tells the story of Parikshit from his birth to the young sage's curse, thereby showing the occasion when Suka imparted the knowledge obtained from his divine father to the world through Parikshit. In this context his touching story how while yet in the womb, Aswathaman burnt him with his *astra* and how Sri Krishna was so gracious as to revive him, is told in a form which at once takes up the mind and fills it with devotion to Hari.

The devout Suta tells by the way how Sri Krishna helped the Pandavas and how they realised Him to be the Lord and were devoted to Him, how Yudhishtira was troubled at heart about the destruction of friends and how his doubts were made to be cleared by Bhishma in the presence of Krishna whom the venerable sage and warrior realised to be the Supreme Being and also made realise his audience, how by their sense of indebtedness and of His supreme nature they could not bear separation from Sri Krishna and how even women were impressed with the truth and deserved His grace. Now Suta takes us to Dwaraka along with Sri Krishna who exhibits an exemplary behaviour in the presence of his people, who, in their turn, men and women, young and old, are transported with joy on His return and give proofs of pure divine love to Him.

(CH. XII.) A more detailed account of Parikshit and his revival and of Yudhishtira's Aswamedha sacrifices.

Suta further continues to tell us of Yudhishtira who receives Vidura that returned from pilgrimages with enhanced light from the precepts of Maitreya and who remembers all through Sri Krishna. Vidura persuades Dhritarashtra to renounce the world and leave Yudhishtira without notice; whereupon the latter is very much concerned and finds relief in the precepts of Narada regarding the Lord's ways: thus occasion is found to strengthen the spirit of renunciation in him and centre his thoughts on the Lord.

(CH. XIV.) Arjuna returns with the news how the Yadava race was brought to a close and, in communicating it, pours out his feelings of devotion to Krishna, enumerating the Lord's glorious works and His grace enjoyed by himself and how the Lord retired from the world. Thereupon Yudhishtira renounces the throne and prepares in the sastraic way to cast off the mortal coil, and was followed by Vidura, Draupadi and others.

(CH. XVI.) Parikshit who succeeded on the throne defeats Kali and in the course of his victorious marches, he meets people who sing the glories of Krishna who revived him and who had been the friend of Pandu's sons: next he meets a bull lame of three feet and a cheerless cow that were talking together about the prosperity that attended the world while Krishna was visible and its decline on His withdrawing from the view of the worlds.

(CH. XVII.) Again he meets Kali on the Saraswati, kicking the cow and the bull and assigns to him some places on his promising submission.

The king thus recognises and protects Dharma on the one side and on the other the supremacy of Hari.

(CH. XVIII.) Though righteousness and devotion to Hari were his birthright, the grace of the Lord is to be further secured by Parikshit through the curse of sage Sameeka's son and the story how he incurred it and how the blessed king turned it to best account by listening to the votaries of the Lord, how Sri Suka appears unto him and undertakes to describe the glories of the Lord. The sage Sameeka forgives the sin and blesses him.

SKANDHA 2.

From the gross universe first presented to the mind of man he has to trace inwards and find out the subtle and eternal principles underlying it. With the glimpses of the almighty Hand at every step, he has to attain the fullest possible perception of the almighty Lord, subtle, omnipresent, omnipotent and omniscient, i. e., from the known world Paramatman has to be traced out and known; so Sri Suka, after a short preface to the Purana and the nature of life here, teaches how to contemplate the Lord in relation to the great universe of which the various parts are described as the various members of the almighty Lord's omnipresent Personality.

(CH. II.) Brahma born of Paramatman, is introduced as an example and described as having attained perfection through contemplation and devotion. The means of devotion is also next pointed out, viz., simple life, contentment; renunciation and self-denial, all contributing to intensify and strengthen the concentration and devotion to Sri Hari. Added to this, one should, like the great four-faced Brahma, not only thrice but many, many times, investigate into all the Vedas and conclusively understand how intense devotion to Hari, the almighty Paramatman, produces eternal bliss.

The contrast between the mundane life and the nature of the intelligent being is clearly brought out so that the glorious Hari may be perceived as the ruler and guide within.

(CH. III.) Devotion to Hari is next shown to be fit to be developed as the final step towards eternal happiness. The other gods are worshipped by the way for some definite and limited purposes, whereas it is Vishnu, the Supreme Being, that promotes the spirit of righteousness at every step and stands out as the ultimate goal also. Hari or the Supreme Being is succinctly and comprehensively described as Urugaya, the most praised in the unlimited Vedas. Therefore the only excellent trait in man is to possess a heart that melts with devotion to Hari the Bhagavan.

(CH. IV.) Parikshit listens to Suka, renounces attachments, rejoices at the stories of Hari, and desires Suka to tell him more extensively of the glorious Lord. Suka in his turn transported with the request to describe the glories of Hari, begins to utter such intense prayers as are in themselves powerful to strengthen the faith of the listening Parikshit.

(CH. V.) In answering Narada's query about creation Brahma says Narayana is the ultimate object of all yoga, of all tapas, austere practises, and of all true knowledge and the final goal; and on the strength of His grace he carried on the work of his creation.

(CH. VI.) Brahma again describes the creation following the Purusha Sukta and how all materials for yagna, (worship of the Lord) have their source in the Lord Himself.

(CH. VII) Next some important Avataras viz., Varaha, Suyagna Nara Narayana, etc, are described.

(CH. VIII.) Parikshit requests Sri Suka to explain the relations between the Jiva and the Supreme Being, God and the body, and the Jiva and the body and many other philosophical points.

(CH. IX) Suka briefly sketches the Bhagavata as originally taught to Brahma who was finally told by the Lord, "That Atman is that which exists in all places, in all times, and is the great first cause (vide verse 35).

(CH. X.) Suka enumerates the ten topics which form the subject matter of the Bhagavata and gives a subtle explanation of the body with which Jivas are provided and states all that explanation is only an indication of the boundless powers of the glorious Lord.

Thus the second Skandha is a further step in furnishing some ideas for developing devotion to the Supreme Being and how He should be contemplated in relation to the gross world.

SKANDHA 3.

(CH. I.) Sri Krishna's advice, like Vidura's, was neglected by Duryodhana who, determined to do the contrary, derided Vidura and proceeded to drive him out of the city. Vidura left it, visited many holy places and bathed in holy waters sacred to Vishnu. On the bank of the Yamuna he met Uddhava and made enquiries about Krishna and Pandu's sons.

(CH. II.) Uddhava overcome with feelings of devotion to Sri

Krishna, could not speak for an hour and then told him how Sri Krishna of glorious nature behaved Himself among men;

(CH. III.) How He put down Kamsa and why He brought down Parijata and how He withdrew Himself from human view, having completely rid the earth of its burden.

(CH. IV.) Uddhava further states that Maitreya received precepts from Sri Krishna and Vidura would receive precepts from him and that he himself was left behind to teach the world.

(CH. V) Vidura meets Maitreya at Gangadwar who expounds the glories of the Lord in giving his own description of creation and concludes with a hymn sung by the gods to the Supreme Ruler.

(CH. VI.) Maitreya continues the same topic telling how the senses, organs, their deities and their objects were created.

(CH. VII. & VIII.) Vidura's further queries and Maitreya's more detailed account of creation.

(CH. IX.) Brahma offers his praises to Sri Narayana who commands him to perform Tapas and gain insight into things for the purpose of his creation.

(CH. X. & XI) Inspired by the Almighty Lord the Four-faced one creates the regions and the beings of the Universe which are all in their turn pervaded by the Lord. Then follows a detailed account of Time and its divisions and of its nature, how the Lord manifests Himself at different stages for the benefit of the beings — all constituting His glory under the name of Time.

(CH. XII.) Next Brahma creates Avidya or Nescience, the sages known as Sanaka, Sanandana, etc., who by birth gave themselves up to the contemplation of the Lord, and then Rudra with his wives, directed to perform Tapas for the happiness of beings; in the fourth stage ten sons were born out of Brahma's mind and Marichi is the first and Narada the last of them. So also Dharma, Kama and others were born; the Vedas and Upavedas with other details were next evolved; and lastly were born of Him Swayambhuva Manu and his wife Satarupa.

(CH. XIII.) This Manu was directed to propagate the human race, to worship the Lord Hari by means of sacrifices and by protecting his subjects. Hari appears as Varaha, recovers the earth from Hiranyaksha and reveals Himself as the embodiment or source of Yagnas or sacrifices.

(CH. XIV. to XIX.) Birth and other antecedents of Hiranyaksha and his brother. Finally Hiranyaksha is vanquished by Sri Narayana as Varaha. Brahma then creates Yakshas, Rakshasas and others; but driven by Asuras he resorts to Hari for protection exemplifying thereby how Hari's Bhaktas are subjected to trials and yet not forsaken. The Asuras that pursued are deluded by a vision in which they took the evening for a damsel. The great yogin Kardama was commanded by Brahma to add to the population. The sage performed Tapas for a worthy consort, married the daughter of Manu as ordained by the Lord Vishnu, and for her satisfaction he caused a palace to rise by virtue of his yogic powers and led a house-holder's life for a century; she bore him nine daughters and one son. The son is an Avatar of Vishnu known as Kapila. In order to bestow His grace on His mother Devahuti, the Lord Kapila expounded to her the nature of the first principles (metaphysical principles), the difference between Jivas and the Supreme Lord and the mundane bondage of the Jiva, and the method of contemplating the Supreme Deity commencing with His feet till His smiles are realised — the method most useful in controlling the mind; how the Jiva is subject to miseries of birth, death and other conditions; that Vayu, the Mukhyaprana of the Upanishads, occupies the highest ruling position among the Jivas, while He is Himself the omnipotent Lord of all. Having thus taught her Kapila vanished in the northeastern direction; and Devahuti performed Tapas and attained to the feet of the Lord, and she became also a river in another form (the river Siddhida).

Thus the Skandha is devoted at every step to show the relation between the Supreme Lord and the various agents actively employed by Him, the gross details of creation and how the Lord's glorious hand was constantly perceived by the great and how the Lord appeared in the world to put down evil and to teach Truth to the worthy — a circumstance which is most essential in persuading the Jivas to seek after Truth and develop devotion.

SKANDHA 4.

Hari manifested himself as Yagna becoming the son of progenitor Ruchi and Akuti the daughter of Manu. By Lakshmi known as Dakshina Hari caused twelve gods to be his sons. Again the Lord Vishnu appeared as the son of Atri and Anasuya and the grand son of Kardama. To Datta, Durvasas and Soma were born as brothers. The goddess Lakshmi, the consort of Sri Narayana made an avatar through Khyati wife of Bhrigu. Prasuti, the daughter of Manu, bore sixteen daughters to Daksha. The first thirteen of these were married to the great yogin Dharma. The Lord made an avatar as Nara-Narayana, the ruler of sages, through Murti, one of the thirteen. Murti also bore three daughters who respectively became the consorts of Agni, Pitris and Siva.

Sati the daughter of Daksha, wished to go to the great sacrifice begun by her father; but as some hatred had grown between him and her own Lord (Siva), she did not obtain her Lord's permission. However, through womanly nature she went thither. When she saw the sacrifice being performed without any share of offerings to her Lord, Sati threw herself into the sacrificial fire and gave up her body. Then she was born as the daughter of the kingly mountain Himalaya and again became the consort of Siva. Enraged at the loss of her consort Rudra put an end to Daksha and his sacrifice; but on the recommendation of his own father, Brahma, he revived his father-in-law and allowed the proper conclusion of the sacrifice. Sri Narayana who revealed himself to their view on the sacrificial ground in the midst of praises of the gods told them that Daksha whose head had been cut off should be provided with the head of a goat and then the Lord Hari vanished like a dream.

King Uttanapada, the second son of the Emperor Swayambhuva did not through the fear of his younger wife welcome his eldest son eager to sit on his lap. A child as he was, the royal Dhruva went out on the word of his mother to propitiate Vishnu and on the way he met by chance the celestial sage Narada who initiated him into the sacred Mantra of the Supreme Vasudeva. The child of five years betook himself to Madhuvana and performed austere tapas for six months and there the Lord Hari revealed Himself unto him and was

pleased to bestow boons on him.

The child now saw before him the feet of the Supreme Hari adorning the shoulders of Garuda, worshipped by the lotus-like hands of Lakshmi and winning like the rosy lotus of autumn (Sarad), the Lord who, clad in Pitambara, looked like the brilliant cloud of the rainy season, and with His lotus-like hand promised protection and every blessing. The royal child Dhruva yet lisping could not give expression to any words of praise. Thereupon the Lord touched his cheeks with His conch (Sankha). By the virtue of that touch the most blessed child sang hymns of praise that flowed from his tongue.

Having obtained the boons and blessings of the Lord he also got the kingdom transferred to him by his father. He destroyed the Yakshas who helped the Gandharva that killed his brother. Then advised by his grandfather Swayambuva Manu, Dhruva purged himself of the revengeful spirit and he was praised by Kubera for the admirable change. He ruled the country and finally full of renunciation retired into the forest. There he performed tapas and rose to the permanent place in the heavens with a golden body.

From king Vatsara the son of Dhruva Angaraja was born of Suneetha. By the daughter of Mrityu Angaraja had a son, called Vena on account of his sin, and unable to put up with the son's sinful ways Angaraja abandoned the kingdom. When afflicted by robbers during the anarchy the citizens crowned Vena as their king. Though conciliated and given good advice by the sages, the foolish Vena proved an enemy to righteous practices. Thereupon the sages put an end to his life and carefully churned his arms from which issued for the male and female child imbued with the presence of Sri Narayana and Lakshmi. The male child is known as Prithu and the female by name Archis was his wife.

Having received charge of the Kingdom and eager to protect his hungry subjects he made the earth which assumed the form of a cow yield abundantly all sorts of food grains and herbs. From that time the earth came to be called Prithivi. Endeavour-

ing to perform a century of sacrifices he met obstruction from Indra. However on listening to the words of Brahma and Vishnu the wise Prithu made no reckoning of Indra's offence. Once he came to the confluence of Ganga and Yamuna and there he was highly appreciated and praised by wise men who had consecrated themselves for a big sacrifice. At that moment Sanatkumara son of Brahma came thither and from him he got some knowledge of the Supreme Lord. In the end with his wife he performed tapas and attained to the feet of Hari.

His son was Vijitasva who became a friend of Indra and was endowed with the supernatural power of becoming invisible. (Ch. 24.) Of the descendants of Prithu Barhishad or Prachinabarhis had ten sons by Satadruti. They were thoroughly righteous and known as Prachetasas and devoted themselves only to tapas repeating the sacred mantras taught by god Siva who pleased with their tapas says, "Beloved of me indeed is he that has sought the glorious Lord Vasudeva". God Siva sings the hymns in praise of Hari in order to confirm the Prachetasas in their devotion to the Supreme Lord and concludes with, "O princes, sing this hymn of the Supreme Person, perform tapas and attain the desired goal." And they did accordingly.

From the 25th Adhyaya to the end of the Skandha Narada expounds the path of wisdom and shows the miserable state of the world by an allegorical story where Puranjana represents the Jiva subject to mundane bondage and its consequences. The Skandha concludes with "He who would listen to this account of Kings that had given their mind to Hari would obtain long life, happiness, etc."

SKANDHA 5.

(Ch. 1 to 3.) The main purport of this Skandha may be thus stated. A man may be born with a thoroughly devout mind and nature and may be averse to find interest in the world. So was Priyavrata, the son of Swayambhuva Manu. He would renounce the world and live out his life in contemplation of the glorious Lord's feet. But even such a man has a duty, according to the

will of the Lord, towards the world. Knowing Sri Hari's will, Brahma impresses on Priyavrata that he would be doing the most pleasing duty to the Lord in protecting and ruling the Lord's creatures. Thus advised he became the emperor. He had ten sons, Agnidhra being the eldest. Priyavrata entrusted the government of the world to his eldest son and devoted himself to the contemplation of Sri Hari. Agnidhra was blessed with nine sons viz., Nabhi Kimpurusha and others. Nabhi worshipped the Lord for the sake of an excellent son and the Lord himself was born of him under the name of Rishabha. The Supreme Lord appeared unto him with four arms in His glorious personality and with other characteristics of His Supreme nature. Now it should be noted that the Supreme Being is said to be born of any one to whose view He is pleased to reveal Himself. Therefore the priests of Nabhi do in their prayer clearly recognise the Lord though He may afterwards seem and act like a mortal.

(Ch. 4.) The Lord as Rishabha, foremost in every respect, stature, reputation, force, strength etc., was envied by Indra through mistake, but He only smiled at it. The glorious Rishabha sets an example by studying under a preceptor and by entering life with his permission, observing Karma of both descriptions laid down by Vedas and Smritis. He married Jayanti, had by her one hundred sons of whom Bharata was the eldest and a great yogin. Nine of them showed to the world how the great devotees of the Lord should live, act and think. The younger 81 sons of Jayanti firm in the vedic duties and contemplation carried out the commands of the father.

(Ch. 5.) Rishabha gives precepts to his sons. Finally Rishabha gave up the throne and led an ascetic life for the purpose of setting an example to the world.

(Ch. 6.) Sri Suka concludes Rishabha's account with, "whoever with attention and growing faith listens to it and reads it to others will develop in himself unswerving devotion to the glorious Lord Vasudeva."

(Ch. 7. to 14.) Bharata governs the kingdom for sometime, delivers it into the hands of his sons and performs tapas in the hermitage of Pulaha, contemplating the Lord as an embodiment of

sacrifices and their source. By God's will he forms an attachment to a young deer and in the next life he is born a deer. However he was conscious of his previous life and the cause of his birth as a deer; he betook himself to the hermitage of Pulaha and lived in seclusion keeping off all atachment and looking forward to the time when he could cast off that bestial vesture. Next he was born of a Brahmin. Endowed with reminiscences of previous lives he determined to practise silent devotion and to be rid of all attachments and behaved himself like an idiot so that he might not be affected by the world. Once he was carried by a Sudra chief to be sacrificed to Bhadrakali, who however perceived the glorious nature of the Lord's devotee and put an end to the wicked chief and his ruffians. Thus the goddess showed to the world that he who does wrong to the great is bound to suffer himself. Next Bharata was compelled to bear the palanquin of king Rahugana (Rahnugana). The contemplative Brahmin could not properly bear it. The ignorant king reproached him and threatened him with severe punishment. Now the Brahmin was pleased to save the king from fall and gently explained how the king's behaviour was due to perfect ignorance of truth. Fortunately the king perceived that a great sage like unto Marichi and Kapila was addressing him, and rendered his submission. He further requested and received initiation and a clear knowledge of the very philosophy which he was going out to learn. Bharata concludes his precepts by telling him that by recounting, and listening to, the glorious works of Hari a man obtains proper insight into the truth, rises from Samsara and attains to the Supreme Lord. The Brahmin also describes the mundane life as a forest and asks the king to place himself under strict discipline, to love all beings and yet extricate his mind and self from attachment and to arm himself by worshipping Hari, which would give him the keen-edged sword of wisdom.

(Ch. 15.) Here is a brief description of Bharata's descendants

(Ch. 16. to 20.) Here a geography is given of the world as recognised in the Puranas.

(Ch. 21. to 24.) Next the starry regions and the various planets recognised in the solar system are described as known to the Vedic followers.

(Ch. 25.) Adisesha with his thousand heads is said to be at the bottom of this globe, supporting it from below.

(Ch. 26.) Regions of hell i. e., the places where the sinful undergo punishment are described.

The description of the gross world illustrates on the one hand the glorious powers of the Lord and how purposeful the creation is and on the other how it is necessary to be thoroughly righteous and devoted to Him. So the contemplatist is told, "It is the gross form of the Supreme Being Narayana. He who full of faith and devotion and possessed of pure understanding earnestly reads, listens to this description attains the power of knowing the praiseworthy attributes of the Supreme Lord who is one abode and support of all classes of Jivas."

SKANDHA 6.

Parikshit requests Suka to tell him of that course in detail by which man may not fall into hell described in the previous Skandha. Sri Suka tells the king that righteous duties like yoga and virtuous qualities like self- denial, celibacy etc., may purify a man from some sin, but a man of wisdom and faith gets rid of sin once for all. Sri Suka says that some absolutely devoted to Vasudeva so completely shake off their sin by virtue of unmixed devotion even as the sun disperses mist. To illustrate the force of devotion is told the story of Ajamila who was saved from fall on account of his devoutly remembering Narayana at the time of his death.

(Ch. 2. & 3.) The importance of devotion to Narayana is brought out in a conversation between the messengers of Yama and those of Vishnu, as the former came thither to carry Ajamila to Yama and the latter came to rescue him from the hands of the former.

(Ch. 4.) The ten Prachetasas mentioned in the 4th Skandha beget a son called Daksha who prays to Hari repeating the secret hymn called Hamsaguhya. Pleased with his tapas Hari directs him to marry Asikni, the daughter of Panchajana, and to add to the population of the world.

(Ch. 5.) Daksha's ten thousand sons called Haryasvas and intended by their father for increasing the population, turn to the

path of Moksha through Narada's precepts; so also the next set of his sons was also converted by the divine sage. Thereupon Daksha cursed Narada. Narada most esteemed of the righteous welcomed the curse and exemplified to the world how a sadhu should patiently submit to such conditions and be rid of the spirit of retaliation.

(Ch. 6 to 8.) Daksha's daughters and their races are described. Visvarupa teaches Narayanavarma to Indra for his protection. The struggle between the gods and Asuras is described so as to bring out how devotion to Narayana enabled the gods to come off successful.

(Ch. 9. & 10.) Indra obtains the famous Vajra, his weapon, made of the backbones of Dadheechi who was so liberal as to spare them by casting off his body. In the struggle Vritra is slain by Indra who in expiation of the sin performs Aswamedha. Thus at every step necessity arises for mortals or the gods to resort to the Lord for protection and redemption.

(Ch. 14. to 15.) The antecedents of Vritra are told by Narada so that Vritra's devotion to the Lord is due to his devout nature in his previous life as king Chitraketu to whom Narada and Angiras had brought back his dead son through whose mouth precepts were imparted to the king.

(Ch. 17.) Chitraketu incurred the displeasure of Uma and under her curse he became Vritrasura. But his knowledge of and devotion to Hari were not lost even in his Asura life. Thus the virtue of devotion to Hari is shown to be the Supreme power which one ought to develop.

(Ch. 18. to 19.) The lines of the other sons of Diti and the origin of fortynine Maruts are here described to show how the Asuras were with all their strength not successful against the gods. The Skandha is concluded with a description of the Vrata called "Pumsavana" by which Vishnu is propitiated.

SKANDHA 7.

This Skandha is comprised of fifteen chapters. (Ch. 1 to 10) The well known story of Prahlada and Hiranyakasipu is told here. The Supreme Lord appears as Narasimha out of a post in order to save his devotee Prahlada and to do away with Hiranyakasipu that

persecuted his devotee. When the Lord was pleased to confer many boons on him, Prahlada entreated the Lord first for the boon that his father might be purified and pardoned. Then Prahlada was installed on the throne.

Chapters 11 to 15 are devoted to a detail description of the duties of the different Varnas and Asramas including those of women. All these details are meant for the training of jivas who should finally realise the work of the Supreme Lord in everything, substance, action and the object to be attained.

SKANDHA 8.

(Ch. 1 to 4.) In giving a brief account of some Manus one Manu is typically shown as devoutly praying to the Lord with the full sense of his entire dependuce on him in every respect. During the period of every Manu's rule an account is given of the gods, of Indra and of the particular Avatar of Hari, thereby showing how the divine work is being carried on by Agents who are far superior to mortals. During the time of the fourth Manu the Lord became the son of Harini and Harimedhas under the name of Hari and rescued the great elephant from the Alligator.

In chapters 2 to 4 the devout nature of the elephant, the antecedents of the Elephant and the Alligator are so described that every thinking man is impressed with the virtue of the real and intense devotion to the Lord.

(Ch. 5. to 12.) After describing the fifth and sixth Manvantaras an account is given how the gods and Brahma prayed for Hari's grace, how Hari was pleased to churn the sea of milk for the purpose of extracting Amrita (the immortalising food) and how the Lord finally distributed it among the gods and withheld it from the Asuras who were not by uature fit for that food. Sri Suka concludes the account with "I make my obeisance to the feet of that Lord who is inaccessible to the sinful, accessible by means of devotion and gave Amrita to the great gods, who assumed a female form to confound the enemies of the gods and who grants the prayers of those that resort to him.

(Ch. 13.) Manvantras seven to fourteen described.

(Ch. 14.) The common duties of Manus enumerated. The one important thing is that in every Yuga Hari appears as the Siddha to impart wisdom, as a Rishi to teach Karma and as a master of Yoga to exemplify the method of Yoga.

(Ch. 15. to 23.) Bali performs Viswajit yaga overthrows Indra who thereupon abandons his celestial region. Aditi, mother of Indra observes a vow for the restoration of her sons to power. Sri Narayana appears as her son known as Vamana; and as a Brahmacharin He goes to the scene of Bali's sacrifices and asks for the gift of three feet of space. The short Vamana is worshipped by Bali and given the desired three feet of space inspite of Sukracharya's words. Vamana then manifests His all-pervading form as Trivikrama and covers the whole globe with one step and the heavens with the second step and the third foot of space was not to be found. Then Bali allows the third step to be set on his head, thus making room for Indra. Prahlada from whom Bali was descended comes in and commends Bali to the care of the Supreme Lord. Bali is then made a ruler in the region of Sutala under the special protection of Hari.

(Ch. 24.) Hari appears as Matsya and protects Satyavrata.

"I bow to the Lord who, on the waters of Pralaya, put on the appearance of a fish, who is the cause of all, who imparted true knowledge of Brahman to Satyavrata and the sages, and who, having killed the Diti's son, restored the Vedas stolen by him from the lips of Brahma when his faculties lay dormant in sleep.

SKANDHA 9.

This Skandha is mainly devoted to enumerating the righteous kings of the Solar and Lunar races with very brief accounts of a few distinguished emperors of each line. Each line is finally traced to Sri Narayana, the perfect person, the one absolute cause and ruler of the universe, who now and then appears in various forms to exalt the race of kings and to regulate the thoughts and deeds of humanity.

Sraddhadeva the Manu performed a sacrifice for the sake of a male heir, but a daughter was born. Vasishta the great priest found it was due to the mistake of Hotri and prayed to the Supreme

Hari for changing the daughter Ila into a son. Sri Hari granted the prayer and the son was called Sudyumna. This prince and his attendants became females on entering a forest at the foot of the Meru. Again Vasishta prayed to the glorious Siva by whose grace Sudyumna was a male for six months and a female for the other six months of the year.

(Ch. 2 to 5.) Ikshavaku's line is described in detail. Saryati a king of the line had a beautiful daughter and with her he went to the hermitage of Chyavana, whom she married and stood his severe test of chastity. Revata, a descendant of Saryati had a daughter (Revati) whom he in after ages conferred on Balarama. From Nabhaga a younger brother of Ikshuvaku was descended. Ambarisha a great votary of Vishnu who is famous for his observance of Dvadasi day and was put to test by sage Durvasas.

(Ch. 6.) Ambarisha's descendants are enumerated. Puranjaya one of the line became an ally of Indra as directed by the Supreme Vishnu. Many others of this line were celebrated emperors and devotees of the Lord, like Mandhata, Vikukshi, etc.,

Sowbhari a great yogin once desired to lead a married life and requested Mandhatri to bestow a daughter on him. The king asked the withering sage to go into the harem and choose any one of them. But the sage was attractive to one and all of the fifty and they all married him. Finally the sage renounced the life and attained to the feet of the Supreme Lord.

(Ch. 7.) Here the story of Harischandra, the son of Trisanku is briefly told. The story told here clearly points to the Vedic texts.

(Ch. 8. & 9.) Sagara descended from Harischandra worshipped the Supreme Hari as the embodiment of Vedas and the Gods, performed many Aswamedha sacrifices. His sons by Sumati going in search of a sacrificial horse extended the sea and were burnt to ashes when they disturbed the sage Kapila. Sagara's son Asamanjasa a born yogin behaved like a mad man in order to escape the worldly life. Asamanjasa's son, Amsuman, propitiated Kapila and obtained his grace for his uncles reduced to ashes. His grandson Bhagiratha performed tapas brought down the heavenly Ganga and bathed the ashes with that water, whereby those souls were saved.

(Ch. 10 to 12.) To the same line belongs the famous Dasa-

ratha of whom Sri Narayana was pleased to appear as a son under the name of Rama. The history of Rama is celebrated in the famous Ramayana of Valmiki.

(Ch. 13 to 24.) In describing the other lines Nimi of the Solar race and his descendants are first remembered. Then follow the details of the Lunar race where the most famous names are Pururuvas, Gadhi, Visvamitra, Parasurama, an Avatar of the Lord, Nahusha, Yayati, Bharata the son of Dushyanta, Rantideva the charitable, remembered for their Vedic fame. Next the lines of Drupada and Jarasandha are described, as also the birth of Santanu, Kauravas and Pandavas. Then the kings of Yadu's race are enumerated. Lastly the lines of Vidarbha and Chedi on the one hand and the birth of Krishna, Rama and others on the other are indicated before the Avatar of Sri Narayana as Krishna is begun to be described in the following Skandha.

SKANDHA 10.

The detailed description of the Avatara of Sri Krishna as told in this Skandha is so well known that no separate summary needs be written of it. All that are devoted to Sri Krishna and believe him to be Sri Narayana the absolute Lord of the Universe and accordingly worship Him, would be glad to be told again and again how the very attempt in this Purana is throughout meant to hold up to view the Supreme nature of Sri Krishna, though there are numerous associations and stories that mislead men of poor thinking.

Parikshit is now bent on hearing accounts of the Omnipotent Lord Hari and expressly states his questions on the point; he would not believe that a thinking man other than a butcher would turn away form the recital of the excellent attributes of Hari constantly sung by Muktas. Sri Suka appreciates his firm devotion to Vasudeva and tells him again and again of Sri Narayana. Balarama was first born and then Sri Krishna.

[N. B. The term birth should be taken to mean 'becoming visible to the eyes of mortals', not as synonymous with the term incarnation. Hence the term Avatara is freely used in this translation.]

Parikshit makes his enquiry with questions that evince full sense of and belief in the supreme nature of Sri Krishna and Sri Suka's introduction to the reply explicitly states it. (Ch. I Verses 15, 23 62, 63) Narada intimates to Kamsa how all those on the side of Sri Krishna are mostly the gods. When Devaki appeared to be pregrant before Sri Krishna's appearance, Brahma and the other gods and Rishis come down and offer their special praises. At the moment when Sri Krishna makes his appearance Sri Suka carefully states that "Vishnu who dwells in every heart revealed Himself in his full glory like the full moon in the east in His own supreme divine form" so that the devout reader may not think of Krishna as a child grown up in its mother's womb.

Both the mother and father offer their prayers to the visible divinity directly realising the supreme nature and referring to the similar grace they enjoyed in their previous lives. Then at their very request the Lord becomes a child (Ch. 3. Verse 30) The Lord begins his main work of putting down wickedness almost from the day of his appearance, and the series of the wicked creatures begins with Putana.

The child Sri Krishna astounds Yasoda with a Universe in his mouth when she examines it. When tied to a mortar, He shows that the Avatar is intended not only to put down the wicked, but also to save the gods and good jivas, by setting Nalakubara and Manigriva free from their curse.

The one point which confounds poor thinkers is Sri Krishna's sporting with Gopis and marrying numerous princesses.. To remove the mistake every poor mind may naturally indulge in in this respect, it may be first stated that the super-human good work wrought by Sri Krishna far exceeds the worldly aspects that lead to the mistake. The worldly aspects in the account may be admitted as intended to put the human mind to a trial; for the other aspects afford abundant light to the righteous minds for realising how even those worldly aspects are also glorious divine activities without any touch of the vulgar and gross world. If a deeper insight is denied to a poor mind, the contrast between the feats glorious in the eyes of

ordinary men and the super-human measure of joy implied by the seeming worldly aspect must necessarily suspend and dispel the mistake. Accordingly Sri Suka who is giving precepts to the dying Parikshit takes care every now and then to warn the reader against the mistake he may be led into.

The second part of this Skandha is devoted to describing the great work the Lord wrought for the sake of celestials in particular apparently in the latter part of his Avatar. Before concluding Sri Suka tells us of Sri Krishna's visit to his two devotees Bahulasva and Srutadeva who in their orthodox ways afford evidence of Sri Krishna's Supreme nature. On this occasion Sri Krishna says how He likes a wise Brahmana versed in the Vedas. Thereupon Parikshit inquires how the srutis may give an idea of the Supreme Lord. The reply is separately given in chapter 87 known as Sruti Gita and it is interpreted in different ways according to the metaphysical principles adopted by different thinkers. Chapters 88 and 89 summarise the Vedic views that make the reader identify Sri Krishna with Vishnu, the Omnipotent Supreme Being.

In Skandha 1 Chapter 1 verses 20 and 23, Chapter 2 verses 6, 16 and 28, Ch. 23, verse 23, Chapter 5, verses 26, 27 distinctly show that those to whom the Bhagavata was expounded for the first time speak of Sri Krishna identifying Him with the Omnipotent Lord of the world, destitute of all defects; and therefore they are eager to be told in ever so many ways of Sri Krishna. Accordingly Suka, the sage of sages tells Parikshit of Sri Krishna in extenso in this Skandha though every other Skandha conveys the same purport. In the light of this belief from the time of Avatar to this moment it would be absurd to read into the description of Sri Krishna's world-activities the gross and abominable life of ordinary mortals. Once more it is proper to remember that the Almighty Lord sported, not with low creatures of worm-like existence, but with the celestials who under His command came into the mortal world.

SKANDHA 11.

This Skandha is really an epitome of the philosophical and religious thoughts scattered through the preceding Skandhas. It is also an answer to the query proposed in verse 23 of 1st adhyaya of 1st skandha, to wit; "When Sri Krishna the friend of brahmins, the Lord of Yogins, the protector of Dharma, withdrew into his Supreme nature, tell us whom Dharma sought for protection".

(Ch. 1.) briefly refers to the disappearance of Yadava races under a brahmin curse, which Sri Krishna approved of.

(Ch. 2.) Sri Krishna's father Vasudeva meets Narada and requests him to tell him of the Dharmas that delight the Lord. Narada expounds the same by reproducing the expositions made to king Nimi by nine sages, sons of Rishaba (5th Skandha) viz., Kavi, Hari, Antariksha, Prabuhdha, Pippalayana, Avirhotra, Drumila, Chamasa and Karabhajana. In this chapter Kavi tells Nimi that the uninterrupted contemplation of, and service to, the lotuslike feet of Achyuta are the ways to Moksha; that a man ought to resign to Narayana all his activities physical and moral; and that the discerning man should cherish unmixed devotion to the Guru and the Deity, know of the Avataras and deeds of Krishna. Next Hari (the sage) describes the characteristics of a true devotee.

(Ch. 3.) The next four of the sages explain the nature of the gross world and jivas and their relations to the Supreme Lord and give a clear idea of Karma-yoga i. e., the details of daily observances and worship.

(Ch. 4.) Drumila the sage requested to tell of the various deeds of Hari in His several Avataras, says that Narayana is the Supreme creator and support of everything in the universe. He works also in the three forms of Brahma, Vishnu and Rudra, that He in the avatara of Nara and Narayana set an example how a Rishi ought to practise devotion and showed how passions should be subdued. The sage further briefly refers to Avataras called Hamsa, Datta, Rishabha, Hayagriva, Varaha, Parasurama, Rama and so on.

(Ch. 5.) Chamasa describes the nature of those who are not devoted to the Lord and Karabhajana gives an account how the Lord is worshipped in different Yugas?

(Ch. 6.) Brahma and the other gods pray that Hari may with draw Himself the human vision. Uddhava prays that he may be permitted to follow the Lord in expressions which cannot but impress the reader with the intensity of devotion which is engendered by the face to face knowledge of the Absolutely Excellent One.

(Ch. 7 to 9.) Sri Krishna gives precepts to Uddhava by means of a story of an Avadhuta who learnt his lessons from twenty-four preceptors and devoloped perfect wisdom. This story is most effective and profiitable to every reader as the precepts are really lessons which the Avadhuta learnt by actual observation of things in nature. The most practical instruction is to be found in these three Adhyayas.

(Ch. 10 to 29.) This portion is most remarkable, as Sri Krishna gives here a very simple, plain and full exposition of the various aspects of the philosophical points as well as the practical courses to be observed both physically and morally so as to indicate distinctly the effective relation between the physical and spiritual sides. All those important points are dealt with from various aspects. The fullness and clearness of the exposition are quite inconsonance with Uddhava's most intimate and devoted discipleship. If the Bhagavdgita collects all the philosophical ideas in order to emphasise the necessity on the part of Arjuna for performing active duties as a Kshatriya, these twenty Adhyayas in the Bhagavata form a glorious supplement to the Gita teachings from many other points of view that are implied there. Therefore Sri Suka concludes this portion of his recapitulation in the following words. (Ch. 29, verse 49). " I stand bowing to the First and Perfect Person called Krishna, who, as the author of the Vedas, has, like the bee, extracted the essence of the Vedas, strong with *gnana* and *Vignana*, to put an end to the Samsara and fears of life (old age, disease etc.,) and also *extracted the nectar* of the sea and gave them (both) to His devotees and servants to drink".

(Ch. 30 & 31.) The withdrawal of Yadava races and of the Lord Krishna from human view are briefly told here.

SKANDHA 12.

Naturally this Skandha is intended to conclude the story of Parikshit for whose sake Sri Suka expounded the Vedic philosophy and religion, as may be seen in chapters 5 and 6. Four chapters in the beginning form a history of kings and kingdoms, the conditions of the times and of the earth. In Ch. 4 Laya or destruction, i. e. how the gross world returns to the subtle state, is explained according to the philosophical theory. In Chapters 9 and 10 Markandeya's tapas and the Lord's revelation to him are described and god Siva says to the Rishi Ch. 10, verses 36 and 37, "Since thou art devoted to Adhokshaja, O great sage, all this wish of thine will be realised: further thou shalt to the end of Kalpa enjoy celebrity and hallowed reputation and be free from old age and death, have knowledge of things relating to the three divisions of time, age, as well as wisdom with renunciation and also be the author of a Purana; — all these and many more will be thy lot, on account of thy Brahma Varchas (spiritual glory)."

Ch. 11 is one in which the active worship of the weilder of Gada and Sudarsana is once more emphatically laid down.

The remaining portions show how the Vedic learning was handed down to posterity by Sri Vyasa through very many lines of His disciples.

What, of old, the great and wise knew by revelation and taught to the world, what in the different Avataras the Almighty Hari emphasised to be the true knowledge and right practice and what devotion should be developed in the midst of pure associations by avoiding evil associations, form the one topic of this great Purana, so that the righteous world may with a full insight into the transient and miserable life, endeavour to find their way to the everlasting happiness to be enjoyed in the heavenly state and in full realisation of the glorious and Supreme Being Hari.

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THE

SRIMAD BHAGAVATAM.

FIRST SKANDHA.

ADHYAYA 1.

Prayer by the Divine Vyasa. Saunaka and other sages at Naimisha receive Suta and request him to tell them of God's work in his Avatara as Sri Krishna as well as in other Avataras :

*Let us meditate on the Supreme (Lord) from whom the creation, preservation, etc. of this world proceed ; for, He is in all real things as *Sat* and is not to be sought for in unreal things ; He enters everything as the cause, and is different from all effected things ; (He is the cause of all this), both by positive and negative proofs. Let us meditate on Him who is all-wise, who shines by Himself (being essentially wisdom) ; Him who revealed the Vedas to Brahma, the first sage, through his mind (*i.e.*, who inspired him with a knowledge of the Vedas)—the Vedas in respect of (*i.e.*, in understanding) which even sages are bewildered ;

* *V.* Let us contemplate the Truth unlimited by Time and Space and in Essence, *i.e.* the Parabrahman of absolute existence, from whom creation, etc., of this (world) proceed, both as the material cause and as the efficient cause (since He is different from Prakriti and Jivatma) ; Him who shines by Himself, is omniscient, is independent (*i.e.*, the Absolute not being bound by *karma*) ; who revealed to Brahma, the Veda in its entirety in respect of which even the learned (Kapila Kanada, *etc.*) are bewildered ; from whom at first arises the combination of Fire, Water and Earth ; in respect of whom the threefold creation (of the gunas) does not exist (is powerless) ; who, by His essential light of unlimited and unconditioned wisdom, has always distanced all that might delude understanding. *D.* Let us meditate on that Satya, *i. e.* the Eternally Blessed Para, *i. e.* the Protector, perfect in every excellence, that has ever distanced the illusory ways by virtue of His own essential wisdom, from whom the creation, etc. of this world proceed, as proved by positive and negative arguments, (by Srutis and Smritis), who knows every detail of everything, who shines by Himself as the absolutely independent Being, who graciously revealed and expounded the Veda to the Four-faced Brahma, in respect of whom the three-fold creation of *Isvara*, *Jiva* and *Jada*, just as the modifications of Fire, Water and Earth are, is of no avail, (though real and useful to other beings.)

Him who is Truth, (whose presence confers the appearance of reality on other things); Him as depending on whose real essence, the three-fold creation of (Satva, Rajas and Tamas) does not seem false (unreal) [*i.e.*, even the unreal creation seems a reality], even as are the modifications (illusory forms) of Fire, Water and Earth;—Him in whom the three-fold creation is (indeed) unreal; Him who, by virtue of His own glory, has ever distanced illusion (from self.) [Let us meditate on the Most High, the Perfect One who is Truth, in whom (as resting on whom) the three-fold creation of *Gunas*, *viz. Bhutas*, *Indriyas*, *Devatas*, seems real [through His presence in things effected and His absence from what are not], as the modification (through misapprehension) of light, water and earth seems to be, (*i.e.*, in whom the three-fold creation is unreal), He being the one (cause) in (all) things, and being different (from the effected forms), by positive and negative proofs; who is omniscient, who shines by Himself by his own Glory, who revealed the Vedas to the four-faced Brahma the first sage, through his own mind,—the Vedas in respect of which even the wise are bewildered &c.]

2. *Here, in this glorious Bhagavata produced by the great sage, the highest *Dharma* is taught, wholly free from worldly interests, but to be performed only out of devotion to Him; it is the course of the righteous full of mercy and free from envy

(2) **V.* In this (Purana) is described the Highest (Vaishnava) course of Duty (Dharma) distinct from all misleading courses, for (constant practice by) the righteous who are free from envy, *i. e.* possessed of *Sama*, *Dama*, and other qualifications; in this glorious Bhagavata taught (written) by the great sage, is spoken of the highest Dharma, *viz.* Paramatman who is the thing (Truth) to be known by the righteous, being the independent and unmistakable Truth, who eradicates the three kinds of miseries and confers on the Jiva (the eternal) blessing of Moksha—(So) there is nothing to be gained by means of other works; for, in this Purana, Isvara (His presence) is (specially) secured in the mind (heart) immediately after hearing (this Purana) by those who but entertain a wish to listen to or study this Purana, (and who at once become blessed souls.)

D. In this Srimad Bhagavata is explained the Nivritti Dharma (which is also Bhakti Yoga) which ought to be free from hypocrisy and the sense of self-sufficiency, which roots out the adverse evil tendencies and leads to a true perception of Paramatman and to perfect bliss—In this that absolute thing possible to be known by faultless and righteous souls, is described, which is ever free from all defects and perfect in every kind of excellence, which is omnipresent, which bestows eternal bliss on souls, which ends all miseries, Adhyathmika, &c. What is the use of recounting other Dharmas which may lead to Swarga and other limited ends; and when this Purana composed by the great sage is being studied, the Lord of Lords is at once, without delay, enshrined in the heart of those that are well trained in proper understanding by devotion and skill in worshipping and serving the Gurus and others as well as the Lord.

and jealousy;—Here the thing to be known is The Real of reals (the absolutely real), [is the individual Jiva who is an *amsa* of the One Reality, as not being different from the latter, this is possible to be known without any effort]—the thing which leads to the Highest bliss (and) puts an end to the three kinds of miseries. Could the Lord be at once made to fill one's heart with His presence by any other means? No; (on the other hand), He is at once secured in their hearts—(His grace is at once secured,) only by the meritorious who would listen to and study this.

3. * This (Bhagavata) is the fruit of the Kalpa tree of the Vedas, that has dropped (will drop) from the lips of Suka, (as from the mouth of a parrot), (and so) mixed with nectarine essence (juice, *viz.* the highest degree of blissfulness); so, O men of appreciation, capable of discovering the peculiar excellence in it,—this is a fruit which is all sweet Essence; do you constantly drink of it (here) and even in Moksha.

4. In (the forest of) *Naimisha*, a place sacred[1] to Vishnu, Saunaka and other sages were engaged in a sacrifice extending over a thousand years for the purpose of attaining to Him *(Vishnu)* who is sung in heaven and who is the abode of His devotees.

5. On a certain day, in the morning, they poured offerings into the Fire, and devoutly made their request to Suta who had been received with due regard and was seated.

6-7. The sages said, "O faultless[2] Suta, you have indeed studied and also expounded the Puranas, Itihasas, Dharmasastras; and, whatever is known to the glorious Badarayana,

(3) *V. Men capable of appreciating what is excellent, and devoted to enquiries about the glorious Lord, constantly, to the close of life, taste this fruit (this Purana) of the Kalpa tree known as the Vedas full of Essence, *i.e.*, Moksha, most tasteful as dropping from the mouth of Suka (a parrot). *D.* O men that have known the life in the mortal world and can appreciate what is excellent, do you, till the fall (of Linga-sareera), constantly drink of the delicious well-formed Juice of Bhagavata caused by myself to drop from the Kalpa tree of the Vedas, (naturally) mingled with Amrita essence, enhanced in its sweetness as flowing from the lips of Suka (a parrot); [(*Aho*) Otherwise, you will be most pitiable creatures].

(1) *D. Animishakshetre*—where the divine presence is full in the form of Sri Krishna, etc.

(2) *D. Anagha*—Free from worldly cares.

foremost among those that know the Vedas, and to other sages who know the *Para*[1] and *Apara*[2] *Brahman*,—

8. Gentle-spirited *(Suta)*, *all that*, you have truly known by their[3] grace; (for), preceptors reveal to their beloved pupils even what should be kept a secret.

9. O long-lived *(Suta)*, what you have through various sastras truly and conclusively known as the unfailing means to the Supreme good, be pleased to explain (that) to us.

10. O the ornament of assemblies, in this age of Kali, mostly men are short-lived, of poor energy, of little intelligence, of small fortune and merit, and are afflicted with diseases and other evils (the three-fold misery.)

11. Many[4] are the *sastras* dealing with many-fold duties that are to be studied in detail and systematically, too; O good Suta, do you, by force of your intelligence, extract whatever is essential and for the good of all beings, tell us who are full of faith, of that essence by[5] which the mind becomes clear and serene.

12-13. Suta! May you be blessed! you know for what purpose the glorious Sri Hari, the Lord of the devout, appeared as the son of Vasudeva and Devaki; we are eager to know (that); and, beloved Suta, it behoves you to tell us of it in detail. For, His Avatara is intended for the protection and prosperity of all beings.

14. Any one who has fallen into this terrible *Samsara* may instantly obtain release from it even by unconsciously uttering His names; and at His name, Fear[6] itself is frightened (Death is frightened away by His name.)

15. The sages who, by devoutly clinging to His feet, have attained tranquillity, instantly purify those men that worship them, whereas the waters of the Ganges purify men only by long continued use.

16-18. Who, desirous of cleansing himself of sin, would not long to hear of that glorious Lord whose works are

(1 & 2) *Para*—Brahman. *Apara*—Prakriti and Purusha.

(3) *V.* reads *Vyasa's* for *their*.

(4) *V. Bhurini Bhuri-Karmani*. Many are the duties involving great effort and trouble.

(5) *Yena atma Samprasidati*—by which Hari will be highly pleased with us.

(6) *V. Bhayam* is used to denote *Bhava*, Samsara, the cause of fear of birth and death. *D.* Samsara or Rudra as presiding over Ahankara. (*V.* & *D.* read Bhava *vide* Text).

sung by men of holy reputation—of that glory which washes away the stain of Kali? His doings are great and are sung by sages Narada and others. O wise Suta! Tell us who are full of faith the blessed stories of the Avatars of Sri Hari, who, at His will, assumes the form of Brahma, Rudra and Vishnu; of that Supreme Ruler who of his own accord and by virtue of his own power (Maya) does various wonderful things.

19. We are not satiated with hearing of the wonderful and heroic deeds of Hari, the most praiseworthy, which are, to those that can appreciate excellence, at every step sweeter as they hear.

20. Indeed, Sri Krishna, with Balarama, concealed in an apparent human form, is the Supreme Lord himself; and He has done many heroic things beyond human power.

21. Having perceived the advent of Kali, we (have) retired to this holy place full of Vishnu's presence, and[1] are engaged in a sacrifice of very long duration; (and so) we have time to listen to accounts regarding Hari.

22. By the Maker (God) you have been brought to us, who are anxious to get over the impassable Kali that robs men of all goodness, even as a pilot is given to those that are anxious to cross the sea.

23. When Sri Krishna, the friend of Brahmins, the Lord of Yogins, the protector (like an armour) of *Dharma*[2] withdrew into His Supreme nature,[3] tell us whom Dharma sought for protection.

ADHYAYA 2.

Suta commending their enquiry, briefly describes the glorious nature of Vasudeva.

1. Highly pleased with such queries of the Brahmins, Suta, commended their words (inquiry) and began to answer:—

2. Suta said, "I bow to that sage (Suka) who is in the heart of all beings,[4] who, while yet young and uninitiated[5], re-

(1) *V.* Intent upon hearing the accounts of Hari, we are engaged in the sacrifice etc.

(2) *D.* Righteous duties.

(3) *V.* Vaikuntha.

(4) *V.* Who by means of the rays of knowledge enters into the heart of all beings.

(5) *D. Anupeta*—Who had no attachment to the body, etc.; for without Upanayana Sanyasa cannot be resorted to.

nounced the world, and so,[1] having no duties to discharge, went out alone, and, whom Dwaipayana, anxious about separation, called out "O my son," at which trees[2] imbued with Suka's presence (spirit) voiced forth the answer.

3. I take refuge with (I seek for the blessings of) that son of Vyasa, the preceptor of sages, who, out of mercy to the souls in *Samsara*, has given out this one matchless secret Purana of Puranas, of uncommon merit, the very essence of all the *Srutis*, a light illuminating the truth of Atman for those that would emerge from this thick darkness (of Samsara.)

4. One should, (as I do), bow to Narayana, to Nara, the foremost of *Purushas*, to the goddess[3] Sarasvati, and to Vyasa, and then one should begin to repeat Jaya (the victorious Bhagavata, the work being so called as it enables one to win a victory over Samsara.

5. O sages, you have put me a very good query about a very good subject, which is most beneficial to the world; for it is an enquiry made about Sri Krishna, by which the soul[4] becomes well pacified.

6. Indeed, there is no *Dharma* higher than that by which devotion to Sri Krishna arises, a devotion induced by no motive (desire) and unobstructed in its course, a devotion by which the soul becomes pacified.

7. (The course of) devotion as a means, when practised, towards the glorious Vasudeva, soon produces *Vairagya* (the overcoming of all desires) and that wisdom which is not the result of dry logic, (*i.e.* reasoning not supported by Sruti).

8. Any Dharma that, (though) properly practised, does not lead men to find delight[5] in the stories of *Vishvaksena* (*Hari*), is but (fruitless) labour.

[Even the knowledge derived from a study of the Upanishads is far from, *i.e.* (far inferior to) the ambrosia of Sri Hari's story, for, (by *that* knowledge) the heart is not moved

(1) Having accomplished the purpose of all duties. Having avoided all possibility of hurting other beings.

(2) *D.* Having pervasion as being Rudra, presiding over the principle of Ahamkara constituting all gross products of Prakriti.

(3) *D. Devim*; Lakshmim; *Naram*-Sesham. *Narottamam*-Vayum.

(4) *V. Atma.*—The mind. *D.* The mind or Paramatman.

(5) *D.* Adds "without interruption."

and tears of affection do not flow, and the hair does not stand on end.] *(Vide Telugu Text—Madras edition.)*

9. Indeed, wealth is not considered the end of Dharma which is the way to *Apavarga*, (*i.e.*, release from Samsara), nor is Kama, the end of that wealth which promotes only Dharma.

10. The end of *Kama*[1] is not the gratification of the senses, but the benefit of *Kama* is only to that extent to which it contributes to the support of life[2]. The chief end of life here is not the attainment[3] of Swarga popularly known to be the result of pious duties, but it is the desire to enquire into Truth.

11. Those that know Truth, state *that* to be *Tatva* (Truth) which[4] is the knowledge different from the two views (Kshanika and Vignana, *i.e.* what refers to the one absolute.) The same thing is spoken of under different names, as Brahman by the followers of the Upanishads, Paramatman by the followers of Hiranyagarbha, and Bhagavan (by Satvatas).

[There is something which is Pure Existence, spoken of in terms of Being and non-Being; (and) by both, the same absolute Bhagavan is described.]

12. [5]Sages full of faith, see (realise in their own self [6]) that truth as Atman by means of Bhakti which is backed up by *Paroksha* knowledge and *Vairagya* (renunciation of all attachments to worldly objects), and engendered by the study of the Vedanta and by listening to the glories of God.

13. Hence, O foremost Brahman, the main and grand effect of all righteous duties duly performed (by men) according to Varna and Asrama, is the delight of Hari (the worship of Hari).

14. (Because Dharma without Bhakti will be mere labour), Therefore with one mind (with perfect concentration) the glorious

(1) *V.* Food and other things (that are desired). *D.* Wealth and other things that are desired.

(2) To the Jiva that is not enquiring after Truth, the real end of Karma here, namely finding delight in the Lord and His deeds, is not possible to attain.

(3) *V.* Is not the Dharma to be attained by pious duties.

(4) *V. Yad-gnanam—advayam*, which is knowledge, *i.e.* which is characterised by Gnana, which has neither an equal nor a higher being than itself.

(5) *D.* Therefore, sages full of faith see Paramatman in their self as *Antaryamin* by means of Bhakti joined to *Gnana* and *Vairagya*, promoted by duties laid down in the Vedas.

(6) *D. Atmani.* In their heart.

Krishna, Lord of all the devout, should be daily studied about, sung of, contemplated and worshipped.

15. (His Bhakti leads to Mukti). So, who would not take delight in the stories of the Bhagavan ? For, those armed[1] with the sword of contemplating Him cut off Karma [2] which promotes (maintains) *Ahamkara.*

16. O wise Brahmins ! by bathing in holy waters, etc., by worshipping the great, the man who begins to study[3] and to put faith in, and follows, the righteous course, comes to take delight in the stories of Vasudeva.

17. Sri Krishna, who is the friend of the righteous, enthroned in the hearts of those that listen to His glories, (*i.e.* listen to and sing of them), (He) shakes off (cures them of) their evil (tendencies.)

18. When the evil tendencies are mostly rooted out by constant service to the devout and the study of the Bhagavata, then arises the unshaken (firm) devotion to the Lord of blessed name (of unequalled glories).

19. By the evil propensities and other consequences of Rajas and Tamas, *viz.* desire, covetousness and other passions, the mind is not then affected, but becomes firmly established in Satva, (and it) becomes tranquil and serene.

20. Thus to the person whose mind has become serene, by means of devotion, and who thereby (is able to) eschew the passion for all objects, arises the clear and direct perception of the true nature of the *Bhagavan.*

21. (And) only when Isvara the self[4] is (thus) seen (realized), the knot, (*i.e.* tie)[5] of the heart (which is Ahamkara) is severed, all the doubts are scattered away, and all his *Karma* becomes destroyed (vanish).

22. Hence, indeed, the wise always with utmost delight practise devotion to the glorious Vasudeva, whereby the mind attains serenity (is purified.)

(1) *V.* With the sword of Bhakti *vide* Reading. *D.* Those that always contemplate and give their mind to the Lord.

(2) *V.* The bondage of Karma, a knot. *D.* The strong ties of Karma-cords.

(3) Who devotes himself to the service of the preceptors, and to put faith in Shastras.

(4) *D.* In one's own mind. *V.* Paramatman and Isvara.

(5) *V.* The Abhimana which is the hard Hridayagranthi.

23. *Satva*, *Rajas* and *Tamas* are the qualities (modes) of Prakriti: the Supreme person who acts with them, is (but) one (in the world); for the purposes of creation, preservation and destruction, the one Supreme Being bears the names of Hari, Virinchi and Hara; but of these, men may indeed reap their blessings from the Satvic form of the Lord (*i.e.*, from Vasudeva.)

24. To the earthy (dull and immobile) wood, the smoke proceeding from it is superior; and to such smoke, the Fire (active and illuminating), is superior, as intimately connected with all sacrificial acts laid down in the Vedas; similarly, to *Tamas* (which is oblivion and complete darkness enveloping all), *Rajas* is superior, as leading to some perception of (conditioned) Brahman; and to such *Rajas*, *Satva* is infinitely superior, as leading to the direct realisation of Brahman. (Hence Brahma and others are in the ascending order of superiority according as Satva preponderates in them).

25. For this reason, sages in the past (beginning) worshipped the glorious *Adhokshaja* (Hari) who is associated with the purest *Satva*, and even those that follow them (tread in their path), become while yet in Samsara, fit for *kshema* (Moksha *i.e.*, release).

26. Therefore, those that seek for salvation cease to worship the fearful *Bhutapatis* and, without hating these, (in perfect serenity of mind), they worship the blessed *amsas* or *Avatars* of Narayana, all perfect in *Satva*[1].

27. Indeed, those that are of *Rajasa* and *Tamasa* nature, and of kindred character,[2] and that are desirous of wealth, power and progeny, worship *Pitris*, *Bhutesas* and *Prajesas*.

28. (All) the Vedas ultimately speak of Vasudeva; all the sacrificial acts are meant to be the worship of Vasudeva; all the *Yoga sastras* (*i.e.*, practices) lead one to Vasudeva; and all righteous activities[3] (works) are intended to please, and to lead one to, Vasudeva.

(1) Perfect in blissfulness.

(2) *Santah* v. *Sama-Silan*: acc. case, adj. to Pitris etc. *i.e.*, Pitris etc., who are of kindred nature. *D.* naturally devoted to *Sama i.e.*, Brahman.

(3) *V.* as laid down in the smritis, for observance of all in daily life. *D* Sandyha and other daily duties laid down by Sruti and Smriti.

29. (All) knowledge[1] (*sastra* inculcating knowledge) finds its end in (points to) Vasudeva; all *Tapas*[2] (knowledge *i.e.*, meditation) refers to Vasudeva; all *Dharma* (*i.e.*, Dharmasastra enjoining charity, gifts and vows) ultimately points to Vasudeva, and all attainment[3] (such as Swarga as partial presentments of the bliss of Heaven) culminates in (attaining to) Vasudeva.

30. It is He (that glorious omnipresent Lord) unassailed by the qualities (*viz.*, Rajas, Tamas *etc.*,) that in the beginning created this (world) by means of His Maya[4] consisting of Satva, Rajas and Tamas and constituting both the cause and effect [5].

31. [6]Having entered into created things (*viz.*, Akasa etc.) He seems to regard himself as possessed of *gunas* that have attained the gross developed forms displayed by His Maya, (but He is not); for He is absolutely (firmly rooted) in *Vignana*[7] *i.e.* in His essentially *intelligent nature.*

32. Just as the *one* fire abides in various kinds of wood from which it becomes manifest, so does the[8] Perfect Person, the all-pervading Atman, abide in created things (in living beings) and appear as many and different (as Kshetragna).

33. He (Hari) abides[9] in the beings created by Himself and, through things constituted of the three *gunas viz.*, the subtle *Bhutas*, the *Indriyas* (senses or organs) and the mind, He enjoys their objects[10] [*i.e.*, subjects the beings to the experience of various objects of the senses and He maintains them].

34. Indeed, this Hari, the creator of the universe at His own will, is pleased to make *avataras*, which is His *Lila*, among the gods, men, animals, etc., and through Satva. He protects (all) the worlds.

(1) *V.* Knowledge relating to Prakriti and Purusha. *D.* Knowledge to be derived from the Upanishads.

(2) *V. D. Tapas*—austere regulation of life such as Chandrayana.

(3) *V. D. Gati*—The goal *i.e.*, the other world to be finally reached.

(4) *V.* Prakriti which forms His body *D.* by His will, the efficient cause.

(5) *D.* Adj. to Maya...both manifest and unmanifest.

(6) *D.* Having entered into the *gunas* which have developed into gross products, into physical bodies and organs, He appears to be ignorant as if he were Jiva affected by *gunas*, but He is perfect in wisdom.

(7) *V.* The Jiva who is manifested through the bodies; so also the Lord to whom Jiva is (like unto) a body appears different and many as the bodies differ.

(8) *V.* Having for his body the Jiva who is now associated with the gross developed body or who is shining as the Antaryamin of the Jiva called Vignana.

(9) *V.* immediately in Jiva.

(10) *D.* enjoys only *Ananda* and other excellent aspects in the objects—(being the Lord).

ADHYAYA 3.

A brief reference to several Avataras. The greatness of the Bhagavata.

1. Suta said: "In the beginning, for the purpose of creating the world the Paramatman assumed the *Purusha*(1) form with *Mahat* etc. (*Mahat*, *Ahamkara*, the five *Tanmatras*,) and the sixteen principles *i.e.*, the eleven *Indriyas* and the five *Bhutas*.

2. And He is that Lord who was abiding on the waters (of *Pralaya*), who was in the sleep of Yoga or Samadhi, and out of the lotus growing from whose navel was born Brahma, the father of the progenitors of races of beings, (*viz.* Marichi, Atri, and other nine *Prajapatis*.)

3. On the disposition(2) of the limbs of His Person, the worlds stand arranged. Such indeed is the essence (personality) of the all-powerful God, and it consists of the purest and unsurpassed Satva.

4. Yogins by means of their powerful vision(3) behold *that* Form which is most wondrous with thousands of feet, thighs and arms, thousands of heads, ears, eyes and noses, shining with thousands of crowns, robes and ear ornaments.

5. This is the abode(4) to which all return on the completion of the world's work, and this is the unchanging seed (source) of His various *Avataras*; and with the *Amsas*(5) of this *Amsa*, the gods, men, animals, etc., are created (through Brahma, Marichi, etc).

6. The self-same Supreme Being first adopted *Kaumara* creation, and, becoming a Brahmana, (called Kumara)(6) practised an austere and uninterrupted course of *Brahmacharya*.

7. And the second *avatara* was intended for the creation(7) of this world; (so), in order to raise the earth that had sunk to

(1) *V.* The Lord manifested Himself, in his own form known as Parama Purusha, after withdrawing the gloom of Pralaya—this is not the Viradrupa — together with Mahat etc., into his bowels—His person consisting of the sixteen principles, or of that from which the sixteen principles originate.

(2) *D.* His limbs being the places of the gods' birth and resort—so it is understood by the wise.

(3) *V.* Powerful mind. *D.* (*q. v.* Test) Brahma and others of perfect knowledge.

(4) *V.* This is the first and ultimate cause.

(5) *V.* By means of His parts, *viz.* Chit and Achit which form His body.

(6) *V. Brahma.* Abiding in Brahma as His body.

(7) *V. Bhavaya* for the prosperity—for the protection of the righteous. *D.* For the very purpose of maintaining the world.

Rasatala, the Lord of *Yagnas* assumed the form of the Boar (*Varaha*).

8. In the third, He thought of creating Rishis; *i.e.* He assumed the form of a divine sage (Narada)(1) propounded the *Vaishnava sastra* (the *Pancharatra*), inculcating that method of doing duties by which(2) they do not become the source of *Samsara*, and by which Karma loses its (binding force).

9. In the fourth, having created the partner *i.e.* wife of Dharma,(3) He was born as two Rishis,—Nara and Narayana, and performed austere *Tapas* with perfect tranquillity of mind and control over the senses.

10. The fifth Avatara was as Kapila, the Lord of Siddhas, who taught Asuri (the brahmana), the Sankhya sastra, (4) obscured by time, which leads to a correct and conclusive understanding of the Tattvas (fundamental principles).

11. In the sixth He became Dattatreya, the son of Atri, as prayed for(5) by him, without finding fault with the Rishi (for such a prayer), and taught Atmavidya(6) (the true nature of the soul, etc.,) to King Alarka, Prahlada and other righteous men.

12. Then the seventh :—He became *Indra* under the name *Yagna*, born of *Ruchi Prajapati* by *Akuti*; and, waited upon by the gods (7) (who were then) called *Yamas*, etc., (born as His own sons), directly undertook the protection (of the world) during the *Manvantra* of *Swayambhuva*.

13. In the eighth, He (the all-pervading Lord) appeared as the son (named Rishabha) of Nabhi by Merudevi, and taught the wise by His example the *Paramahamsa* course, highly esteemed by (people of) all *asramas*.

14. Prayed to by *Rishis*, He assumed the ninth form as(8) King *Prithu* who made this (Earth) yield all the plants

(1) *D.* He became Mahidasa, the (divine) Rishi, and taught Pancharatra to Narada.

(2) *V.* By which it is understood that those who do *Nivritti karma* ought not to do *Pravritti dharma*. *D.* By observing karmas as laid down there, they lead to *moksha* if observed as laid down in the Tantra.

(3) *V.* In assuming a personality through Dharma, as father. *D.* In manifesting the His Dharma—self in His own way.

(4) Imparting knowledge of the Supreme Lord.

(5) *V.* By Anasuya, the wife of Atri.

(6) *D. Anvikshaki*—Tatvavidya.

(7) *V.* The host of the gods of whom Yama is the first.

(8) *V. D.* As the Antarayamin of King Prithu.

and herbs, and who, on that account, has, O Brahmins, become the most beloved (of the world).

15. During the deluge of *Chakshusha Manvantara*, He assumed the form of a *Fish* and saved *Satyavrata* (the future *Vaivasvatamanu*) by taking him on board the ship into which the earth was transformed.

16. In the eleventh *Avatara* in the form of a *Tortoise*, He, the Omnipotent Lord, supported on his back the mountain of *Mandara*, when the *Suras* and *Asuras* churned the sea.

17. The twelfth *Avatara* was as *Dhanvantari*; and in the thirteenth by His female form *Mohini*, He deluded the Asuras and gave the gods nectar to drink.

18. Assuming the fourteenth form as *Narasimha*, He tore with his nails the bosom of the powerful Asura king (Hiranyakasipu), even as a mat-maker tears the stalks of grass.

19. In the fifteenth, He assumed the form of Vamana (the Dwarf), and went to the sacrifice of Bali asking for three feet of ground, for the purpose of recovering Swarga (for Indra).

20. In the sixteenth *Avatara*, He observed the (Kshatriya) Kings to be enemies to Righteousness, and, enraged at them, thrice seven times He rid the earth of Kshatriyas.

21. Then in the seventeenth, He became Vyasa, the son of *Parasara* and *Satyavati*; and seeing that men were of poor intellect, He divided the Tree of Vedas into many branches.

22. Then again in the eighteenth, to achieve the purpose of the gods, He became the Lord of men (King Rama) and did heroic feats, (subduing the sea and the like.)

23. In the nineteenth and twentieth Avatars, the glorious Lord appeared among the Vrishnis, as Balarama and Krishna, and took off the burden of the earth.

24. Next, when the age of Kali sets in, He will become the son of Anjana (Ajana), Buddha by name, (or Jina), in the land of Kikatas, for the purpose of deluding the god's enemies.

25. Next, at the juncture of the two Yugas when Kings will mostly be thieves, the Supreme Lord of the world will be born of a Brahmin, Vishnu Yasas, under the name of Kalki.

26. The *Avataras* of Hari, the abode of all power[1] (Satva), are countless indeed, O Brahmins, just as thousands of currents flow from a lake that never dries[2] (and is ever full.)

27. The Rishis, the saints, the gods, and the sons of Manus, who are all[3] of great power, are known to be *Kalas* or parts of Hari himself; as also are the nine Prajapatis.

28. All these are forms of the Supreme Being, some[4] being *amsas*, and some His *kalas*, *i.e.* His powers; but Sri Krishna is the identical Narayana, the Supreme Being of all power. All these *avataras* from age to age comfort the world harassed by the enemies of Indra.

29. Thus the birth (*avatara*) of the glorious Lord is a secret; and so, the man who, morning and evening, having cleansed himself, devoutly sings (or reads this account), obtains release from this world of miseries.

30. This form of the all-powerful Lord of absolute Intelligence, who is indeed formless, is the creation of the qualities of Maya and Mahat and other principles, and it is imposed on Atman, (*i.e.* this is made to behave as if it were Atman).

31. Just as the clouds are mistaken for the sky, *i.e.* the qualities of the cloud are thought to be those of the sky and as the dust of the earth for the air; so also the perceptible nature (of the gross world) is ascribed to the *Seer* (Supreme Being) [5] by those who lack understanding [6].

32. [7] * Beyond this gross one, another body or form (also) is ascribed to Atman, which is subtle and unmanifest, constituted

(1) *V.* Having the Suddha Satva form. *D.* The abode of perfect strength, wisdom, and other excellent attributes.

(2) *D. Vidasinah* :—That is situated on a height, or that is breached.

(3) *V.* Are imbued with the *Amsa* of Hari. *D.* These are to be considered the *Bhinna Amsas*, *i.e.* souls under the control of the Lord, yet specially imbued with His Amsas.

(4) *V.* These are all but small *amsas* of *amsas*. *D.* These *amsas* of the First Person are only the glorious Krishna (the term Krishna is descriptive, meaning the original all-pervading perfect Padmanabha).

(5) *V.* Jiva chit.

(6) *V.* That the perceptible nature is only a *Pratima* (image.) *D.* That in which the presence of Paramatman is to be remembered —but which is not identically one with Him.

(7) * *V.* That which is different from this, the perceptible universe of unintelligent unmanifest, matter a thing not perceived nor heard of, not extended by the developed Gunas of Prakriti, is the Jiva who, in association with Prakriti, is born again and again. *D.* From these Isvara and Jada, spoken of in the foregoing passage, there is a different (third entity) which is also subtle and unmanifest, beset from eternity by the three Gunas; and not having heard of, thought of, meditated on, and directly seen, the Lord, it is subject to repeated births. He is Jiva.

of the undeveloped *gunas* of *Prakriti*; [though a real body is not proved by observation or by any other authority, still Jiva must be presumed to have an *Upadhi* or condition which is called *Lingasareera*]; for he, the Jiva, passes through many births; (otherwise, his going out of, coming back to, the gross body, etc., cannot be accounted for).

33. * (1)When, by force of such self-knowledge, these subtle and gross forms are recognised as the effect of Avidya attributed to Atman, and consequently when they are all shaken off, (when they are felt to be unreal), the *Jiva* then becomes Brahman only, which is nothing but *consciousness*.(2)

34. * (3)If the omniscient Lord's sportful Maya that keeps in motion the wheel of the world, ceases to exist itself turning into Vidya or Spiritual knowledge, then the *Jiva* is considered by the wise, as one having attained to the state of Brahman; (then) he is blessed in his own glory, (the blissful essence of his own).

35. * (4)Thus, (as in the case of Jiva,) the wise describe (these) secrets told in the Vedas regarding the Lord of the heart *(Antaryamin)*. The action of Him who does nothing, and the birth of Him who is the unborn.—

(1) * *V.* That knowledge is Brahman perfect in all Excellence, by which one realises that birth and death (origination and destruction) really belonging to Achit, are through Nescience attributed to Atman, and they are to be denied of Atman by force, of the knowledge of Isvara in Atman, (Jiva and the body).

(2) *D.* That knowledge is the knowledge of Brahman leading to salvation, which consists in seeing that the forms or environments consisting of Prakriti, and its product, are ever aloof from Paramatman, on account of his eternal self-realisation, and they beset Jiva through Avidya, *i.e.* on account of his mistaking them as belonging to his self.

(3) * *V.* When this Maya or Prakriti, which has become developed and powerful, with Mahat, etc., and the consequent Abhimana of thinking the body to be Atman are shaken off, then indeed Atman (Jiva) comes to be esteemed, (it is said by the wise), as having realised his own glory as a Mukta, with the eight Gunas, or excellent attributes—which become manifest on reaching the Paramatman. *D.* When the glorious Will and Wisdom of the Omnipotent Lord, which originally kept him in bondage turn into His grace to save him (Jiva) from Samsara, they say, he then realises Para Brahman, and having attained to his essential nature of *Gnana* and *Ananda*, he is worshipped (in Mukti) by Muktas in grades below him.

(4) *V.* *Thus, (as in the case of the Jiva), the wise describe His births and deeds, which are secrets contained in the Vedas, of Him who has no births due to Karma, who thus does no deeds that can be called *Punya* or *Papa*, who is enthroned in the hearts of all and who protects all. *D.* Thus for the sake of knowledge leading to salvation, the wise describe the secrets, contained in the Upanishads, *viz.* the births (Avataras) of Him whose birth is not like unto that of Jiva's, whose activity is not meant for any purpose of His own, who is present in, and actuates, the mind of all.

36. Indeed, He (the Lord)[1] whose sportful activities are full of purpose, creates, protects, and destroys (devours) all this world; but He has no attachment to it. The independent Lord, abiding (unseen) in all beings,[2] seems to enjoy[3] from a distance, as if it were a fragrance the objects of the six senses; for, He is the ruler[4] of the six senses.

37. No creature of poor and defective understanding can, by any skilful[5] logic, (fully) understand the blessed and wonderful activities of this Maker who creates (the various and innumerable) names and forms, by His Thought (will) and words, just as an ignorant spectator cannot read through the performance of an actor [6].

38. Only he truly knows the ways of the Supreme Maker of unlimited power armed with *Chakra*, who, by sincere [7] and unceasing devotion, [8] seeks after (enjoys) the fragrance of His lotus-like feet.[9]

39. Because the devout alone can understand the truth of God, therefore you, O blessed ones, Saunaka, and others, you are happy and wise in the world; for (while) here, you have set your mind on Vasudeva, the Lord of the whole Universe; regarding Him[10] to be all [11] when the mind is so set on Him, this fearful cycle of worldly existence does not come again.

40. The glorious sage Vyasa, composed (for the supreme good of the world) this Purana, well-known as the Bhagavata, equal to the Vedas, recounting the doings of the most glorious God.

41-42. He taught this work of high merit to his son (Suka), foremost among those that have realised Atman—the work which is great, the source of all that is good, most valuable

(1) *V. Amoghalilah*:—Whose will always becomes a fact.

(2) *V.* As Antaryamin.

(3) *V.* Enjoys the blissful essence in the objects.

(4) *V. Shadgunesah*:—The Lord of Jnana Sakti, Bala, Aiswarya, Virya, and Tejas.

(5) *V. Nipunena*:—By any skill.

(6) *D.* The wormlike creature of wrong notions, cannot understand the intentions and ways of This (Hari) who reveals names fit to be sung by the tongue forms fit to be contemplated by the mind, who creates the world of names and forms, and who showers blessings on the righteous—even as an ignorant man, etc.

(7) *V. Amayaya*—Free from *Karma*, etc., the effects of Maya.

(8) *V.* Devoted service to God.

(9) *D.* He who believes, that all this is not mere illusion, and who is constantly devoted to contemplate His feet, etc.

(10) *D.* Who is the Antaryamin of all.

(11) *D.* When this relation between the *Paramatman* and *Jiva* as the ruler and ruled is realised.

by the blessings it brings and intended to guide the world towards the highest purpose;—the Purana which consists of the essence extracted from the Vedas and the Itihasas.

42. And that son (Suka) in his turn explained it to the great King Parikshit—the King who observed the vow of fasting and sat up expecting Death, surrounded by great Rishis.

43. Brahmins, when the sage Suka of great glory expounded the Purana, at that place I was also present and by his grace I have learnt it.

44. As such I shall in my turn expound it to you as I learnt it and as well as I have grasped it.

45. When Krishna withdrew himself into His unmanifest nature, along with Dharma, Gnana, and other virtues, in the age of Kali, this Purana, like unto the sun, has now risen for the benefit of those that have through Kali lost the power of seeing.

ADHYAYA. 4.

Saunaka enquires why, when, and where, the Bhagavata was composed; why Parikshit prepared himself to die; and how he met Suka. Narada meets Vyasa on the banks of the Saraswati who sat thinking why his previous works did not give him satisfaction.

1. Having highly complimented Suta who thus spoke, Saunaka the oldest of all the sages engaged in the long-extending *yaga*, the wisest of them (and hence) the master of all, versed in the Rig-Veda, said:

2. "O Suta, highly blessed Suta, foremost among speakers, please tell us the sanctifying Divine story which the worshipful Suka told (Parikshit)."

3. "In what Yuga or place, and for what purpose did that happen? By what and at whose instance was the sage Krishna Dwaipayana led to produce this *Samhita* (work)?"

4. "His son, Suka, the great Yogin, who (always) sees the Sama (Brahman), (1) and has ceased to perceive all differences, (2) goes about, with his mind set upon the one thing, (3) having risen

(1) *V.* Brahman, who is alike, equal *i.e.* the same in everything, gross or subtle. *D.* Brahman who is Omniscient, omnipotent etc., in all places and at all times.

(2) *V.* Differences in Atman on account of bodies as Deva, manushya etc., Differences between things as belonging to him or to some other *i.e.*, seeing that everything is under the control of God.

(3) *V. Ekanta matih* With conclusive judgments (as to truth). *D.* With the mind ever devoted to the one God, Sri Hari.

from the sleep of Maya, (1) and hence unrecognised by the world, being taken for one that knows nothing."

5. "On seeing the Rishi (Vyasa) coming behind his own son, though he was not naked, the ladies through modesty put on their cloaks; but curiously enough not when they saw (the naked person) of the son. When the sage Vyasa noticed this and asked them, they said," you are alive to the difference between man and woman, but not your son whose eyes are on that thing (Brahman) which is quite different from all the world.

6. "How did the citizens find him out when he came to the country of the Kurus and Jangalas and went about the city of Hastinapura, like one mad, dumb and dull?."

7. Or how did this conversation come about between the royal sage, the heir of the Pandavas, and the sage Suka—the conversation which led to this Divine Discourse (Bhagavata Samhita)?

8. "The highly blessed sage pauses at the threshold of house-holders to purify their abodes, but for such a short time as is necessary for milking a cow (eighth part of a Muhurta).

9. "They say that (Parikshit) the son of Abhimanyu is a foremost votary of God. Sing to (please tell) us of his wonderful birth and deeds.

10. "Being the king of kings, (capable of) enhancing the renown of the Pandavas,—why did he observe the vow of fasting and prepare for death at the Ganges, regardless of his imperial fortune?.

11. "Why, beloved Suta, and how did that warrior, while yet a youth, make up his mind to throw away all that fortune as well as his life, hard to give up—a warrior at whose foot-board, indeed, enemies bowed down and poured all their wealth to ensure their welfare? It is really astonishing (inexplicable).

12. "Men devoted to the glorious Vasudeva, live, not for their own sake, but for (promoting) the happiness, wealth and power(2) of the world: what moved such a warrior to renunciation and the casting off of the body which was the support of other beings.

13. "Please tell us of all that we have enquired of you on

(1) *Unnidrah*—risen from sleep so as not to be recognised by the ignorant world.

(2) *V. Bhuti*—prosperity.

this subject. I know that you are deeply learned in all the lores other than the Vedas.

14. Suta said—When in the third[1] turn of Yugas, the Dwapara came, the great yogin Vyasa who is an *Amsa* of Hari, was born of Parasara and Vasavi.

15. On a certain day he bathed in the sacred[2] waters of the Saraswati, and at sunrise sat down alone in a secluded place (at a distance from the bustle of people.)

16, 17, 18. The Rishi Vyasa who knows the Para Brahman and all else, who reads the past and the future, perceives by his divine vision how, on earth, age after age, by the subtle force of Time, dharmas of the age become changed and corrupted (promiscuously mixed up), how by its force the products of the five Bhutas deteriorate, how men become destitute of faith, energy, and intelligence and short-lived, and how men grow weaker, he considered what would be good to people of all Varnas and Asramas; for his divine vision never fails to see the truth.

19, 20. Perceiving that the sacrificial duty with the four priests prescribed in the *Vedas* is the way to[3] purity for men, he divided the one Veda into four for the sake of the uninterrupted tradition of sacrifices. The divisions thus restored of the Vedas are four, Rig, Yajur, Sama and Atharvan; Itihasas and Puranas are said to form the fifth Veda.

21. There (among the pupils of Vyasa) Pila received the Rig-Veda, the learned Jaimini received the Sama Veda, and Vaisampayana was only one who was thoroughly versed in all the Yajus.

22. The dread sage Sumantu[4] was in charge of the Atharva-Veda, and my father Romaharshana was the repository of all the Itihasas and Puranas.

23. These Rishis divided each Veda in their charge into various branches, and, through their pupils, pupils' pupils and again the pupils of these, those Vedas came to be of many branches.

(1) *V. Tritiye Yugaparyaye*—In the third part of Dwapara. *D.* In the third yuga Dwapara, and at the close of it.

(2) *D. Viviktah* Adj. to Vyasa—holy.

(3) *D.* (First half of the verse) Having perceived that pure course of sacrificial duty...*is* fit to be gone through.

(4) *V.* the son of Dharma, a sage. *D.* Reads *Varuna*—Sumantu, the son of Varuna.

24. The glorious Vyasa, being compassionate to men of poor abilities, so arranged them that ordinary men of poor understanding might learn and retain them (in parts.)

25. Seeing that the Vedas are not directly to be heard and studied by women, Sudras and fallen Brahmins, the sage has graciously written the Itihasa (Bharata) that those who are in this life ignorant of the course of duty leading to the final beatitude may thereby attain it.

26. O Brahmin, though he was always working thus for the good of beings with many objects in view, Vyasa's heart was not satisfied; he sat on the holy bank of the Saraswati with a mind and heart not quite serene;

27-29. And in solitude, he, the knower of Dharma, deeply considered and said to himself as follows:—"I have, in strict observance of Brahmacharya, paid due regard to the study of the Vedas, to the worship of preceptors and sacred fires; and with a sincere heart I have borne the commands of my preceptors; without any hope or fear I have expounded the meaning of the Vedas in the form of the Bharata, wherein Dharmas(1) and other things are clearly seen (grasped) by women, sudras, and others.

30-32. "And*(2) still my soul in this mortal frame though essentially perfect, seems not to have achieved the realisation, though I am foremost among those that have attained *Brahmavarchasa*; perhaps, I have not fully expounded the Dharmas (duties, etc.) in relation to the Lord in which the Parama Hamsas delight, since they are indeed the favoured of Achyuta." To the hermitage described above of Krishna Dwaipayana, who was thus feeling himself as if wanting in something and uneasy, full of dissatisfaction, Narada came.

33. Recognising the visitor to be Narada, the sage Vyasa instantly rose, went forth to meet him, and gave due reception to the sage (Narada) worshipped by the gods.

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(1) *D.* Duties, etc., to be followed by women, etc.

(2) *D.* * Even now my Atman in the form of body *i.e.* having a personal form, which is by nature all-pervading, seems not to have fully achieved the purpose of this Avatara.

ADHYAYA, 5.

Narada suggests the composition of a work wholly celebrating the Lord's Glories; and illustrates the effect of listening to them by his own life. Narada's devout service to yogins in a previous life and his initiation.

1. Suta said: Then, comfortably seated, the divine Rishi of extensive study (great renown), with *veena* in his hand, with a smile of surprise,(1) said to that Brahmin sage Vyasa seated by his side.

2. Narada said:—O fortunate son of Parasara, does the soul of your body find joy in the body, or does the mental soul find joy in the mind?

3. You have (I hope) fully realised all that(2) you have enquired about,—all that great and wonderful, wisdom—and also put it into practice; (for), you have produced the great and wonderful Bharata which is very full on all subjects.

4. You have enquired into and learned everything about that Brahman(3) which is eternal; still, O Lord, O master, you seem uneasy as if you have not accomplished your purpose. (Why so?)

5. Sri Vyasa said—Indeed, I have all this of which you have spoken; still my Atman(4) (body and mind) does not find satisfaction. *We now enquire of you the secret cause of it—you who are born of Brahma and possessed of unfathomable wisdom.

6. You are indeed such a (5) one; you know all the hidden truths, since you have contemplated the eternal Purusha (God) who(6) rules all causes and effects and, by his mere will, creates protects and destroys the world, through the gunas, unattached to them or unaffected by them.

7. You go about the three worlds as the sun does, and go through them like Pranavayu, reading (the thoughts in) every mind; so, distinctly find out what is wanting in me who have, by Yoga and vows observed during vedic studies, secured a full knowledge of Para Brahman as well as the Apara Brahman (the Veda,) (and tell me what it is).

(1) *D. Smayanniva* with a smiling face.
(2) *D.* You have enquired about the absolutely perfect and wonderful Brahman, and written the Bharata great in word and sense, difficult to understand.
(3) *V. D.* The Veda.
(4) *D.* My mind.
(5) *V.* The foremost among the wise.
(6) *Paravaresah*—Who is the Lord of Lords.
* Vide Text-Pl.

8. Narada said :—Perhaps you have not exclusively (fully) sung of the sanctifying glory of the Lord ; for that reason I believe the Lord is not satisfied ; and it is this knowledge[1] that is wanting—that is not fully dealt with—in your works.

9. You have not so extensively described the glories of Vasudeva, as you have, O the foremost one of sages, described Dharma and other topics.

10. That composition (work) which, endowed as it may be with all the graces of rhetoric, does not loudly (fully) sing the praises of Sri Hari's glory which purifies the Universe, is considered a source of amusement only to worldly men, and in that work Paramahamsas of devout heart dwelling always upon the blissful Lord do not find delight, just as royal swans living in the midst of noble lotus beds, cannot find delight in the pools, however good in themselves, where crows alone find delight.

11. That work of a poet absolves mankind of all its sins, in every verse of which, though full of blemishes, the names of the unlimited Lord describing his glories are found—the glorious names which the righteous people listen to, expound, and sing.

12. Though one (identical) with the essence of Brahman, the destroyer of besetting conditions, that knowledge does not shine well (cannot be of great value and efficacy), which is destitute of devotion to Achyuta. How then could that *karma* be good, which never tends to eternal welfare, whether prompted by desires or not, so long as it is not offered to the Lord.

13. Therefore, O Blessed one, you who are of truthful perception, of pure renown, delighted with truth, and rigid in vows, do you contemplate and write about the various glorious deeds of the Lord, with undivided attention, so that all the world may obtain salvation from Samsara (by knowing them).

14. (On the other hand) the mind of that man can never or nowhere find a resting place, as a vessel beaten by tempestuous winds ;—who talks about something other than the glorious Lord, with his eyes set on other things, his mind wandering without any sure hold.

(1) *Taddarsanam Khilam*—A work exclusively dealing with that knowledge has yet to be written.

15. A great mistake has arisen on your part while expounding (the courses of) Dharma, in teaching what should be avoided (*i.e.* Kamya Karma and other things) to the man who is naturally attached to worldly objects; for the man who is other than the wisest, is guided by your exposition and would believe it to be Dharma and stick to it, and cannot understand that it is prohibited.

16. Only some one of special capability—but no other—is likely to abandon all action and realise the true nature of the absolutely blissful Paramatman of immeasurable and incomprehensible glories; hence for the benefit of the people who are attached to various objects of the world and working under the influence of the three gunas, be pleased, O Lord, to describe in full the glorious deeds of Sri Hari, the Omnipotent.

17. If he who neglects his duties, Nitya and Naimittika, and devotes himself only to the worship of Sri Hari's lotus-like feet, fall (die or is interrupted in the course of devotion before he attains perfect wisdom),—does he once for all fail to attain the highest good? Does any evil ever befall him, even if he should be born among unworthy beings? (No, no evil befalls him). On the other hand, what purpose is gained by those that do their own duties without devotion to the Lord?

18. A man of wisdom ought to endeavour after that (blissful devotion to God) which is not to be attained by jivas who (in Samsara) wander through the regions above and below, from Brahma to inanimate things; [1] * for the blessings of this world come unsought, just as pain and misery do, by virtue of past Karma, made available (ready) everywhere by Time of inconceivable speed.

19. O sage,[2] those that devoutly worship Mukunda do not indeed come back to Samsara at any time like those others[3] (who

(1) *V.* * (The latter half of the verse) for the blessings obtained by means other than pure devotion are necessarily mingled with miseries, and they are available everywhere by the irresistible force of time, (and karma ripened by it), *D.* A man of discernment ought to endeavour only after that bliss which cannot be obtained by wandering up and down, which in course of many ages and lives can be got only from Hari who is different from all other deities, which alone will be unmixed of misery.

(2) * *V.* The devout people of ripe wisdom and devotion do not at all come back to samsara; if they are not yet full ripe, they do not even then come back to samsara as those that are ignorant and destitute of devotion do.

(3) *D. Anyavat*—like other people who are not devoted to Him.

are devoted to Karma); for, remembering the joy of having once embraced (with their hearts) the feet of Sri Mukunda, they would not think of abandoning them ever after, since they are taken up with the most excellent[1] (source of joy).

20. [2]* This world is the Bhagavan Himself, but He is different from all this (that is, the world is not different from Isvara, but He is different from it); for, from Him proceed the sustenance, destruction and creation of the world; this world is indeed the Bhagavan; the Jiva who seems to be another is also the Bhagavan, and that (truth) you yourself have realised; and I have just pointed out the same in some measure by way of indicating it.

21. O Vyasa, of unfailing and unerring perception (do you) [3]understand that you are yourself an *amsa* of that glorious *Parama Purusha*, who, though unborn, appears in the world to promote its welfare, and (do you) describe at great length the doings of Sri Hari, the Omnipotent.

22. The real and eternal, intrinsic and necessary purpose [4] of man to be attained by means of *Tapas*, studies, sacrifices, the construction of tanks and wells etc. and by means of what is learnt and what is given away in charity, is indeed, the wise say, to sing with devotion the excellent powers of that glorious Lord.

23. [By association with the righteous, one gains opportunities for hearing the stories of Sri Hari;] O sage, formerly, in a past life, I was born of a woman who was a servant of Brahmins versed in the Vedas; and I was asked to do service, while yet a boy, to certain ascetics (Yogins) who wished to stay in, during the rainy season (Chaturmasya).

24. Though they viewed all to be equal, those ascetics were (particularly) kind to me who was a boy free from all

(1) *V. Rasagraho yatah*—since he has known and realised the blissful Lord.

(2) *V.* * Indeed, the Bhagavan is this universe; (still) He is different from it,—from whom creation etc. of this proceed; and that (nature) of the Lord, you yourself know indeed; and I have indicated it but in part to you. *D.* The Bhagavan is indeed like this world, but He is different from it: for, it is from Him that creation etc of the world proceed and the Almighty Self knows it all; and before you, I have displayed my little knowledge (even as a pupil does before his master).

(3) *D.* You yourself know etc.

(4) *D. Avichyutah—Artha* to be the thing of unfailing service, of real benefit.

childish caprice, possessed of control over the senses, with no liking for play-things, ready to do them any service and (always) waiting upon them, modest of speech.

25. Permitted by those Brahmans I once[1] ate what was left in the plates out of which they had partaken, and thereby I became cleansed of all sins. For having thus (served them) and gained purity of mind, I conceived a taste for their virtuous ways.

26. O sage Vyasa! there (in their society) by the favour of those great souls who daily sang of Sri Krishna's deeds, I (day after day) listened to the most fascinating discourses upon the Lord; listening every[2] moment with faith to those stories, my Lord, I began to find delight in Sri Krishna whose glory delights (the world).

27. O great sage, then my love to Sri Krishna, of delightful glory, became so intense that a firm perception (an unswerving devotion) arose in me, by which [3] *I see that I am none other than the Para Brahman transcending the world, and that (all) this gross and subtle body is a creation of the Maya of self.

28. When through the rainy and winter seasons, I thus listened to those great sages who thrice in the day sang of the spotless glory of Sri Hari, such intense devotion arose in me as eradicated all the influence of *Rajas* and *Tamas* in my heart.

29-30. Seeing that I was deeply taken up with their pious life and filled with a passion for it, and seeing also that I was humble, cleansed of sin, full of faith and that I had control over my passions and waited upon them, those ascetics, when about to depart, [4] being naturally compassionate to the distressed, imparted to me who was still a young boy, that knowledge of the secret of secrets, known as the Bhagavata, which the Lord Himself directly revealed.

31. They initiated me into that knowledge by which I have been able to understand the Maya (glory) of Bhagavan Vasudeva,

(1) *D.* I ate once a day.

(2) Every time, *i e.*, thrice in the day.

(3) *V.* * I see that all this gross and subtle world in relation to myself supported by Para Brahman, is the product of Prakriti related to *Self*; (but it is not essentially the *self.*) *D.* I see that all this Universe of cause and effect is the creation by the will of Hari who is my original, *antaryamin*, and it is maintained and destroyed by Him.

(4) *D.* At the end of Chaturmasya.

the Omnipotent author of the Universe,—by means of which wise men attain to the abode of the glorious Lord.

32. (1)*And this was also indicated by them, O Brahmin, which is the remedy for the threefold misery—namely, the *karma, i.e.*, the course of righteous duties to be performed and resigned to the perfect Brahman, the glorious Ruler of all.

33-34. O sage of commendable austerities, it is true that in the case of living beings the very stuff which produces a particular disease, cannot also remedy it; but when medicated in composition with other things it may become a cure; similarly, in the case of men, all the *karmas* (the courses of duties) lead to Samsara; but they may themselves become the means of obtaining freedom from the sphere of duties, when they are performed and offered to the Supreme Lord as acts done in His worship.

35. (2)What *karma* pleases the Lord when performed here,—upon such *karma* depends that knowledge which is accompanied by devotion to Him—[such karma is the source of knowledge or wisdom, on which *karma-meemamsa* rests well founded].

36. (3)*When men constantly do their duties as laid down by the Lord Himself (*vide* Gita), they necessarily sing of Sri Krishna's excellent attributes and names; (thereby devotion is developed in them).

37. I bow down to, and meditate on, Vasudeva, Pradyumna, Aniruddha and Sankarshana: I bow down to Thee, the glorious Lord of all powers.

38. *He is, indeed, the man of right vision who thus worships the Lord of sacrifices, by mentioning the names of (and contemplating) the glorious forms(4) of the Lord who has no form

(1) *V.* * By Sruti and Smriti this is well pointed out as a remedy for the threefold misery, etc. *D.* O sage I have been also introduced to that course of duty which leads to the knowledge that lifts souls from the three kinds of misery, when the duty performed is offered as an act in worship of the glorious and supreme Ruler of all, the perfect Being.

(2) *D.* Begins thus--what *karma* delightful to the Lord is done here in the *karma-Bhumi* that leads to the knowledge, etc.

(3) *D.* Whenever the great perform sacrificial duties ordained by the Lord, they at every step remember the glorious attributes and utter the names of Sri Krishna and sing them, and thus develop their knowledge through *karma*.

(4) *V.* The Lord who has no Prakrita form uncontrolled by Him has a form to be revealed by Mantra, but not caused by the force of *karma*, only assumed at His own will and pleasure. *D.* He is the man able to impart a correct knowledge of the Lord's forms, etc. who thus worships, etc.

other than what is contained in the Mantras, of whom Mantra is the form.

39. O Vyasa, the foremost Brahmana, Sri Hari was pleased to see how I meditated on Him with the Mantra[1] which is His own precept, and how I was devoted to Him, and He graciously bestowed on me knowledge (of self), glory (divine power), and firm devotion towards Him.

40. Therefore, O sage of unlimited knowledge, sing (mainly) of the glory of the Omnipresent Hari, by knowing[2] which even the wise (hope to) reach the end of their quest, which alone, and no other, the wise know to be the remedy for the miseries of beings that are repeatedly tossed in *Samsara*.

ADHYAYA 6.

The death of Narada's mother. His vision of God in the forest and his birth as Narada.

Suta said:—O Brahmin, having thus heard the story of the birth and deeds of the divine sage (Narada), the glorious Vyasa, son of Satyavati, again inquired, (as follows):

2. Vyasa said:—"After the ascetics that imparted thee higher knowledge had gone away, what didst thou do, as thou wast still of tender age?

3. "O sage born of Swayambhu! how didst thou spend the latter (remaining) portion of they life, and how didst thou cast off this body when the hour came?

4. Foremost of the *Suras* (the wise), how did Time fail to obscure in thee thy memory of a previous life? For, it is the destroyer of everything, (time is the obliterator of everything).

5. Narada said:—When the ascetics that gave me the precepts of true knowledge had gone away, young as I was, I proceeded thereafter in this manner (the following is the account of the rest of my life).

6. My mother had but one son (in me); she was an ignorant woman—a servant; she cherished great affection towards me (doted upon me) her son, otherwise helpless.

(1) *D. Swaniyamam.* How I was constant in the path of duty laid down for me.

(2) *V.* (the second Pada) devotion, the sight of the Lord and the Power worthy of a divine sage.

7. She was anxious about my welfare and success, but incapable (of doing anything); for she was a dependant. Indeed, the world rests in the power of the Lord (master), just as a wooden puppet is (in the hands of a wire-puller).

8. And not knowing anything of direction, place and time, (not having attained to the age of discretion), a mere boy of five years of age, I lived on in that Brahmin house for her sake.

9. Once during the night she went out of the house to milk the cow; on her path lay a serpent on which she set her foot, and which, prompted by fate, bit[1] the helpless woman (and she died of it).

10. Then I looked upon it as the grace of the Lord ever mindful of the welfare of His devotees, and I set out towards the north.

11. All alone I went past prosperous countries, cities, villages, hamlets, mining centres, and agricultural parts, villages, and mountain slopes, arbours, woods and gardens;

12. I passed by mountains containing metallic earths of wonderful varieties, and by trees with branches broken by elephants, by lakes of crystal waters and lotus-lakes frequented by the gods,—lakes of imposing beauty where bees hover about disturbed by birds of wonderful notes.

13—14. I came in sight of a great forest impassably dense with rushes, bamboos and reeds, Kusa and bamboos of the *Keechaka* variety, fierce and formidable, the abode of venomous serpents, owls and jackals.

15. With my body and senses exhausted, overcome by hunger and thirst, I bathed in the pool of a river, drank of it, made *Achamana* and was refreshed.

16. In that forest unknown to man, I sat down under a Pippala tree, and in the manner I had learnt from the sages, I meditated on the Paramatman present in my heart, with all the power of my understanding.

(1) [I began to contemplate that, from Atman, the Supreme, proceed all the states of Jivatman, *viz.*, Dreams, depending upon Maya (*i.e.*, upon the impressions left

(1) *D.* Devoured.
(2) *D. Atmana* by means of the mind which is restrained from following the senses.

in the mind by previous experiences); the state of deep sleep in which perception is completely interrupted; and wakefulness in which distinct perceptions arise of things having name and form and associated with activity or functions; and that Brahman the cause of all these three states is not the material cause of which all these are the modifications; but that He is of the nature of Supreme Intelligence not mixed up with or affected by Prakriti or the products of Prakriti; that He is the guide of all activity, abiding in all things; and that He is the highest goal (to be reached);

(2) that the Supreme Brahman is not subject to the state of wakefulness [*lit : going* to the objects of sense,]—of dreaming, of sleeping, or of anxiety for objects, and to death; and hence most wonderful is the nature of Brahman.

(3) He is the one glorious Supreme Being, who, in the beginning, thought of making this (world) the scene of His Lilas as Antaryamin, the Ruler within, and who produces, (all) this, plays with it, and devours it, and again remains alone, indifferent (to the activity of the Jivas)].

17. When I contemplated His lotus-like feet with my heart(1) immersed in devotion, and when my eyes were filled with tears of eager love of Hari, He slowly appeared unto me in my mind.

18. My hair standing on end on account of overflowing love, immersed in bliss and free from all anxiety, I saw neither self nor anything else, O Sage.

19. (Then) losing sight of that glorious Lord—a sight which delights the heart and dispels grief, I rose in bewilderment drooping like a man of afflicted heart.

20. I again concentrated my mind on my own heart (within myself) with the desire of again seeing that Form, and

(1) *V. Bhavanirjita Chetasah*—Controlled by practice. *D. vide different reading.* Joyous in devotion.

looked for it, but I did not see it;[1] being thus disappointed of my wish, I was like one stricken with some disease.

21. To me thus endeavouring in this lonely forest, the Invisible, the One beyond words, speaks (spoke) in sublime yet soft words as if to soothe me in my grief.

22. It is a pity thou art not in this life fit to behold Me; for, I am not accessible to (the vision of) those whose sins and passions are not burnt up, and those who have not properly practised the Yoga.

23. That I once showed you My form is (only) on account of your intense desire for it, O sinless one; love constantly and intensely cherished, towards Me slowly cleanses the heart of all corrupting passions.

24. Through a short course of service done to the righteous, this firm devotion to Me has arisen in you. After casting off this decaying body you will attain to the state of being My attendant.

25. The mind so centred in Me shall never lose the benefit (of such devotion), during creation or destruction; and through My grace your memory will not fail you.

26. Having said but this, that great Being became silent—that Being of ethereal body, (not marked by any visible[2] sign), yet the Ruler of every thing; and to that Great Being, Greater than the Great, I, being thus the object of His grace, bow down My head.

27. Without any feeling of shyness (hesitation), with a heart satisfied, free from desires, pride and envy, and looking forward to the time (when I should cast off this body), I wandered about (loudly) repeating the secret and auspicious names of the immeasurable Lord, and remembering (contemplating) His secret and auspicious deeds:—

28. O Brahmin, to me with the mind (thus) set on Krishna, unattached to worldly things, death came, just as the flash of[3] lightning appears in time.

(1) *D. Avitriptaiva Aturah*—looking for it, like a diseased person, (not satisfied with the first vision.)

(2) *V. Alingam*—the Being that has no body resulting from *Karma*. *D.* The Being that has no material body.

(3) *D.* A special flash of lightning called Saudamini. *V. Saudamini* occurring near the mount Sadaman.

29. When into that pure and divine[1] (holy) body I was being transferred, the gross body of the five Bhutas fell off, all the *Prarabdha Karma* being exhausted.

30. I entered along with His breath into Brahma (Chaturmukha) who was about to retire into the Supreme Being, when at the end (during the deluge), He sleeps on the waters of the sea, (having withdrawn all this world into Himself).

31. When at the end of a thousand yugas He rose and proceeded to create (the world again), the great Marichi and other Rishis and myself were born of His senses.

32. In and out of the three worlds I make my rounds with my vows of Brahmacharya uninterrupted in the least; and by the grace of the Great Vishnu my passage is nowhere obstructed.

33. I go about playing upon this *Veena* bestowed upon me by the Lord, excellent as being the abode[2] of *Swara-Brahma* (all the seven *swaras*), singing the praises of Hari.

34. As I sing of the Lord of Holy feet,[3] of His delightful (admirable) deeds, that are fit to be told and heard, He soon reveals Himself in my heart, as if He heard my call.

35. This relation of the deeds of Hari is indeed (observed to be) a ship to cross the sea of *Samsara* for those who are afflicted at heart by a thirst for the pleasures of the world.

36. The mind which is frequently tossed by the passions of *Kama* and *Lobha* does not so directly and surely attain calmness by means of *yoga* courses consisting of *yama* and other practices, as it does by the worship of (devotion to) Mukunda.

37. O sinless one, I have told you to your satisfaction all about this,—the secret of the births and deeds of the Lord,—all that you asked me about.

38. Suta said:—"Having thus spoken to the son of Vasavi (Vyasa), the worshipful Narada took leave, and, playing upon his Veena, went his way; for He is a sage who has no purpose of his own to gain.

(1) The divine personality called the Aniruddha.

(2) *V.* Brahman being specially invoked by the excellent tune.

(3) From which Ganga flows, etc.

39. How blessed is this divine sage! who, ever singing the glory of Vishnu, is transported with it, and delights all this world by means of (by playing upon) his stringed instrument *(Veena)*.

ADHYAYA 7.

Vyasa first teaches the Bhagavata to Suka. Aswathaman's revenge; and his Brahmastra. Arjuna's recalling it along with his own. Aswathaman brought bound hand and foot and sent away deprived of the Jewel on his head.

Saunaka said:—On Narada's departure, O Suta, what did the great and glorious Badarayana do, having listened to him?

2. Suta said:—On the *Brahma-Nadi* Saraswati, on its western bank, there is a hermitage, called Samyaprasa, which promotes the sacred activities (sacrificial activities) of Rishis.

3. In that hermitage charming with its Badari groves, Vyasa sat down, and, having made Achamana, concentrated his mind, and meditated in solitude.

4. (1) * In his serene mind that was so thoroughly concentrated by means of devotion, he first saw the Lord, the perfect Person, and also Maya depending upon Him.

5. And deluded by her (Maya), the Jiva, though different from her, thinks himself as consisting of the three gunas, and, is (thereby) subject to the evil (consequences) produced by it (the notion).

6. And seeing that devotion to Adhokshaja is the direct means of ending the evil of (*Samsara*), the wise Vyasa wrote this work, called the Satvata-Samhita (or Sri Bhagavata) for the sake of ignorant men.

7. Indeed, when this work is listened to, and studied, devotion to the Perfect Person, Sri Krishna, is engendered in man—a devotion which is powerful enough to remove all grief, wrong ideas and fears.

8. He (the sage Vyasa) wrote this book of (the glories of) the Lord, and, after examining it, he taught it to his son Suka, who was firm in renunciation.

(1) * During meditation he saw the Perfect Lord who reveals Himself in the pure contemplative devoted mind, etc.

9. Saunaka said:—It is well known, that the sage Suka is firm in renunciation and indifferent to everything (in the world); for what purpose then did he, who delights in Paramatman, learn this voluminous work.?

10. Suta said:—Even those sages who delight solely in Paramatman, and the knot of whose ignorance and passion has (already) been severed, are devoted to the All-powerful Hari without a motive (an object); for, Sri Hari is of such excellent nature and attributes.

11. The glorious Suka, the son of Badarayana, beloved of the votaries of Vishnu, studied this great exposition of perpetual interest, with his mind fascinated by the excellent attributes of Hari.

12. Now, I shall tell you of the birth, of the pious deeds and the end of King Parikshit, and of his preparation for the great journey, as also of the sons of Pandu, as they (all) bear upon the glories of Sri Krishna.

13. When the heroes of the Kaurava and Srinjaya races attained their heroic goal on the battle-field, when the son of Dhritarashtra had his thigh-bone broken by the stroke of the *gada* dealt by Bhimasena;

14. The son of Drona, thinking that it would be agreeable to his master, cut off the heads of the sleeping sons of Draupadi and presented them to him,—an act which was, indeed, against his own (his master's)[1] interests and in itself most detestable; (and as such) they (right-minded men) condemn it.

15. Then (Draupadi), the mother of those babes, distressed at this horrible slaughter of her sons, bitterly wailed, tears blinding her eyes; and Arjuna trying to pacify her, says:

16. "Then shall I have redressed thy grief, O auspicious one, when I bring thee the head of that ruffian and fallen Brahman, cut off with the arrows from my Gandiva, and when, after having set your foot on it, you consign your children to the fire and bathe.

17. Having thus in various soothing, but fiery words consoled his beloved wife, Arjuna whose friend and charioteer was

(1) *V.* Dritharashtra's—Sridh.—*D.* Duryodhana's.

Sir Krishna, put on his armour, took up his fierce bow, the monkey-banner flying aloft, and rode in a chariot in pursuit of the preceptor's son.

18. Seeing from a distance that Arjuna was in pursuit of him (Asvatthaman), the slayer of children, with a perplexed heart, anxious to save his life, took to flight in a chariot (and ran) as far as he could go on the earth, even as Brahma[1] ran for fear of Rudra.

19. When that son of the Brahmana (Asvatthaman) saw that he was helpless and that his horses were fatigued, he thought that his only protection lay in the missile called *Brahmasiras*.

20. Then he made *achamana*, meditated and let go that missile (Brahmastra), as he was in peril of life, though he did not know how to withdraw it.

21. Seeing the fierce flame that appeared on every side, and the danger to life, Arjuna said to Vishnu, (Sri Krishna) :—

22. (Arjuna said):—O Krishna, Krishna, Almighty one, O Thou that removest the fear of Thy devotees, thou art Heaven to those that are being burnt (afflicted) in Samsara.

23. Thou art the First of all things, the Perfect Person, the Supreme Being; higher than Prakriti [2] Thou standest in Thine own pure nature, having distanced Maya,[3] (*i.e.*, unaffected by Maya) by the power of Thy wisdom.

24. As such, by virtue of Thine own Power, Thou alone conferrest Dharma and other forms of blessing on the man whose mind is deluded by Maya.

25. Similarly, this *avatara* of Thine has been made to lighten the burden of the earth and to be the object of constant contemplation for Thine own people and for those devotees[4] that have set their heart on Thee alone.

26. O God of gods, I do not understand what and whence this most formidable fire is, which comes encompassing all.

27. Sri Krishna said :—Know this to be the Brahma-Astra aimed at you by the son of Drona, his life being in peril ; but he does not know how to withdraw it.

(1) As *Arka* the sun (*Vamana Purana.*)
(2) *D.* Intelligent Prakriti.
(3) The power that binds and deludes.
(4) *V. & D.* Omit " and for those devotees."

28. Indeed, there is no other Astra that can avert it; thou art skilled in Astras; so by the force of the same Astra counteract its terrible and mighty force.

29. Suta said:—Having heard what Sri Krishna said, Phalguna, the vanquisher of enemies, made Achamana, went round Sri Krishna and discharged the Brahmastra to meet the Brahmastra.

30. The flames of the two Brahmastras mingled together; surrounded by arrows they filled all the space between heaven and earth and grew into a conflagaration, as the fire and the sun do (during the Pralaya).

31. At the sight of the fierce flash of the Astras discharged by the two warriors, the great fire that was burning the three worlds, all beings scorched by it regarded it as the fire of Pralaya.

32. Observing the distress of beings and the (imminent) ruin of the world, (and) perceiving the mind of Vasudeva, Arjuna withdrew them both.

33. Then in a moment he got near the fierce son of Gautami, and, with eyes burning with rage, Arjuna bound him with a rope like a sacrificial animal.

34. When Arjuna bound his enemy with ropes and was taking him to the camp by force; the glorious Krishna angrily said unto him:—

35. O Partha, it is not fit that you save him; slay this fallen Brahman, who in the dead of night murdered the innocent babes in sleep.

36. For, any one who knows the rule of righteousness does not kill even an enemy if he is intoxicated (not in his senses), unguarded, mad, asleep or young; (nor does he do so) in case it is a dunce or a woman; nor when he has sought protection, lost his chariot, or is in an affrighted condition (running away out of fear).

37. The wicked man who mercilessly tries to maintain his own life at the cost of others' lives—to kill him is really doing him good; for, (otherwise) that person would go down to hell on account of that sin, (if he should not be purged of it by punishment here).

38. You made a promise to Draupadi in my hearing, "I shall bring you the head of that man, proud lady, who slew your children."

39. So, let him be slain, the sinful ruffian that has killed your own children; this unworthy member of his race has, O warrior, done what is hateful to his own master.

40. Suta said:—Though he was thus spurred by Sri Krishna who was putting (his sense of) Dharma to test, the great Arjuna did not want to kill the son of his preceptor, the slayer as he was of his own self, *i.e.* his children.

41. Then, coming up to the tent, Arjuna, whose beloved charioteer was Sri Govinda, showed him (Aswatthama) to his wife, who was lamenting her murdered children.

42. Having intently looked at the preceptor's son, the evil-doer,[1] who was brought to her, bound with cords like a sacrificial animal, his face cast down on account of his shameful act, Draupadi, being good-natured, bowed to him with a pitiful heart.

43, 44. Unable to see him bound and brought (in that plight) the virtuous Draupadi said: "Let him be released, he is a brahmin, let him be released, especially as he is the preceptor; for, from him and by his grace you have learnt the Dhanurveda (and all Astras) with all their secrets, how to aim and withdraw them.

45. He is verily the venerable Dronacharya who (now) lives in the person of his son; and Kripi, his half, Drona's wife, is alive; for, being the mother of a warrior, she did not follow him (did not die with her lord.)

46. Therefore, O fortunate one, knowing what righteousness is, it is not fit that the family of your preceptor should come to grief through you, (since) it should every moment be honoured and worshipped.

47. Let not his mother Gautami, who reveres her husband as the deity, be made to weep, just as I ceaselessly weep tears, grieved at the loss of my children.

(1) *V.* That was being so severely treated.

48. The family of those foolish princes by whom the brahmin race is angered, will be immersed in grief and soon burnt up with all its kith and kin.

49. Suta said :—O Brahmins ! King Yudhishtira, the son of Dharma, gladly approved of the queen's words, which were sanctioned by righteousness and reason, and characterised by mercifulness, compassion, sincerity, justice (1) and nobleness.(2)

50. Also Nakula and Sahadeva, Yuyudhana and Dhananjaya, the glorious son of Devaki, and the others, men and women, that were there,—all expressed approbation of her words.

51. There (then) the enraged Bhima said :—It would be good(3) for him to be killed—for him who in vain slew the sleeping babes, to no purpose of his master or of his own.

52. Hearing what Bhima as well as Draupadi said, Sri Krishna(4) *of four arms*, reading (the expression on) the face of Arjuna, says this with a smile (spoke thus) :

53. Sri Krishna said :—The fallen Brahman, (being still a Brahman), ought not to be slain, but as a ruffian he deserves to lose his life. I myself say both (this and that) ; (wisely) carry out the (twofold) command (of mine).

54. Make a fact of what you promised to do (Prove true the promise which you made), while pacifying your beloved wife ; and do what is at once agreeable to Bhimasena, to Draupadi and to Myself.

55. Suta said :—Arjuna instantly understood the mind of Sri Hari, and with his sword cut off the jewel with the locks of hair on the head of the Brahman, (the jewel with which he was born).

56. Having released him (Aswathaman, who had been bound with ropes) from the bonds, whose glory was faded on account of the murder of children, and who was now deprived of his jewel and splendour ;(5) he (Arjuna) sent him out of the country.

57. Disgrace,(6) confiscation of property, expulsion (exile) from the country,—this is the course equivalent to capital punish-

(1) *D.* Dispassionate judgment.
(2) *D.* Deep significance.
(3) For he will be saved from punishment in Hell.
(4) Now Sri Krishna manifested himself with four arms, to overpower the feelings of Bhima and Draupadi. (Sridhar.)
(5) *V.* The brilliant jewel.
(6) *D.* To place in custody. Impaling. To keep one bound hand and foot, and so on—

ment in the case of fallen Brahmins; there is no other physical punishment in their case.

58. All the Pandavas, together with Draupadi, afflicted with grief for the loss of their children, performed the removal of the corpses and other funeral and other rites, which ought to be done for dead relations.

ADHYAYA 8.

Sri Krishna starts for Dwaraka; Uttara praying for protection, He protects the child in the womb by his Sudarsana; Krishna stops there for some time more. Yudhishtira's repentance.

(a) Then Sri Krishna showed to Draupadi the various warriors slain by Bhima as he had promised her (to do) when she fell at his feet.]

(b) Sri Krishna said:—O Queen of the Pandavas, look at the wives of the enemies, weeping with dishevelled hair, embracing their husbands whose thighs were broken by Bhima's *Gada*.

1. Then, in order to pour oblations of water to their dead relations, who long for it, they all went with Sri Krishna[1] to the Ganges, the women going in front.

2. Having poured out oblations of water and bitterly mourned for the dead, they again bathed in the water of the river sanctified by the dust on Sri Hari's lotus-like feet.

3—4. Sri Krishna and the sages comforted the aggrieved Dhritarashtra, the Lord of Kurus, Yudhishtira with his brothers,[2] Gandhari distressed by the loss of her sons, Kunti and Draupadi, who were all immersed in sorrow for their dead relations, by showing how the course of Time (Hari) is irresistible—in respect of (created) beings.

5. Having secured to Yuhdhishtira his Kingdom snatched away by the gamblers, having brought about the destruction of the wicked princes whose life-time had been cut short for dragging Draupadi by her locks;

6. Having enabled Yudhishtira to perform the Aswamedha thrice over on the grandest scale, Sri Krishna caused his (Yudhish-

(1) *D.* Or with Draupadi.

(2) *D.* Dritarashtra seated with his brother Sanjaya.

tira's) unsullied reputation to spread in all directions like that of Indra;

7. Having taken leave of the sons of Pandu, accompanied by Satyaki and Uddhava, and having exchanged mutual regards with Dwaipayana and other sages;

8. Resolved to go to Dwaraka, O Brahman, Sri Krishna mounted the chariot, but (just then) saw Uttara running up to him bewildered through fear,

9. Crying, "Protect me, O Great Yogin, Protect me, God of gods, Lord of the world, I do not see any one other than Thee (being above fear and peril), that could be my asylum in the world, (1) where men are the death of one another.

10. O God, my Lord, a weapon of burning steel pursues me, let it burn me, Lord, but let not the child in my womb be hit.

11. Suta said:—On hearing her words the glorious Krishna, who is most tender to His devotees, perceived that it was Aswathaman's missile intended to extirpate the race of the Pandavas.

12. Just then, O great sage! the Pandavas also saw five burning arrows coming towards them, and took up their own missiles.

13. Seeing the peril of those (Pandu's sons) who think of (depend on) none other (than Himself), the Almighty Lord ordained the protection of his devotees by means of His own weapon Sudarsana.

14. Sri Hari who is within all beings, the Lord of all and the Lord of Yoga, encompassed Uttara's womb with his own power (Maya) to keep up the thread of the Kuru race.

15. Though the missile of *Brahmasiras* can never be resisted, prove ineffectual or be counteracted, still having met Vishnu's Fire (Sudarsana) it was put out, O the best of the Bhrigus.

16. Do not think this to be a great wonder (miracle) in Achyuta who is the embodiment of all wonders, who, Himself unborn, by his own divine Maya (will or power) creates, maintains and destroys this world.

17. To Krishna who was about to start, the virtuous Kunti in the midst of Draupadi and of (all) her sons who were just saved from the fire of the Brahmana, spoke thus:—

(1) *V.* Where everyone is subject to death.

18. Kunti said:—I worship Thee, the perfect Person, the First of all, the Ruler of Rulers, far higher than Prakriti, not perceivable by all, and present [1] in and out of all beings.

19. I, an ignorant[2] woman, worship Thee who art concealed behind the screen of Maya and art undecaying and beyond the reach of the grosser vision; Thou canst not be realised by the clouded reason of the ignorant man, by one that has attachment to the mortal frame, just as an actor who plays a part cannot be.

20. Similarly [3] thou art not perceived (even) by Paramahamsas, pure in mind. How then could we, women, know Thee, so as to follow the path of devotion towards Thee?

21. Again and again I bow to Thee, Sri Krishna, Vasudeva, the joy of Devaki, the beloved child of Nandagopa, Govinda (one who is spoken of by all the Vedas).

22. (I) Bow to Thee whose navel is graced with the Lotus; bow to Thee who is adorned with the wreath of lotus blossoms; bow to Thee whose eyes are (cheering) like the lotus-flower; bow to Thee whose feet are beautiful like the lotusflower (with the mark of lotus).

23. O Hrishikesa, was I rescued [4] merely like Devaki, imprisoned by the wicked Kamsa and afflicted for a long time? Nay! I was saved from many a danger with all my sons, O Lord, and much more promptly, by Thyself, the one Lord of All.

24. From poison, from the great fire, from the sight of great monsters, from the assembly of the wicked, from the difficulties of forest life and from the missiles of many a MahaRatha (great warrior) in every battle, and lastly now, from the missile of Drauni, we have been protected by Thee, O Hari.

25. [5] *May such calamities befall us, now and then through

(1) *D.* Eternal, unchanging, permanent.

(2) *D. V.* My ignorant seef.

(3) *V.* *For—How could we women know Thee who revealest Thyself to the intense devotion of Paramahamsas pure in mind and ever given to the contemplation of Thyself? *D.* How could we know Thee who art the object of all devotion of Sanaka and other Divine sages that are perfect in wisdom and pure in mind, being free from Avidya, Kama, Karma, etc.

(4) *V.* Have I not been rescued etc., just as Devaki was etc.,? Yes, just so, was I rescued. *D* I have been rescued just as Devaki was etc.,

(5) *D.* *We always welcome difficulties in our various worldly activities; O Lord of the Universe: only if we should have a sight of Thee, which shows (the way to) Moksha (freedom from *Samsara* of birth and death.)

eternity, O Lord of the world! only if (on every such occasion) we should be blessed with the favour of Thy sight which puts an end to the experience of *Samsara*.

26. That man whose pride grows on account of his birth, wealth, learning and good fortune, is not fit even to talk about Thee that art accessible to the poor,[1] those that are sinless, or are not possessed of worldly fortune.

27. (I) bow to Thee, who[2] regardest sinless votaries to be Thy wealth, (who art the wealth of Thy sinless votaries,) whom the spheres of the three gunas, namely, Dharma, Artha, and Kama never touch; (I) bow to Thee that art Thine own delight, that art free[3] from likes, dislikes, and that art the Lord of *Moksha*.

28. [4]I believe that Thou art the Kala and the ruler of all (Brahma, Rudra etc.), the one without beginning or end, the most powerful Lord moving alike everywhere; for, strife is only between the Bhutas (or elements.)

29. Nobody knows what Thou purposest to do,—Thou who actest like men; for Thee there is none to be loved, none to be hated,[5] and in Thee there is no inclination to partiality; but it is the thought of men that is not straight in respect of Thee.

30. That thou, O Lord of all, (Antaryamin of all), that hast no birth and no action, hast births and hast deeds to do, among beasts (as Varaha,) among men (as Rama,) among Rishis (as Vamana,) and among aquatic beings (as Matsya), is wholly a matter of Thy will to behave like the creatures of the world.

31. When Yasoda took a rope to bind Thee who hadst done mischief, the spectacle thou presentedst as if in fear with Thy face cast down, eyes rolling in confusion, collyrium dissolved in tears—that spectacle of Thee of whom even Fear[6] is afraid, causes great perplexity in me.

(1) *V.* Those that are free from desires. *D.* Paramahamsas.

(2) *V.* Thee Who art the wealth of Akinchanas. *D.* Who art the wealth of those that seek after nothing but Thee or who art known by such.

(3) *V.* Free from the six waves, *i.e.* hunger, thirst, grief, misapprehension, old age, and death *D.* Perfect in blissfulness.

(4) *D.* I believe that thou art Kala, *i.e.* the ruler within, Isana, the ruler without, the ruler of all, thou movest equally in respect of those things about which the Bhutas, *i.e.* the beings are at war with one another.

(5) *D.* None to be loved or hated except as he deserves to be.

(6) *D.* Fear is Durga who fills all with fears.

32. Some say that Thou the unborn hast appeared in the race beloved of Yadu, to enhance the glory of the blessed Yudhishtira (or Yadu) renowned for merit, just as the sandal tree grows on the Malaya (mountain) to make it reputed.

33. Others say that Thou art the unborn who, as prayed for by Vasudeva, wast born as his son by Devaki for the protection of this world and for the destruction of the enemies of the gods.

34. Some others say that, as prayed for by the four-faced Brahma, Thou hast appeared in the world to remove the burden of the earth, as from a vessel in the sea, groaning with excess of load.

35. Others again say that Thou hast come to perform deeds worthy of being listened to and remembered by the beings that are tossed in *samsara* by (force of) ignorance, desire and *karma*.

36. So, those men who constantly hear of Thy deeds, (when sung by others), sing of them, praise them, and remember them,—those only will see before long Thy lotus-like feet which terminates the stream of births.

37. [1]O Lord that grantest the wishes of Thy votaries, dost Thou now (today) think of leaving us, who are beloved of Thee, who depend upon Thee for our very life? And we who have brought so much grief to the kings and princes, find no asylum other than Thy lotus-like feet.

38. What are we Yadus and Pandavas, (we shall be of no worth)[2] by name or form,[3] when thou art out of sight, just as a body and its organs are of no value when the ruling *jiva is* not there?

39. Then, O Gadadhara! this earth will not be so (prosperous and) splendid as she is now when she shines with the mark of Thy foot-prints bearing Thine own (divine) characteristics.

40. These countries highly prosperous, rich in every kind of

(1) *D.* One that does anything according to His own independent will.

(2) *V.* takes this as an adj. to Bhavatah, (Thine), "Thou, having a form and a name.

(3) When we have seen Thee, as when the Indriyas see (find) their Lord, we have become such, Yadavas and Pandavas, only through Thy grace.

* We are (exist) by name and form when thou art present with us, as the organs are when the soul ruling them is present; if not, we all become nameless and formless things.

fruitful plants and herbs, with their woods and mountains, rivers and seas, flourish only under Thy looks.

41. Therefore, O Lord of all, the inner Ruler of everything, O Thou of whom the world is the body, cut off this, my attachment to kith and kin, the attachment which is so strong towards the Pandus and the Vrishnis.

42. O Lord of the Madhus, may my heart constantly and intensely find delight in Thee, and in nothing else, even as *Ganga* sends her flood down to the sea.

43. O Sri Krishna, friend of Arjuna, Bull among the Vrishnis, O Fire that burnt down the Vamsa (race, bamboos) of the princes that oppressed the earth, O Thou of unlimited (undiminshed) power and might, O Govinda, (that possessest the wealth of Kamadhenus), whose Avatara is meant to remove the afflictions of cows, Brahmanas and the gods, O Lord of Yogas, O father of all, O holy One of perfection, I bow to Thee.

44. Suta said :—All His glory being thus loudly chanted by Kunti in sweet words, Vaikuntha (Vishnu) smiled as if charming (the world) by Maya (His wonderful power in the form of a smile).

45. [1] Having accepted her praises, He went back into the city of Hastina and took leave of her and the other women; and Sri Krishna was about to leave for His city, when out of love He was stopped by king Yudhishtira.

46. Though Yudhishtira was offered explanations with many illustrative stories by Vyasa, by others that did not comprehend [2] the Lord's ways, and even by Sri Krishna of wonderful deeds, he did not get over the grief which had seized him.

47. O Brahmins, king Yudhishtira, the son of Dharma, brooding over the destruction of friends with a mind wanting in discretion as that of common people, and overpowered by affection and confusion, said :—

48. Alas! see how ignorance is rooted in my mind—in me who am of such a wicked heart. For the sake of this body which

(1) *D.* Having told her (Kunti) that she would have her wishes realised etc.

(2) *V.* & *D.* who fully understand the ways of God.

(after death) is but useful to others (such as jackals) many, many *Akshouhinis* of lives were slain by me.

49. For me there is no hope of being saved from hell for millions of years—for me who have done wrong to children, Brahmins, relations, well-wishers, friends, fathers, brothers, and preceptors.

50. The word of law that on the part of a king protecting his people it is no sin to kill his enemies in a righteous war—this word is not at all of sufficient force to convince me that my action is really righteous.

51. What sin has now accrued to me in respect of women whose relations were slain by me,—I shall not be able to expiate by any course of *karma*, (duties) laid down for a *grahastha* (house-holder.)

52. Just as one cannot purify miry water by means of mire, or wash out the profanation of liquor by means of liquor, so one cannot wipe out the sin arising from a single act of murder by any number of sacrifices (which consist of wilful slaughter of animals.)

ADHYAYA 9.

Yudhishtira with Krishna and others go to Bhishma. Bhishma's discourse upon Dharmas; and his passage to Heaven. Yudhishtira's reign.

1. Suta said:—Thus troubled by the fear of sin for the wrongs done to the people, and seeking to know (desirous of knowing) all Dharmas (courses of righteous duties), Yudhishtira then went to Kurukshetra, the field of Destruction where Bhishma had fallen (lay dying.)

2. Then, O Brahmins, all his brothers followed him in chariots decked in gold and drawn by excellent horses; as also Vyasa, Dhaumya and others.

3. O Brahmin sage, even the glorious Krishna and Arjuna went in a chariot. Accompanied by them all, Yudhishtira shone like Kubera in the midst of *Guhyakas*.

4. Seeing Bhishma who lay on the ground, (brilliant) like a celestial dropped from Swarga, the Pandavas, their attendants and Sri Krishna (all) made obeisance to him.

5. At that time, O Saunaka the foremost among the righteous, Brahmin sages, Divine sages, and Royal sages, all met there to see the foremost warrior among the Bharatas, (viz., Bhishma).

6. Parvata, Narada, Dhaumya, the glorious Badarayana, Brihadasva, Bharadwaja with his pupils, the son of Renuka,

7. Vasishta, Indrapramada, Trita, Gritsamada, Asita, Kakshivan, Gautama, Atri, Visvamitra, and Sudarsana and,

8. O Brahmana, (many) other holy (sages of whom) Suka (Brahmarata) was the foremost, Kasyapa and the son of Angiras and others—accompanied by their disciples, all went thither.

9. Seeing those highly blessed sages that assembled there, Bhishma the foremost of the Vasus, versed in Dharmas, and, with due regard to time and place, gave them all a reverential reception.

10. He also worshipped Krishna, the Lord of the world, who had taken his seat in the assembly and was enthroned in his heart as well, and who had assumed a personality through Maya; for he (Bhishma) knew His glorious nature.

11. Eyes dimmed with tears of affection, he looked at the sons of Pandu who were seated near, possessed of modesty and affection, and spoke to them (thus).

12. Ah! what a painful thing it is! Ah! what an unjust thing it is! It is not fit that you the son of righteousness depending upon (devoted to) Brahmins, Dharma and Sri Krishna, should live a life of troubles.

13. When the great warrior Pandu died, the young lady Kunti[1], as the mother of young children, was frequently put to many difficulties on your account.

14. All this distress which has been so painful to you (and to others), I think, is the work of Time (*Kala*), it is the ruler, in whose power the world and its protectors[2] rest, as the clouds in the power of the wind.

15. For, it is really inexplicable that there was calamity even there where the son of Dharma is the King, where Bhima-

(1) *D.* As one without children is put to many difficulties.

(2) *V. D.* That time. (is the cause of all this) in whose power the world lies etc.

sena stands armed with Gada and Arjuna with his missiles,[1] where the bow is the Gandiva and their friend is Sri Krishna;

16. Indeed, no man, O king, ever knows what He (Sri Krishna) intends to do; and in endeavouring to investigate into it, even wise men are seen bewildered.

17. Therefore, conclusively understand that this[2] is in the power of the Deity; O the best of Bharatas, O powerful king by right of inheritance, abide by His Will and protect these people who are helpless.[3]

18. He (this Krishna) is, indeed, the All-powerful Supreme Being Narayana, the First Person (the first cause of all), who, deluding the world by His Maya and concealing His Supreme Nature, remains as one among the Vrishnis.

19-20. O King, God Siva, the divine sage Narada, and Kapila the glorious Lord know the most hidden power and glory of Him whom you think to be your aunt's son, the object of your affection, your friend, and your disinterested benefactor, and whom through affection you made your minister, messenger and charioteer, too.

21. In no manner or in no respect is the mind of the Lord affected thereby; for there is no defect[4] in Him, there is no Ahankara[5] in Him; He has no quality;[6] He looks equally upon all;[7] He is the Ruler of all[8] from within.

22. Still, O King, note His mercy[9] towards those that are really devoted to Him; for Sri Krishna Himself has come on a a visit to me (now) when I am about to depart from life.

(1) *V. D.* The woman, Draupadi (is a member of the household).

(2) *V.* Happiness, misery, etc., *D.* The world.

(3) *D*, People who have no protector other than yourself.

(4) He is not assailed by the defects in those under his control.

(5) *V.* He is free from the illusion that the body is Atman.

(6) *V.* He is without a second omnipotent and omnipresent Being like Himself.

(7) *V.* He regards all things high and low equally as His own body subject to His control.

(8) *V.* He is the one who sits within every soul and actuates every one to action, and it is He that directed your will to obtain His help in ever so many relations. *D* In no manner He is affected by His relation to you; for—He is all, *i.e.* He is the friend, etc. making others your friends etc. as He is related to you in (all) the forms—as friends, etc; He sees things as they are; He is without both an equal and a higher thing, or a peer different from Himself. He is untouched by Ahankara, as not being conditioned by a body of Prakriti or by some modification of it; and consequently unassailed by the defects of love and hatred.

(9) How merciful He is, etc.

23. A yogin who casts off his body giving his mind wholly to Him in devotion and uttering His (blessed) name with his tongue,—that Yogin becomes free from (all) passions and Karma (*Punya* and *Papa* and their consequences.)

24. May that God of gods, the Almighty Krishna of four arms, whose lotus-like face beams with gracious smiles and (brilliant eyes,) be pleased to look on me and be the object of my contemplation, till I cast off this body.

25. Suta said :—After listening to that (glowing praise of Sri Krishna), Yudhishtira asked Bhishma lying on the bed of arrows about the various courses of Dharma (righteousness), while all the Rishis attended to the discourse.

26.—28. Bhishma who knew the truth, described (discoursed upon) them, O sage, as contained in the several *Akhyanas* and *Itihasas* ;[1] described the Dharmas which are laid down according to the nature[2] of men, their caste and Asrama or stage of life ; the twofold Dharmas, *Pravritta* and *Nivritta*, laid down with reference to the conditions of renunciation or attachment ; the Dharmas or duties of charitable gifts, those imposed upon Kings, those leading to salvation, those laid down for women, and also those that delight the Lord, and in general he described Dharma, Artha, Kama and Moksha, and their accessory means,—he described all these distinctly, without confusion, both briefly and in detail.

29. To him (Bhishma) who was (thus) discoursing on Dharma, that time came which is specially desired by a Yogin, who can, however, depart from the body at his will, *viz.*, the Uttarayana, the sun's course to the north of the equator.

30. Then the leader of the thousand legions closed his discourse, fixed his mind free from all attachments, and his eyes wide open, [3] on Sri Krishna, present before him, the First and the Supreme Person, with four arms and clad in brilliant *Pitambara*.

(1) Discoursed on Dharma embodying them in Itihasas.

(2) *V.* as knowing, ignorant, able bodied or not, etc. *D.* as pertaining to their nature.

(3) *V.* Having closed his eyes. *D.* (a) mental eye shining better. (b) with half shut eyes.

31. Bhishma, cleansed of all evil tendencies by pure meditation and concentration, soon ceased to feel the pain caused by weapons, on seeing Sri Krishna; and being free from the distraction of the senses, and (1) intending to cast off the body, he praised Janardana (who puts an end to the series of births).

32. Bhishma said:—Thus (perceiving by such glorious deeds), settled is my mind, lifted(2) from wordly passions, on the Almighty (3) and perfect Lord, who has appeared as the foremost among the Satvatas, (4) who, essentially blissful as He is, (5) resorts sometimes to Prakriti out of *Lila*—Prakriti from which the stream of Samsara flows.

33. May I find delight, induced by no (other) motive, in the friend of Vijaya (Arjuna), who has assumed a personality that is charming to the three worlds by its *Tamala* complexion, by robes of brilliant white (dazzling) like the rays of the sun and by the lotus-like face with curling locks of hair floating about it.

34. May my mind rest in Krishna whose face is bedecked with drops of perspiration disturbed (6) on all sides by His curly hair, and dimmed with the dust raised by the horses in the battle-field, whose skin is being pierced by my sharp arrows, whose armour is (thereby) brilliant, (who is clad in brilliant armour).

35. May I find delight in the friend of Partha, who hearing the words (at the request) of his friend, instantly led the chariot to the middle of the two armies, and by His sight reduced the span of life of those in the enemies' army.

36. May I find delight in the feet of that Supreme Being who, by imparting the knowledge of Atman, removed the mistaken notion of Arjuna, who, at the sight of (7) Bhishma and others in the van of the distant army, became reluctant to slay his kith and kin through a sense of sinfulness.

37. Sri Krishna abandoned his own resolve to make my resolve true, jumped down from the chariot, took up the wheel

(1) *D.* leaving all talk of other subjects.

(2) or not satiated with the thoughts upon the Almighty Krishna.

(3) *V.* May my mind become settled in Him thus, in the following manner etc., or for these reasons etc.,

(4) Altogether distinct (from other things) and denoted by the term Bhooman.

(5) *D.* Having assumed a form.

(6) Which makes the locks of hair stick together.

(7) *V.* Of the first line of the enemy not very far off. *D.* Bhishma, and others who were in the van of the armies standing with the determination to fight.

and, even as a lion springs upon an elephant to kill him, He dashed against me, the whole Earth trembling (under His feet), and His upper garment falling off.

38. May that glorious Mukunda be my asylum (goal) who hit by the sharp arrows, of such a ruffian as I, with his armour shattered, and bathed in blood, rushed forward to knock me down.

39. Let me now in my dying moments find delight in that glorious Lord who looked upon Arjuna's chariot as a house under His protection, took the whip and assumed the reins of his horses, and looked most winning in that splendid attitude (of a charioteer)—for, those that died in battle here with a last look at Him have attained *Sarupya* (1).

40. The Gopa damsels who in their grand worship dedicated to Him their lovely gait, charming movements, sweet smiles, and looks brimming with love, and who, in their mad ecstasy, imitated what Sri Krishna did (as if identifying themselves with Him), really attained *Sarupya*. [May I find delight in such Krishna.]

41. Here, in the range of my vision stands the glorious Lord in visible form, who, being the feast of all eyes, received the honour of being first worshipped in the *sabha* thronged with great sages and princes, during Yudhishtira's *Rajasuya*. [May He be manifest to my eyes till I depart].

42.(2)* Freed from the delusion of *Differences* (Bheda), I have fully realised this Krishna to be that Unborn (Supreme Being) who is seated in the hearts of all the souls occupying the bodies created by Him, and who, though one, manifests Himself as many, even as the sun does to the eyes of various observers.

(1) *V.* Their essential and pure spiritual state. *D.* Vishnu Loka; (or an epithet construing with Krishna); their original form (from which they were born as men.)

(2)* *D.* Free from the misapprehension of seeing difference between the various Avataras and excellent attributes of the Lord, *i.e.* knowing things as they are, I have perfectly realised Him who is now before my eyes tobe the Unborn Almighty, and who, being one like the sun, variously visible to every different eye, seems many as seated in various forms in the hearts of the (several) beings who are created with physical bodies by *Atman*. *V.* As to difference, *i.e.* by supposing an independent existence not resting upon Brahman by supposing any difference in one Atman, on account of different bodies as Deva, Manushya, etc.

[Having in my heart embraced the Unborn Lord, Sri Krishna, whose feet redeem His devotees from misery, who, like the wind through bamboos caused the fire of gambling to kindle among the Kurus, in order that the burden of the earth might be reduced—I leave (depart from) this mortal nest.]

43. Suta said :—Having thus fixed his *Atman* with all the activities of the mind, the tongue and the eyes, on Krishna, the Supreme Lord, Bhishma suspended his breath and ceased to live.

44. Perceiving that Bhishma was retiring into the absolute (1) Brahman, they all remained silent, even as birds do at the close of the day.

45. Then resounded the *Dundubhis*, beaten by mortals and immortals; the right-minded kings in the assembly uttered praises of Bhishma; and from the sky fell showers of flowers.

46. After the removal of the dead body and other (funeral) rites for the deceased Bhishma, O Bhargava, Yudhishtira remained for an hour overwhelmed with grief.

47. Then the sages, being highly rejoiced, praised Sri Krishna, uttering His mysterious names; and shortly after, with Krishna in their hearts, they returned to their hermitages.

48. Thereupon, Yudhishtira went with Krishna to Hastina and consoled his father (uncle) Dhritarashtra and poor Gandhari in their grief.

49. Permitted by his father, with (the approval of) Sri Krishna, the able king Yudhishtira ruled over the kingdom of his fathers and forefathers, treading the path of righteousness.

ADHYAYA 10.

Sri Krishna leaves for Dwaraka; Praises of Krishna by women.

1. Saunaka said:—When Yudhishtira, the foremost(2) among the defenders of righteousness, after vanquishing the ruffians that had aspired to and fought for (usurped) his own property, was forced(3) to enjoy worldly blessings along with his brothers,—what was the course of his life, or what did he do then?

(1) *V.* Brahman—that is perfect, free from defects. *D.* Brahman who is never conditioned by the sixteen *kalas* ofPrakriti, *i. e.* Linga sareera.

(2) *D.* (Vide Reading) who stood firm in the words of Vyasa, etc. *V.* Firm in his promise or word.

(3) *D. Pratyavaruddha bhojana*—found little joy in worldly things.

2. Suta said:—Sri Hari, the Lord (of all) who maintains the world,(1) revived the race of Kuru that had been consumed by the forest fire born of *Vamsa* (bamboo called the race), and was rejoiced at having established Yudhishtira in his own kingdom (on his throne).

[He (Hari) enabled him to perform three Aswamedhas on the largest scale, and caused his pure fame to spread in all directions like that of Indra.]

3. Having listened to what Bhishma as well as Sri Krishna said, and having rid himself of the confusion (in his mind) by the force of wisdom (2) he gained thereby, Yudhishtira, who was like unto Indra(3), ruled over the earth (as far as the sea) always depending upon (devoted to) Sri Krishna, and assisted by his own obedient brothers.

4. Parjanya, the god of rain, abundantly sent down showers; the earth yielded all that was desired,; cows of capacious udders gladly sprinkled their stalls with milk.

5. Rivers, seas, mountains, trees and plants, roots and herbs, all bore him abundant products in due season.

6. Neither anxieties nor diseases nor difficulties caused by the deities or elements, nor those arising in the body, ever afflicted living beings, when Ajatasatru (Dharmaraja) was king.

7-8. Having spent a few months at Hastinapura for the solace of His friends and for the satisfaction of His sister, Sri Hari told Yudhishtira of His desire to go home, embraced him and bowed to him, obtained his leave, and, Himself embraced by some and bowed to by others, mounted His chariot.

9. Subhadra, Draupadi, Kunti, Virata's daughter, Gandhari and Dhritarashtra, Yuyutsu, Kripa, Nakula and Sahadeva, Bhimasena;

10. Dhaumya, the daughter of Matsya and other women were almost beside their senses (confused in mind) and could not bear separation from Sri Krishna.

11. A wise man who has rescued himself from bad associations by the company of the good, cannot bear to lose

(1) *D. Bhava-tapanah* That burns Samsara.

(2) *V.* (Steadied thereby.)

(3) *D.* Well maintained by ministers and other officers of sevenfold strength.

it; having once heard Hari's charming renown sung, who could bear His separation?

12. How could the sons of Kunti bear separation from Him, to whom they had given their mind and heart, after having enjoyed the blessing of seeing Him, embracing Him, conversing with Him, bedding with Him, sitting by Him and eating with Him?

13. They were all bound to Him by affection, their hearts ever drawn to him, and they looked towards Him with unwinking eyes, and busily went hither[1] and thither (to fetch the gifts to be presented to Him).

14. When Sri Krishna was leaving their house, the women among His relations restrained (in their eyes) the tears which rose by force of their anxious affection, (knowing) that it would be inauspicous to shed them.

15. Then were sounded tabors, conches, kettle-drums, Veenas, cymbals, horns, (or trumpets) and Dhunduri, Anaka, and bells and other instruments, and also large kettle-drums.

16. The Kuru ladies went to the top of their mansions to have a look at Him, and, with smiling looks through mingled feelings of affection and bashfulness, showered flowers on Sri Krishna.

17. Arjuna the favourite of Sri Krishna gladly held over his most beloved Krishna a white umbrella adorned with wreaths of pearls and supported on a handle set with rubies.

18. Uddhava and Satyaki fanned Him with two most wonderful Chamaras, and the Lord of Madhus shone (most brilliantly) showered over with flowers on the way.

19. Everywhere were heard benedictions of real force chanted by Brahmins—benedictions which do not become Him as Nirguna (as the Supreme Being), but do so only when He manifests Himself as a *Gunatma* (a conditioned being.)

20. Then began a talk in praise of Sri Krishna delightful to all ears, among the women of the Kaurava capital, who had given their hearts to Sri Krishna of the most blessed name.

(1) *D.* Followed Him to various distances till He passed beyond the range of sight, and then they followed him by their mind.

21. The women said:—Remember, my friend, that this Krishna is indeed (1) that very eternal person who is but one and was in His unmanifested essence, before Satva and other qualities were stimulated to activity when, (*i.e.* during the night of Pralaya,) the Atman of the world, (*i.e.* the *Jiva*) was withdrawn into the Supreme, the forces of Satva, Rajas, etc., becoming latent.

22. The self-same Atman again assumed His place in Prakriti which was thrown into activity by His own force or *Kala* or Time—Prakriti (2) which deludes the Jivas who are of His own essence, and which is disposed to create: for He purposes to give a name and form to Atman that has neither: and He is the maker (author) of *shastras* (which lay down the rules for the conduct of created beings).

23. My friend, this Krishna is, indeed, that Supreme Lord whom (or whose feet) wise men see, when they have controlled their senses and breaths, by the mind purified with intense devotion; He alone can purify (3) our understanding; [may He be pleased not to erase His knowledge (memory) from our mind when He goes out of our sight].

24. My friend, this Krishna is, indeed, that Supreme Lord, whose sacred stories are repeatedly sung in the Vedas and in the holy works containing secret truths (4) and by those who know and can tell us of them, (who are versed in the enquiries of Upanishads).

(1) *V.* This Krishna is the self-same person who is but one and both the material and efficient cause of the Universe (in respect of its creation and in all other states) who alone was during the night of Pralaya, *i.e.* before the activity of the three gunas began, when all the forces were asleep (lay dormant), when, He Himself, the soul of the body, *i.e.* the Universe of Chit and Achit, the inner Ruler of it, had withdrawn into Himself the thought of creating etc. (did not intend to create) and remained without (evolving) any gross products as Prithvi and other Bhutas. *D.* This Krishna is indeed that Eternal Person who, being the Supreme, remained by Himself, the maker and destroyer of the Universe unsurpassed by anybody else, hidden (by Prakriti from other's view) before the gunas became active *i.e*, during the Mahapralaya, when His Saktis Sri, Bhu Durga, etc., were inactive.

(2) *V.* Prakriti that obscures the true nature of Jiva subordinate to Him. *D.* Who is the intelligent Prakriti *i.e.* his consort inclined to create the world of names and forms supported by Mahalakshmi and Himself without Prakrita name or form.

(3) *V.** May He be pleased to purify our mind and heart. *D.* But he (the Jiva) cannot have his mind so thoroughly purified by Karma as by Bhakti and Grace.

(4) *D. Guhya-Vadibhih*—Those who know and can explain the Vedas.

He is the one Lord who in His sportful ways creates, maintains, and devours this world, (and) has no attachment to it.

25. * Whenever kings whose understanding is overpowered by Tamas, care only to maintain themselves by unrighteous ways, (then indeed) from age to age this Supreme Lord assumes several forms through Satva in order to sustain the world, and thereby promote prosperity, truthfulness, (1) right knowledge and true precept, showing thus His mercifulness in His glorious activity.

26. How blessed and praiseworthy is the race of Yadu, how highly consecrated is the forest of Madhu (namely the city of Mathura) which this Purushottama, Lord of Lakshmi,(2) has graced by His Avatara (personal appearance) and by His *Lilas*!

27. O blessing of blessings! the fame of Dwaraka eclipses even that of Swarga and brings sanctity and glory to the earth, for here the people always see their true Lord, who out of grace casts His smiling looks upon them, (who stays there out of Grace.)

28. Certainly, by the observance of vows, ablutions and sacrifices, He, the Lord of Lords, must have been devoutly worshipped by those whose hands have been taken by Him, (in marriage), by those women of Vraja, who, my friend, constantly drink nectar from His lips and often fall into a trance setting their heart on Him;

29. (By those) women who were won as prizes of valour in Swayamvaras, the powerful Chaidya and other princes being vanquished—by those who were the mothers of Pradyumna, Samba and Amba, as well as by those others who were brought in thousands after slaying Narakasura.

30. These women have exalted womanhood which has by nature nothing good about it, and which is devoid of purity; for, from the houses of these women the Lord of lotus-like eyes is never absent, and He is ever present in their hearts (as the

(1) *V. Ritam*—Righteous deeds.

(2) Of renown which delights and wins the heart. 25 * *D.* Whenever kings in whom Tamas predominates, maintain themselves by unrighteousness, then, He, the Lord eager to do good to the gods, etc., assumes the forms called Dharma, etc., for the welfare (of those devoted to him).

subject [1] of their talk of His glorious deeds) such as bringing down the Parijata.

31. (Accepting) thankfully and with a smile these words (eulogies) that the women of the city uttered, Sri Hari left (for Dwaraka).

32. Out of affection for Sri Krishna, Ajatasatru (Yudhishtira) was afraid of enemies (on the way) and ordered an escort of the fourfold army for His protection.

33. Then, Sri Krishna sent back Pandu's sons who were so strongly attached to Him and had accompanied Him very far, reluctant to be separated from Him—and He went away to His city with His beloved people (Yuyudhana, Satyaki, and others.)

34-35. Having passed through the countries of Kurujangalas, Panchalas, Surasenas, the countries alongside the Yamuna, Brahmavarta, Kurukshetra, the land of the Matsyas, and the tracts of land on the Sarasvati and those of waterless deserts, (or deserts of scanty water supply), O Saunaka, Sri Krishna reached Anartas, situated beyond Sauvira and Abheera; and just then His horses were somewhat tired.

36. In every part of the country (kingdom) He passed through, He was met by the inhabitants with presents; Sri Hari reached a certain place in the west in the evening, and just then the sun in the sky touched the waters (in the west.) [Then, as it was evening, He alighted on the ground, and going to a tank performed (worshipped) Sandhya].

ADHYAYA 11.

At Dwaraka Sri Krishna bows to his parents and then enters His palace.

Suta said:—Having reached his own highly prosperous territory known as Anartas, he blew his excellent conch *Panchajanya* so as to remove their anxiety (the anxiety of his subjects).

2. Highly brilliant was that conch of milk-white bulb, looking red (when) applied to the ruby-coloured lips of the omni-

(1) *V. Hridisprisan*—By memory of His charming addresses. *D.* These altogether had indeed (gladly) performed very good Tapas in the previous life as sons of Agni to attain to the state of being women, free from (causes of) grief, for, from their house the Lord is never absent, ever present in their hearts by his beautiful personality and by His deeds and behaviour.

potent Lord; and while it was held in his lotus-like hands and being loudly blown, (1) it looked like a royal swan loudly singing in the middle of a lotus bed.

3. Hearing the blast that (2) threatens away the fear of the world, and longing to see their Lord, all the subjects came forth to meet Him.

4.—5. Then, they brought presents to Him with great eagerness, in the same way as people offer a light to the Sun (in worship); and with their countenance beaming with affection, like children to their parents, they then spoke in accents faltering with joy to Him, who is eternally in the enjoyment of His essential bliss and who is perfect in all that can be desired; (*lit* who is delighted in His own self), and who is the friend and father of all.

6. O Lord, we always bow down before Thy lotus-like feet, worshipped by Brahma, Rudra, Sanaka, and Indra, which is the highest resort to those who long here for the final beatitude —on whom (3) Time, powerful over all others, has no power.

7. O Maker of all! Mayest Thou be (the source) of our existence (welfare); for, only Thou art our Mother, Friend, Lord and Father; Thou art the true preceptor, and the Supreme Deity; and, (by) being dutiful to Thee (by worshipping Thee) we have become blessed.

8. How Blessed we are in that Thou art our Lord! for we (may) see Thy form of perfect beauty, and Thy face with its loving smiles and kindly looks—a blessing not to be easily gained even by celestials.

9. O Lord of lotus-like eyes, when Thou art gone to the country of the Kurus or Madhus, to see Thy friends, one moment is then felt by us as millions of years, as it must be, O Achyuta, to our eyes, in the absence of the sun.

[When Thou art long absent, how can we, O Lord, support our life without seeing Thy face which soothes away the

(1) *D. Dadhmayamanah* :—While it was being blown again and again.

(2) *D.* the fear of Samsara. *V.* That brings fear to those that are the cause of fear to the world. *D.* That saves the world (Jivas) from the fear of Samsara, (*vide*-reading.)

(3) Srid. *V.* On Krishna the Almighty. *D.* On those that have sought the protection of Thy feet.

affliction and longings of those that resort to Thee, and which is so brilliant with bewitching smiles, and so charming to the mind.—(*Vide* Brindavan edition.]

10. Suta said:—Receiving these and other addresses of His subjects, Sri Krishna, affectionate to His votaries, entered the city, extending His grace to all by his looks,

11.—the city defended by warriors who were His (1) equals in strength *viz.* the Madhus, Bhojas, Dasarhas, Arhas, Kukuras, Andhakas, and Vrishnis—the city which was like unto the city of Bhogavati defended by the Nagas;

12.—the city most charming with its lotus lakes, with (2) gardens and parks all round, with bowers of creepers, with holy trees, rich in the products of all seasons;

13.—the city where the towers and entrances were adorned with festoons and other festive decorations; where the sun was warded off by the tops of flags and banners of various (and wonderful) designs and colours;

14.—the city where the royal roads and streets, market places and quadrangles were thoroughly cleansed, sprinkled with scented waters, and strewn with fruits and flowers, Akshatas and sprouts (blades of corn);

15.—the city made auspicious with (supplies of) curds, Akshatas, fruits and sugarcanes, with *Poornakumbhas*, offerings, lights and burning frankincense at the entrance of every house.

16. Hearing of the return of their most beloved Krishna, the high-souled Vasudeva, Akrura, Ugrasena, and Balarama of wonderful prowess,

17. Pradyumna, Samba, and the son of Jambavati, in transports of joy, hastened from their beds, seats, or meals,

18. With the state elephant in the front, with Brahmins carrying auspicious things in their hands, conches and trumpets blowing, the Vedas being loudly sung;

(1) *D.* by Madhus etc who were in strength equal to one another.

(2) *D.* with hermitages sheltered by holy trees and creepers. With holy trees and creepers and resting places under them.

19.—they all ardently came forth (to meet Him), rejoicing and trembling with joy and love; also, the foremost among the courtesans, the beauty of their faces being illumined by splendid earrings, came forth in hundreds in vehicles, all yearning to see Him.

20. Actors, dancers, singers, eulogists, bards and heralds, then sang the marvellous deeds of the Lord of the most blessed name.

21. Then the glorious Lord received His kith and kin, the citizens and the attendants and duly did courtesy to them all;

22.—23. Having given delight to all, even down to *swapakas*, with bows, compliments, embraces, taking by the hand, smiles, or smiling looks as well as agreeable gifts (each according to his rank, position or relationship), He entered the city, benedictions being uttered over Him by elders, preceptors, wise Brahmins and their ladies, by aged people, heralds and many others.

24. When Sri Krishna was on the royal road, O Brahmins, the noble women of Dwaraka ascended to the top of their palaces; for, to see Him was the great feast of their eyes;

25. Though they saw Him every day, the eyes of the citizens of Dwaraka were not satisfied (satiated) with the sight of the Imperishable Lord, the abode of Sri;—

26—with the sight of the Lord, on whose bosom Sri abides, whose face is the cup (of beauty) for all eyes (to drink from) whose arms are the source of the strength of the *Lokapalas*, whose lotus-like feet are the fascination (resort) of the wise (that realise and sing of Truth).

27. On the royal road, the white umbrella being held overhead, chowries waving on the sides, under shower of flowers, Sri Krishna, clad in *Pitambara*, and (adorned) with *Vanamala*, shone like a cloud between the sun and the moon and between the rainbow and the flashes of lightning.

28. As soon as He entered the palace of His parents, He bowed His head to Devaki and others, His seven mothers, by whom He was embraced.

29. They placed Him on their lap, when their breasts overflowed with milk out of affection, and, beside themselves with joy, they bathed Him in tears (of joy.)

30. Then He entered His own palace, (furnished with) all that might be desired, unsurpassed (by any other), where are

(separate) mansions for His wives six and ten thousands; (and also for the eight and a hundred—all wrought with diamonds and cats' eyes.)

31. From a distance seeing their Lord return home after (long) absence, with joy in their hearts, with bashful eyes and faces, the wives suddenly left their seats and beds, as also their vows,

32. Those wives, whose emotions knew no bounds, embraced their Lord with their hearts, with their eyes, and by means of their children, O Saunaka, tears trickled down, and the eyes of those bashful ladies who were overpowered by their feelings, in spite of their endeavours to restrain them.

33. Even when He was by their side, or alone with them, His feet were ever new (to them); who would like to lose the sight of His feet which even the fickle Sri never leaves?

34. Having, as the wind kindles a fire, roused enmity among kings who were born a burden to the earth, and who had grown in power (haughty) by their legions, He worked their mutual destruction, while He stood aloof (indifferent) without raising a single weapon.

35. This is that Lord who, by his own Maya, appeared in this mortal world,—that glorious Lord, who lived a blessed life in midst of the most charming of women, (to all appearance) as a worldly man might.

36. Those excellent women were not by all their (unreal) charms able to perturb His mind; even the conqueror of Madana, struck with their pure and sweet smiles and bashful looks that spoke their deep and boundless motions, was so captivated as to abandon his bow.

37. This world ignorant of Truth supposes Him on its own analogy, as capable of activity and attachments, though indeed He has none.

38. (1)*The ruling power of the Omnipotent Ruler consists in that though present in Prakriti, He is never assailed by

(1)* *V.* The Supreme nature of Isvara consists in this—though He pervades the Mula Prakriti, He is never assailed by Satva and other qualities affecting Jiva, as well as by Avidya, and Ahankara, Likes, dislikes and other conditions, just as the Buddhi or Gnana of Isvara is not. *D.* The ruling nature of the Supreme Ruler consists in that though abiding in Prakriti, He is not limited by Satva and other qualities, as also by Sabda, etc, which are under His control just as the Buddi of the wise though, abiding in Prakriti, is not affected by the qualities of Prakriti, as the (Buddhi) set on Krishna is not.

its qualities, like Buddhi resting on Atman ; [or unlike Buddhi which depending upon Atman acquires the properties or attributes of Atman *i.e.* such as existence and light *i. e.* intelligent nature—or unlike Buddhi *i.e.* Jiva conditioned by Buddhi, which becomes imbued with the qualities of Asad Atman *i e.* the body on which it depends,]

39. (1)* The women (who were his wives) through ignorance thought Him to be under women's (their) influence, and as seeking after them at heart,—the women who could not take the measure (of the immeasurable nature) of the Lord, thought Him to be of their own nature, just as the notions of *Aham*, regard Isvara *viz.* Kshetrajna—[or the women regarded him who was Isvara to be like what their thoughts (notions) directed them to do].

ADHYAYA 12.

Suta begins the story of Parikshit, who sees Vasudeva protecting him in the womb ; his life predicted ; Sri Krishna attends Yudhishtira's Aswamedha and returns home.

1. Saunaka said :—" The infant in the womb of Uttara hit by the missile(2) of great fire called BrahmaSiras discharged by Aswatthaman, was brought to life again by the Omnipotent Lord.

2. The birth and deeds of that great soul of ripe wisdom, how his death came about, what goal he attained after death ;—

3. Of all this, we desire to hear (to be told) if you think, (3) fit ; please tell us who are so earnest and so full of faith ; tell us of him to whom Suka imparted (true) knowledge.

4. Suta said—Yudhishtira, the righteous, pleased (all) his people and protected them like a father ; he had his heart turned away from all pleasures (of the world), by virtue of his devout worship of Sri Krishna's feet.

(1)* *V.* 39 Just as the thoughts engendered by the senses of men in Samsara realise Isvara not (in the right light), but differently from what He is, so did these women regard him etc, not knowing the real nature of the Lord. *D.* The wicked revelling in their senses ignorant of the truth conveyed in sastras, not knowing the Pramanas proving the Supreme Being as possessed of unlimited and excellent attributes, regarded Him, Sri Krishna, as coming to us as a servant, as influenced by women, just as the fancies (of Vaiseshikas etc) regard Him.

(2) *D. Urutejasa*—Adj to Aswatthaman—by Aswatthaman of great prowess.

(3) *D.* Means that there is much worthy of being kept secret.

5. Wealth, sacrificial acts, celestial abodes (earned thereby) (subjects), his queen consort, his brothers, the wide earth, Lordship over Jambudvipa, and his glorious name known in the celestial world—

6. Did all these objects of pleasure, (1) sought after even by the gods,—did these bring delight to the king that had given his mind and heart to Mukunda, O Brahmin? (No) they did not, (2) just as things other than food do not bring delight to the hungry.

7—8. O son of Bhrigu, at that time, the hero (Parikshit) in the womb of his mother, being scorched by the fire of the missile, saw a certain (extraordinary) Person, who in height was of the length of a thumb, who was Purity itself, and who wore a brilliant crown of gold, (3) most charming to sight, and was clad in a Pitambara glittering like lightning. He was verily the Imperishable Lord of violet hue.

9. The Person, who had four splendid arms of great length; who wóre earrings of refined gold, whose eyes were red like blood and in whose hand there was a mace bright like a firebrand which He waved on all sides of the child, himself moving round it.

10. (The Person) who was warding off the fire of the missile, just as the sun disperses dew;—the child saw that Person close to him, wondering who it was.

11. The glorious, almighty and omnipresent Hari of infinite nature, the protector of righteousness, extinguished that (missile), the (unborn) infant of ten months witnessing it; and in the same place, He became invisible.

12. Then (in due time) was born the child which was to continue the thread of Pandu's race, and which in splendour was like unto Pandu,—at an hour indicating all good in the future, when the planets occupied most favourable positions.

13. The king rejoiced at heart, caused auspicious hymns to be sung by wise men, *viz.* Dhaumya, Kripa and others, and had the rite of Jatakarma performed.

14. At the sacred hour of his grandson's birth, the king who knows when and to whom gifts are to be made, bestowed

(1) *D.* (*Vide* reading) which are pursued by a man of passions.

(2) *V.* Other things;—Flowers, sandal pigment etc, *D.* Music, dancing etc.,

(3) *A'piuhyadarsanam.*—looking as a youth of sixteen years of age.

upon Brahmins gold, cows, lands, villages, elephants and horses, all excellent of their kind, and fed them with sumptuous meals.

15—16. To the king who stood bowing in humility, the Brahmins being pleased, spoke thus; "O foremost of the Kauravas, this has been (graciously) bestowed upon you as a blessing by the all-powerful Vishnu, to keep up the thread of the pure Kuru race which was about to be cut short by irresistible Fate.

17. Therefore he will be known as *Vishnu-rata*, and will be highly renowned in the world, and he will no doubt be a great votary of God.

18. The king inquired, "O Brahmins of great wisdom! will this prince follow in the foot-steps of the great and glorious kings of high pedigree and saintly character, in respect of good reputation and the power of winning the approbation of the world?"

19. The Brahmins said—O son of Kunti, he will be the protector of his subjects just as Ikshvaku, the son of Manu, was; he will be the benefactor of Brahmins, and will keep his word, even as Rama, the son of Dasaratha, did.

20. He will be a munificient giver and the asylum of fugitives as Sibi the son of Usinara was; he will, like Bharata, the son of Dushyanta, be the means of spreading the fame of his own people, and of those that perform holy sacrifices.

21. He will be the leader among warriors (*lit* those that wield the bow) and be a match to both Arjunas; he will be unassailable as fire and inviolable as the sea.

22—23. He will be heroic as the lion is, and fit to be resorted to as Himalaya is; he will be forbearing like the Earth, and full of patience like parents; and in respect of impartiality he will be equal to Brahma, and in granting boons (in being easily propitiated) he will be like unto Siva; and he will be the support of all Beings even as the Lord of Lakshmi is.

24. Endowed with greatness in respect of all virtuous qualities, this prince will be devoted to Sri Krishna; he will be generous like Rantideva and righteous like Yayati.

25. He will be equal to Bali in having a stout heart and will like Prahlada have unfailing attachment to Krishna; he

will be the performer of Asvamedha sacrifices, and one that attends (to the comforts of) the aged.

26. He will be the progenitor of holy kings and the punisher of those that go astray (from the path of right); he will subdue Kali in order to maintain Dharma on (this) earth.

27. Being told of his own future death by Takshaka at the instance of the Brahmin's son, he will renounce all attachment and attain to the feet of Hari.

28. Having endeavoured to gain true knowledge of Atman from the sage Suka, the son of Vyasa, he will, O king, cast off this body in the Ganges and surely reach Heaven, the absolutely fearless abode.

29. Having thus foretold the king (of the life of the new born babe), the Brahmins versed in astrology, were honoured with presents; and they all returned to their homes.

30. It is he that became the powerful monarch known in the world as Parikshit; for he was always thinking of the Great Being whom he had seen (1) while in the womb and looked for Him among men in the world.

31. The prince soon grew up, day after day, nourished by his grand parents, even as the moon waxes part by part during the bright half of the month.

32. King Yudhishtira intending to perform Aswamedha for the expiation of the sins of having wronged his kith and kin, did not find (sufficient) money from sources other than the regular taxes and penal fees, and began to think over it.

33. Having perceived what he wanted, his brothers counselled by Sri Krishna, brought abundant riches which had been left (by King Marutta), in the northern countries.

34. Having thereby supplied himself with the required things, Yudhishtira the son of Dharma, afraid of sin, worshipped Hari by three Aswamedha sacrifices owing to his fear of sin.

35. The glorious Krishna invited by the king enabled him to perform the sacrifice with the help of Brahmins; and He spent a few months there for the pleasure of his friends.

(1) *V.* (Add) and concluded him to be Sri Krishna. *D.* reads the second half differently—*to translate*:—for he was thinking of the bite of future the serpent and so wistfully looked at every person coming to Him.

36. Then with the king's leave, and with the leave of Draupadi and other relations, Sri Krishna went to Dwaravati, accompanied by Arjuna and the Yadus.

ADHYAYA 13.

Vidura returns to Hastinapura having received precepts from Maitreya. He tells Yudhishtira of the welfare of their people in Dwaraka except the destruction awaiting them. Urged by Vidura Dhritarashtra goes to the Himalayas. Yudhishtira surprised at the sudden absence of Dhritarashtra, is visited by Narada and informed of Dhritarashtra's end.

1. Suta said, "During his pilgrimage to holy waters, Vidura learned his goal (to be Hari) and having thereby known (all) he had sought to know, he went back to the city of Hastina.

2. Intense devotion to Govinda being kindled (by the answers to a few of his questions), Vidura (was satisfied and) desisted from demanding answers to all the questions which he had urged for solution before Maitreya.

3.—4. Seeing their kinsman (Vidura) return, Yudhishtira with all his brothers Dhritarashtra, Yuyutsu, Sanjaya, Kripa, Kunti Gandhari, Draupadi, Subhadra, Uttara, and Kripi and other ladies, and other relations, of Pandu, with their women and children,—all went forth in great joy to meet him, even as bodies (organs) would receive the returning soul.

5.—6. Having received him with due respect, by embracing him or by bowing to him, they were all overwhelmed with anxious feelings due to (long) separation and shed tears of affection. When he had taken his seat, the king (duly) reverenced him.

7. And when he had taken his meal, refreshed himself by rest and was comfortably seated, the king respectfully bowed and said, while they (all kinsmen) listened to him :—

8. (Yudhishtira said) :—Do you remember us who were so well brought up with great care under the shelter of your wings (under your kind care)? For, we with our mother were saved (by you) from numerous perils, such as those of poison and fire.

9. "What was the course of life adopted by you while traversing the earth? What holy waters and holy places did you visit on the face of the earth?

10. Those like you, devoted to God, themselves being holy, O lord, render the sacred waters (really) sacred, since God (lit. the holder of mace) is enthroned in their heart.

11. O Uncle! Did you happen to see our friends or hear of them to whom Sri Krishna is the Deity? Are the Yadus happy in their city?

12. Thus enquired by Dharmaraja, Vidura told him in order all that he had actually known—omitting the impending destruction of the Yadu-race.

13. Full of pity and unable to see people in distress he indeed refrained from telling them of the calamity so unbearable to men, which will come of itself, (brought on by themselves).

14. Then, respected and waited upon like a god by his relations, and intending to do some good to his elder brother, Vidura stayed there for some time, giving delight to all.

15. (2)* Aryama meted out punishment to sinners according to their sin, while Yama, under a curse, bore the life of a Sudra on earth for a century.

16. Having obtained the kingdom and seen the face of the grandson, (blessed with a grandson), who was to continue the race Yuddhistira now rejoiced in great splendour and prosperity, waited upon by his brothers who are like unto Lokapalas (Indra, etc.,).

[17-1. Then the omnipresent Achyuta took leave of his relations, persuaded those who came with him to return, and, accompanied by Arjuna, Udhava and Saineya, on horse back, left for Dvaravathi.

17. Time whose might is irresistible (3) thus imperceptibly passed away, while men forgetful of its value were careless (of the future world) in their passionate attachment to worldly life and in the midst of their worldly activities.

(1) *D. Swantasthena. Gadabhrita* (Themselves being holy) on account of God present in their heart.

(2) *V.* Aryama Surya. *D.** Construes the whole verse thus: That Aryama or Yama who meted out punishment, etc., bore under a curse, the life of a Sudra on earth for a century.

(3) *V.* The time which was intended for the temporal enjoyments of Yuddhistira, etc., had passed. *D.* This refers to the time which overtakes unawares those people who are not wise and blessed like the Pandavas.

18. Having perceived this, Vidura said to Dhritarashtra "O King, let us soon be away ; see, here is fear (death with its terrors) come!"

19. That all-powerful time has now overtaken us all, O lord, of which no counteracting is possible here by any means or at any time.

20. When people are overtaken by such time, they lose even their beloved life at once; what need be said then of wealth and other things?

21. Your fathers, brothers, friends and sons are dead; your life is almost spent; your body is invaded by old age. You are under the roof of another.

22. Alas! how great (intense) is the love of life in all beings! it is on account of that love, you accept the ball of food thrown to you by Bhima as to a dog.

23. What good has yet to be attained by you with the life maintained (with food and clothing,) by those whose house was set on fire, to whom poison was administered, whose wife was ill-treated, and whose kingdom was usurped and wealth was seized, (all under your countenance).

24. Further, you are so pitiable, so full of desire to live on, and so reluctant to meet death, while this body of yours is, like clothes, worn out by old age.

25. He who, in perfect renunciation, and free from all ties of attachment, casts off this body which is no longer serviceable, so that no one might know what becomes of it,—he is justly spoken of as a hero.

26. He who, by himself or by others' precept, has come to renounce (the world) with perfect self-control, and, keeping Hari at heart, leaves the house,(*i. e*, as a recluse)—he is foremost among men.

27. Now you may go to the north unnoticed by your relations; for, hereafter, the future is mostly such as would diminish the good qualities of men.

28. Thus roused to a good sense by his brother Vidura, the king of the Ajamidha race, gifted only with the eye of wisdom cut away the strong cords of attachment to his belongings and set out by the way shown by his brother.

29. Gandhari, the righteous and faithful wife, followed her husband to the Himalayas, which is [1] the source of delight to ascetics, even [2] as a severe struggle on the battle-field is to warriors.

30. Having worshipped Mitra (the sun) and poured offerings into the (sacred) fire, and having bowed to Brahmanas (propitiated) with seasamum seeds, cows, lands and gold, Yuddhishtira entered into the house to worship his elders, but did not see his uncles [3] (Dhritharashtra and Vidura) and Gandhari.

31. With anxious heart he enquired of Sanjaya who was (sitting) there, "Gavalgani, where is my aged father who cannot see?

32. "Where is the mother grieved at the loss of her sons, and where is the uncle our well-wisher gone? Might it be that having lost all kith and kin and suspecting some offence in my foolish self, he has thrown himself into Ganga, along with his wife?

33. Where have our uncles [4] gone from here, who, when our father Pandu died, protected all of us, young children (as their own) in our difficulties?

34. Suta said, "Full of pity and affection, Sanjaya, afflicted by separation, at the disappearance of his lord, did not say anything in reply, greatly troubled and dispirited on account of his affection for Dhritarashtra.

35. (Then) wiping the tears with his hands, and steadying the mind by reason, Sanjaya replied to Yudhishtira (Ajatasatru), remembering the feet of his own lord.

36. Sanjaya said, "I am not aware of the resolve of your uncles, O joy of the family, nor of Gandhari, O warrior; I have been deceived by those great men."

37. Then came the venerable Narada with (his pupil) Tumburu; Dharmaraja went forth to receive him with all his brothers, and, having saluted him, spoke to him, in all veneration.

38. Yudhishtira said:—I do not see where my uncles are gone, O sage; where have they gone hence? where has the poor mother gone, grieved at the loss of her sons?

(1) *V.* The source of delight to those that have refrained from all injury to beings.

(2) *V.* As a stimulus to the discreet. *D.* A place of special convenience to contemplatists.

(3) *D.* Kunti and Dhritharashtra (*vide* readings.)

(4) *D.* Dhritirashtra and Gandhari.

39. Fortunately, your venerable self has come into our view while we are immersed in grief; you (can) indicate the way to reach the shore of this endless sea of sorrows, even as a pilot does in the deep. Thus entreated by Dharmaraja, O Bhargava, the venerable and divine sage Narada, foremost among the sages, then said to him, "O king, do not grieve for anybody, if you think that the world is under the control of Isvara.

40. "That Supreme Ruler, to whom all these worlds with their rulers render tribute——He brings beings together, and it is He that separates them.

41. Just as oxen held by ropes and managed by the cord passed through the nose carry burden (for their master), so all these worlds being tied down by names, (*i. e*, special rules governing the Varnas and Asramas,) and with the cord of Vedic speech, bear offerings to the (one) Supreme Ruler.

42. Just as the meeting and the separation of playthings here (in the world) depend upon the will of the player, so also those states of human beings depend upon the will of Isvara.

43. If you think that beings (as Jivas) are permanent, or transient (as the body), or neither, (as being essentially *Suddha Brahman* and so *Anirvachaniya*), or as consisting of both, there is no necessity for grief regarding them, unless it be through affection which is the result of folly or ignorance.

44. Therefore, O beloved King, shake off your despondency due to ignorance, in thinking how, helpless and miserable, they could get on in the forest without you.

45. This body constituted of the five Bhutas lies under the control of Time, Karma (previous action) and the Gunas (Satva etc),—How could that protect others? (It cannot), even as one (1) devoured by a serpent cannot help another.

46. The *handless* beings form the food of those that have hands, and those that have no feet are the food of the four-footed; and then, the smaller ones are food to the bigger ones—thus one life is the food of another.

47. All this—(what has been mentioned,) is only the self-luminous Almighty, He is but one; He is the self of

(1) *D.* As a frog in the mouth of the serpent etc.,

selves; He is the thing within and the thing without, O king, observe that He is in various forms through Maya.

48. O great King, that Almighty Lord, the maker of all beings, has now appeared in the world, in the form of Kala (the destroyer) on this earth (in the Dwapara Yuga) for the destruction of the enemies of the gods.

49. The work of the gods has been (almost) accomplished. He is looking forward to the (completion of the) remaining portion: you, too, should wait for it, while the Lord is still here (on earth.)

50. Dhritarashtra with his wife, Gandhari, and his brother, has gone to the hermitage of sages situated in the south of (at the southern foot of) the Himalayas.

51. In the hermitage, the celestial river has split itself into seven streams to flow through seven channels for the pleasure of the seven sages, and hence the holy (1) Tirtha is called *Sapta-srotas.*

52. There he dwells bathing, pouring oblations into fire according to Shastras, subsisting on water, serene in mind, free from the three *Ishanas* (desires of children, wife, and possessions.)

53. He has attained firmness in seat, control over breath, has withdrawn the six senses from their objects, and has by virtue of meditation on Hari cleansed himself of the impurities of Rajas, Satva, and Tamas.

54. Having withdrawn Atman associated with Ahankara from the gross body and made it one with *buddhi, i.e.* Vignanatma, and that with *kshetragna,* and *kshetragna* with *Brahman,* the basis (of all), as the (space) within a pot is one with unlimited space.

55. Having checked the future effects of *Maya-gunas,* and completely controlled the senses and the mind, he now remains like a post, abstaining from all food.

56. O king, do not become a hindrance to him who has (now) rid himself of all his karma; on the fifth day from this he will indeed cast off this body (which is perfectly under his control); and that body will be reduced to ashes.

(1) *D.V.*—Hence the hermitage is called Saptasrotas.—

57. As the body of her husband together with the hut is being consumed by the fires, the virtuous wife Gandhari standing outside, will enter into that fire to follow her Lord.

58. And having witnessed that wonder, O Kurunandana, with mingled feelings of joy and sorrow, Vidura will go away thence a pilgrim to sacred places.

59. Having thus explained everything, Narada with Tumburu soared away immediately to the celestial regions; and Yudhishtira, treasuring up his words in his heart, ceased sorrowing.

ADHYAYA 14.

Arjuna long absent at Dwaraka, Yudhishtira observes portents of evil. Arjuna returning, Yudhishtira enquires after the welfare of Dwaraka people.

1—2. Since Arjuna had gone to Dwaraka to see his relations, and to know the wonderful deeds and purpose of Sri Krishna of blessed name, some months passed; still Arjuna did not return; (then) Yudhishtira saw portents[1] of a fearful nature;

3. Also (he observed) the horrible course of time, when the characteristics of the seasons were totally changed, and men took to sinful ways of living, their hearts possessed with anger, coveteousness and falsehood;

4. (He observed also) the transactions of men to be full of fraud, friendship marred by deceitfulness, [2] quarrels and ill-will prevailing among fathers, mothers, friends, brothers, husbands and wives; fathers selling daughters, the son not suppotring his parents, Brahmins neglecting the Vedas, and Sudras studying them.

5. And that time (which promotes evil) having come in its turn, the king observed very bad omens, and also the coveteousness and other sinful dispositions of men, and said to his brother (Bhima):—

6. (Yudhishtira said): Arjuna was sent to Dwaraka as he desired to see our relatives there and to study the various deeds of Sri Krishna of blessed name.

(1) *D.* Satasah (*vide* reading) in hundreds, O King.

(2) *D. Sathyamisram* by some selfish motive.—*V.* by wilfulness or folly.

7. "Seven months have passed, O Bhimasena, and yet your brother has not come; I do not quite understand what the cause of the delay might be.

8. Has the time indicated by the divine sage (Narada) come, when the glorious Sri Krishna intends to cast off the form [1] assumed for His Lila (in the world?)[2]

9. (Sri Krishna)—to whom and to whose grace we owe our wealth, our kingdom, our wives, the continuance of our race, our children, our victory over enemies, and the celestial regions (to be reached hereafter.)

10. O Tiger among men, note the portents in the heavens, on the earth, and in our own body—all horrible, indicating fear near at hand and perplexing to our minds;

11. The left thigh, the left eye and the left arm constantly throb, my brother, and the shudder in the heart, (all) indicate evil (to me) in the near future.

12. Lo! the jackal, vomiting fire, howls at the sun, O Bhima; and this dog fearlessly bays at me.

13. Cows and other beasts [3] go round me by the left; other beasts like the ass go round me by the right; O Tiger among men, my horses seem to be weeping.

14. This [4] *Kapota* is the messsenger of Death; and this owl shocking to the mind, and that owl responding to it, wish by their horrible cries, that the world were all a desert.

15. The quarters look as if filled with smoke like *Paridhis*[5] round a fire; the earth with its mountains, is quaking; cloudless thunder rolls fiercely in the sky; and (there arise) untimely (thundering) clouds.

16. The wind blows piercing to the touch, and spreading darkness with dust; clouds pour down blood; horror seems to prevail everywhere.

17. See the sun robbed of his lustre, the planets warring together in the sky, the Bhuthas (the attendants of Rudra) crowding together with other beings, and heaven and earth seeming to be in a conflagration.

(1) *V.* The body.

(2) *D.* To leave the earth the field of his sport etc.

(3) *D.* Bharadvaja and other birds.

(4) *D.* A bird that swallows small particles of stone *sets his foot in the fire* (this is a vision) Vide Rig Veda Mantra.

(5) Sacred grass or sticks.

18. The rivers which flow towards the east and west, lakes and minds are (all) agitated; the fire does not burn (even) with ghee; what will this (horrible) time work (tend to)?

19. Calves do not suck their mothers, and the mothers do not give milk; cows shed tears; bulls do not find joy in the the herd;

20. The gods (the images) seem to weep, sweat and move from their places; and these rural parts, villages, cities, gardens, mines and hermitages are withering in splendour, and appear cheerless—what evil or calamity do they forebode to us?

21, From these serious ill-omens, I infer that the earth has lost her glory in being deprived of the footprints of the glorious Krishna, the splendour of whose feet cannot be found in those of any other person.

22. O Brahmin, (just) when the king was filled with anxiety at heart at the sight of these evil omens, Arjuna returned from the city of the Yadavas.

23.—24. On seeing that Arjuna, who fell at his (Yudhishtra's) feet, looked strange and full of anxiety with his face cast down, with tears brimming in his lotus-like eyes and with his lustre all faded, the king with an agitated heart, remembered what Narada had said, and in the midst of friends and relations, enquired of his brother:

25. "Are all our kith and kin well in the city of the Anartas (Dwarka)—the Madhus, the Bhojas, the Dasharhas, the Arhas, the Satvatas, the Andhakas, and the Vrishnis.?

26. Is the revered Sura our grandfather (by the mother's side) hale and healthy? Are our uncle Vasudeva and his brothers well?

27. Are our aunts, the seven sisters, (1) his (Vasudeva's wives with their children and daughters-in-law, Devaki and others,—are they all well?

28.—29, Is king Ugrasena, the father of the wicked son Kamsa) alive? And his brother Devaka? Hridika with his sons? Akrura? Jayanta, Gada. and Sarana? Is Balarama the glorious Lord of Satvatas quite happy?

(1) *V.* Vasudeva's seven sisters *D. and* His wives.

30. Is Pradyumna, the great warrior, among all the Vrishnis, well? Is the glorious, Anirudha of marvellous speed nobly quick (in battle) prosperous?

31. Are Sushena, Charudeshna, Samba, the son of Jambavati, and other great sons of Krishna with their sons, and Rishabha and others—are they all well?

32-33. As also the followers of Sri Krishna, *viz.*, Srutadeva Uddhava and others? And also the other great Satvatas Sunanda and Nanda—are all these quite well protected by the arms of Sri Krishna and Balarama? And do they all remember us and think of our welfare and continue their affection towards us?

34. Does the glorious Govinda, the friend of Brahmins, as well as of the devout, does he happily *keep his state* in the Sudharma in his capital surrounded by his well-wishers?

35. For, the First Great Person with Ananta, his constant attendant, (*i.e.* Sesha or Balarama), has appeared on the sea of the Yadu race, for the prosperity, security and betterment of the world.

36. Protected by His stout arms, the Yadavas are esteemed in the world, and live a life of delights, even as the great devotees of God do on the attainment of final bliss.

37. By virtue of doing the chief duty of worshipping His feet, Satyabhama and the other sixteen thousand women conquered the gods in battle and have secured to themselves the blessings fit to be enjoyed by the wife of Indra, the bearer of Vajra.

38. The Yadava warriors whose prosperity is due to the triumphs of His stout arms, always fearlessly tread (with their feet) the Sudharma which was by force snatched (from Indra) and which was worthy of Indra, the lord of the gods.

39. My dear brother, are you safe and sound? You seem to have lost the brightness of your face. Having stayed there overlong did you fail to receive due attention, were you treated without respect?

40. I hope you did not hear any *inauspicious* words and replies from want of affection. Did you fail to bestow the promised thing upon your suppliants? Were you unable to give

what you hopefully promised, to the extent of your promise or to the extent of their expectations ?

41. Did you, who are an asylum to the fugitives, forsake any Brahman, any boy, cow, or old man, any patient, any woman, in fact any being, that sought your protection ?

42. Did you associate yourself with any woman, unworthy to be approached, or any woman (though worthy) not in a proper condition, or were you defeated by those who are not your superiors (your equals), or by those who are your inferiors ?

43. Did you happen to eat without having (first) fed the aged and the young who deserve to be first fed ? Did you do anything repulsive or disgraceful, or what is beneath one to do ?

44. Or do you feel bereaved on account of the absence of your most beloved and intimate friend of your soul (Sri Krishna) ? otherwise, I do not see the cause of the pain in your heart.

ADHYAYA 15.

Arjuna attributes all his success and glory to Sri Krishna ; tells of the destruction of the Yadava race through Brahmins' curse and Sri Krishna's retirement from the world. Yudhishtira relinquishes the world, installs Vajra and Prakshit at Mathura and Hastina and prepares for his passage to Swarga.

1. Arjuna, the friend of Sri Krishna, who was lean on account of his separation from Krishna, was thus subjected to various questions by his brother, since his appearance gave room to many doubts.

2. With his lotus-like face and heart drooping by force of grief, and with all his splendour gone, Arjuna stood unable to make answer, wholly immersed in thoughts of that Lord.

3. Restraining with difficulty the tears(1) of sorrow within the eyes, and wiping them(2) with his hands, and being confused on account of anxiety caused by overflowing affection towards Sri Krishna who was out of sight.

4. And remembering also His friendliness, helpfulness, good-will and sympathy, with words choked by tears in his throat, Arjuna falteringly said (replied) to his elder brother as follows;—

(1) *V. Suchah*—the feelings of grief. the tears.
(2) *V.* Wiping the eyes etc. *D.* wiping

5. "Deceived am I, O great king, by Sri Hari who was in the form of a relation; by Him has been taken away that great glory of mine which was astounding to the gods.

6. From the moment of my separation from Him, the world has looked repulsive (to me), even as one[1] is said to be dead when left by Prana.

7. [2] By His strength (help and support) I was at the time of Swayamvara able to deprive of their reputation (and pride), those kings who had gathered at the palace of Drupada, and who were wild with the passion of love; and I was able to string the bow, hit the mark in the form of a fish and win Draupadi.

8. In His presence indeed I quickly conquered Indra and the gods (by dint of my arms) and gave the Khandava Forest to Agni; I obtained the *Sabha* built by Maya which was of wonderful workmanship and full of deluding sights; and in your sacrifice of Rajasuya kings from all quarters brought tributes to you.

9. Through His power, for the sake of your sacrifice, my elder brother and your younger brother, Bhimasena[3], possessed of the strength and energy of ten thousand elephants, slew Jarasandha[4] who had set his foot on the head of (many) kings brought by him as captives for a sacrifice to propitiate Mahabhairava (the lord of *Pramathas*); they were all rescued by Bhima; and so they brought presents (tributes) to you during the Rajasuya.

10. By His grace, he (Bhima) slew those ruffians (gamblers) who before the assembly unloosed Draupadi's hair exquisitely braided on the holy occasion of the great Abhisheka of Rajasuya, and dragged her, your wife, by it, her tears falling on the feet of Krishna,—an act which made their wives bewail the death of their husbands with their braids unloosed.

11. That Krishna, who came to the forest and, who by accepting the remnant of some vegetable stuff, protected us against the very great danger planned by the enemy to be

(1) (Sridhara) *eshah*—this the father. &c. *D.* The body.

(2) *D.* By virtue of my reliance upon Him, and worshipping Him.

(3) *D. Vide* readings. Having Gada for his weapon, a stout heart and great valour.

(4) *V. Nripasironghrim*—(Broke) the head and legs of the king (Jarasandha.)

brought on us through Durvasas—the sage who took his food before (along with*) ten thousand pupils; and thereby (by that act of Sri Krishna) the whole crowd of sages (while yet) plunged in water, thought the three worlds were satisfied, and did not feel hungry.

12. Further, by virtue of the power of Krishna's grace, Siva who came along with Parvathi was filled with admiration in the fight and gave me his own missile; as also did the other gods (ruling the directions); and with this very body, I shared the high throne of the great Indra in his (celestial) court.

13. In the same celestial world, while I was joyfully spending some time, Indra and the other gods, for the destruction of the enemies, sought the help of my two arms graced by the Gandiva, and endowed with glorious power by that Krishna, O son of Ajamidha; and by that same Krishna, the person of all perfection to-day I stand deceived.

14. Having only Krishna as my friend and relation(1) I rode alone in the chariot and crossed the boundless sea of the irresistible Kaurava(2) forces and brought abundant wealth of cows, and took the brilliant(3) crowns set with precious stones from off the heads of the enemies (in the Gograhana battle.)

15. O lord, that Krishna who in the battle-field went before me, towards the armies of Bhishma, Karna, Drona, and Salya, which were (terribly) brilliant with their great princes and their innumerable chariots,—that Krishna who by His (mere) looks reduced (shortened) the life-time, energy (heart) and skill of the great leaders of the corps (consisting of chariots.)

16. That Krishna, in whose arms securely placed, I was not touched by the unfailing missiles of the preceptor Drona,

(1) *[O great king, that form never before seen by anybody, which the omniscient Lord was pleased to unfold to me in the middle of the battle-field, that from which (Sutra) Mukhyaprana and the other gods do not know, their vision being obscured by His Maya (will); for they are happy in thinking severally of their own selves.]

(1) *D. Yadbhandhawan.*—I being related to them.

(2) *D.* Adj. to Arjuna. *Arya Sawtah Q.* v. *of* laudable strength.

(3) *D.* (*Q.* v. *Reading*) their pride as well as crowns, etc.

or of Bhishma, Karna, Bhurisravas, Susarman, Salya, Jayadratha, and Balhika, just as Prahlada the votary of Narasimha was not touched by those of Asuras.

17. That Krishna, the restorer[1] of Atman whom I, a creature of little understanding, requested to be my charioteer, whom (whose lotus-like feet) pious souls worship for salvation; deprived of their will by the glory of that Krishna, the warriors riding in chariots did not strike at me though I stood on the ground, my horses being exhausted.

18. O king, those jokes of Madhava (Krishna) sublime, brilliant, charming with smiles, those sweet addresses to me, as "O Partha, O Arjuna, O friend, O Kurunananda," deeply touch[2] my heart, and, whenever I remember them, my heart is overwhelmed.

19. Having been together in bed, in seat, in rambles, in talk, in meals and in other things, I was deceived by His friendly talk as "Friend, you are truthful, (you are waited upon by the gods)"; and in His unlimited greatness He quietly bore with me in my faults, poor in sense as I was; just as a friend bears with his friend and a father with his son.

20. O great king, such as I was, now without that Perfect (Supreme) Person, friend, companion and well-wisher, I am (left) without a heart (incapable of feeling); on my way trying to defend the sixteen thousand wives of Sri Krishna, I was vanquished like a woman by the wretched Gopas.

21. Indeed, the same bow, the same shafts, the very same chariot, those very horses, the same warrior in his chariot before whom kings bent down; in a moment all these became powerless, when left by the Lord, just as oblations poured into ashes, or supplied by a hypocrite (or thief), or a wicked man, or seeds sown in saline soil, become useless.

22-23. O king! Our friends (in their own city) of whom (of whose welfare) you made enquiries, lost their reason by virtue of a Brahmin's curse, and drank wine; they became madly intoxicated[3] like the ignorant mob, and struck down one

(1) *V. Atmadah.* The giver of strength.

(2) *D.* Are so engaging as to possess my heart when I remember them.

(3) *D. Ajanatam Anyonyam* as if they did not know themselves.

another with their fists, as if they did not know one another, and only four or five of them are now left alive.

24. Indeed this is the work of the Almighty Ruler (of the Universe) that beings defend[1] and destroy one another.

25. Just as, O king, among the water animals the larger ones feed on the smaller, the stronger on the weaker and the large and the strong feed on one another;

26. So indeed the Almighty destroyed the other races by means of the great and most powerful Yadus, and the Yadus themselves by their own mutual destruction.

27. My mind and heart are overwhelmed when I remember the words of Govinda most appropriate to place and time, full of sense, and calculated to soothe our[2] heart in affliction.

28. Suta said:—As he was thus contemplating the lotus-like feet of Sri Krishna with intense devotion and love, the thought of Arjuna was free from grief and rose above (the tumult of) passions.[3]

29-30. Through devotion which became very intense by the contemplation of Sri Vasudeva's feet, Arjuna had his mind cleansed of all impurity, and thereby recovered the wisdom which the glorious Lord was pleased to bestow on him in the battle front, (but) which had been obscured by force of Time, Karma and the passion for worldly things.

31. * By the realisation of Brahman, by freedom from *gunas* obtained after the suppression of Prakriti, by Linga sareera standing apart, by the gross body, ceasing to recur and by the eradication of the illusion of duality, he became entirely free from grief.

(1) *D.Bhavavanti.* Produce or bring forth.

(2) *Hrit-tapopasamani*—That are fit to dry up the sea of Samsara.

(3) *D.—Santa-&c.* The heart of Arjuna became rejoiced and felt intense devotion to God. (In the form of Gita.)

(31) *With the knowledge of Brahman he was entirely free from misapprehension regarding Atman as Devas, Manushya &c, a distinction which depends upon the body feeling himself separate from Linga (the gross (body also from the subtle Prakriti and the three Gunas and thus having no occasion for rebirth, he, became free of (all) grief. *D.* Through the direct knowledge of Brahman attained by him he was free from all grief and so entirely free from misapprehension and doubt, (free from doubt as to distinctness of Brahman and Jiva), having overcome Prakriti (Ahamkara) and the influence of Gunas and thus the Linga (subtle body) being loosened, he had no occasion for birth again in samsara.

32. Having heard of the passage of the glorious Krishna and of the end of the Yadava race, Yudhishtira[1] with an unagitated mind began to think of his own passage to Swarga[2].

33. Having heard of the destruction of the Yadus and of the passage of the Lord described by Arjuna Kunti too fixed her mind upon the glorious Adhokshaja in intense devotion and laid aside[3] the worldly life (broke off from samsara).

34. The unborn Lord cast off the body with which He had removed what was a burden to the Earth, even as a thorn is cast off with which a thorn has been removed; (for) both are equal in the eye of the Supreme Lord.

35. As formerly the Lord like an actor assumed and threw off the Matsya and other forms, so now He cast off the body by means of which the burden of the Earth was removed.

36. When the glorious Mukunda whose stories are most delightful to listen to (and ought to be listened to) left this earth by withdrawing His essential[4] personality from human view, that very day Kali made his entrance—Kali, the source of unrighteous spirit and action on the part of those that are not wise.

37. The wise Yudhishtira having perceived the advent of Kali everywhere in his city, in his Kingdom, in his house, and in his own self—Kali who is the spring of coveteousness; falsehood, crookedness, affliction, and all such unrighteous things, prepared to depart (from the world).

38. In the city of Hastina the Emperor installed his grandson as the Lord of the sea-girt earth,—his grandson who was well-trained and modest and his own equal in[5] virtues.

39. Also that ruler of the earth installed Vajra at Mathura as the Lord of the Surasenas; and then having performed a sacrifice propitiating Prajapati, received the sacred fires into himself.

40. Then having thrown off his silk clothes, ornaments and all, free from all, passion for his belongings, free from Ahamkara, and with all ties severed.

(1) *D* (*Q. v. Reading*) D. Having turned his mind from worldly objects, such as the kingdom etc.

(2) *V.* eternal and happy abodes *D.* (*i.e.* the path of the heroes.)

(3) *V.* Renounced the worldly life.

(4) *D. Swatanva i.e.* some form which He is pleased to assume.

(5) *D.* One who is not inferior to him.

41. He contemplated the speech and other organs as withdrawn into Manas, Manas into Prana and Prana into Apana, and Apana with its functions of discharging into the Deity *viz.* Mrityu, and Mrityu into the body constituted of the five Bhutas;

42. And that group of five, into the three gunas, and that triad into the one Avidya and all that Avidya into the Jiva and that Jiva (self) into the Imperishable (unchangeable) Brahman —so contemplated the sage Yudhishtira.

43-44. Clad in bark, fasting, silent, with his hair let loose, exhibiting himself like a dull, mad, and possessed man, waiting for none, hearing nothing like the deaf, and contemplating the Parabrahman at heart, he took the path towards the North trodden by the great of old—the path, going by which one does not return to Samsara.

45. And following him started all the brothers (similarly) resolved, seeing the people on earth assailed by Kali, the friend of all unrighteousness.

46. (1)Having done all their duties well, and having known their final goal (to be the Lord's feet) they bore in their mind (meditated on) the lotus-like feet of Vaikuntha (the changeless eternal Lord).

47-48. With their mind purified by devotion which became overful by contemplating Him, with undivided thought they, in their pure and essential form, attained to their goal in that Parabrahman known as Narayana, (where they remain in their pure spiritual form), the goal which is not possible to be reached by the unrighteous whose heart is given to worldly things, and which is the abode only of those that are purged of all impurity.

49. Also the sage Vidura who was (ever) devoted to Sri Krishna, cast off his body at Prabhasa with his heart set on Him, and went to his own (celestial) abode (capital) along with the Pitris, (who had come to take him).

50. Then Draupadi, too, perceiving that her Lords were rid of attachment (to her) concentrated her mind absolutely upon the glorious Vasudeva and attained to Him.

(1) *V. O.* Having looked upon all things (body etc.,) as useless. *D.* Having severed themselves from all objects of sense, by the strength of righteous works.

51. He who with pious feelings (faith) listens to and sings of this very auspicious and holy account of the passage of Pandu's sons beloved of the Almighty Lord, attains Bhakti towards Hari and thereby Mukti also (final beautitude).

ADHYAYA 16.

Parikshit marries Iravati and begets Janamejaya and other sons. His three Aswamedhas. His conquest of Bhadraswa, Ketumala and other Varshas. He meets Dharma and Earth in the form of a bull and a cow and enquires into the cause of their grief. They tell him the cause to be the loss of righteousness and the disappearance of Sri Krishna from the world.

Then ruled over the Earth Parikshit, the great Bhakta of the *Bhagavan* instructed and trained by the foremost Brahmins. He was, O Brahmin, possessed of the qualities of the great, as experts in Jatakarma[1] had indicated at the time of his birth.

2. He married Iravati, the daughter of Uttara, and by her had four sons, Janamejaya and others.

3. Having taken Kripa for his preceptor, he performed three *Aswamedha* sacrifices on the banks of the Ganga, with liberal *Dakshinas*, and the gods attended them in visible form.

4. At a certain spot, in the course of his victorious expeditions in all directions, the heroic Parikshit by dint of his arms[2] vanquished Kali, who was disguised as a king, (but) who was a *sudra* by birth, (and was found) kicking a cow and a bull with his foot.

5. Saunaka said—"For what reason was the king content with merely defeating Kali (instead of slaying him),[3] (though) he was a depraved sudra in the guise of a king, kicking the cow with his foot?

6. O blessed Suta! Please tell us of that, if it is connected with any (work) story of Krishna, or of the righteous people who (always) taste of the honey in the lotus of Sri Krishna's feet (*i.e.* those who are intensely devoted to Him).

7. "O Blessed Suta! of what avail are the unworthy discourses in which is wasted the life of mortal men having only a narrow span of life, when they are eager to know the truth.

(1) *V. D.* in Astrology.

(2) *D. Ojasa.* by his innate strength (power).

(3) *D.* What depraved Sudra is he who puts on etc. *D.* Who is the depraved Sudra, that puts on the guise &c.?

8. To this place of sacrifice the god of death[1] has been invited to be present at the rites of sacrificing the animal, and so long as that God stays here, nobody has to meet (fear) death.

9. "(It is indeed for this purpose that) This great god Yama has been invited by the great sages, so that, fortunately, in the world of men the ambrosial words that describe the glorious deeds of Hari, may be tasted and enjoyed (by men too).

10. The life-time of the indolent man of[2] poor understanding, and of a limited span of life, is lost in sleep by night and in useless activities by day."

11. Suta said, "[3] * When Parikshit heard the unwelcome news that Kali had entered the Kurujangalas protected as they were by his army, the king, valiant[4] in battle (then), took his bow.

12. He ascended his well decked chariot (of gold) drawn by black[5] horses, and distinguished by the banner with the device of the lion; and surrounded by his army of chariots, elephants, cavalry and infantry, he started from his city for the conquest of the world.

13. He conquered the countries, known as Bhadraswa, Kétumala, Bharata, Uttara-Kuru, Kimpurusha, and other Varshas, and took tributes from them.

14. In those several countries he heard the people sing the glory of his high-souled forefathers, which indicated also the greatness of Sri Krishna.

15. Further he heard (stories) of his own rescue from the fierce missile of Asvatthaman, of the friendship between the Vrishnis and the Pandavas and of their devotion to Kesava (Sri Krishna.)

16. The noble-minded Parikshit, with eyes wide open for joy, was highly pleased with them (those that told the stories) and bestowed upon them large sums of money; as also cloths and wreaths of pearls.

(1) The glorious Narasimha (Vishnu).

(2) *D.* Of that poor unfortunate human creature.

(3) *V.** While he sojourned in the Kuru-Jangalas the king heard that Kali had entered into the country occupied (traversed) by his army. *D.* While in the Kuru-jangalas *i.e.* Hastinapura, he heard that Kali had entered the country under his sway, etc.

(4) *D.* Brilliant on the battle-field (the king or his bow).

(5) *D. Syama* very well trained in the various kinds of movements.

17. When he hears of Krishna's deeds, as the charioteer, as the foremost councillor, as one ever ready to consult their (the Pandavas') wishes, of His friendship, and embassy, of His watchfulness with sword in hand, of His esteem and regard towards His beloved Pandavas, and of the world's bowing at His feet, Parikshit, the king, gives (his heart) in devotion to the lotus-like feet of Vishnu.

18. When he was from day to day thus treading the path (of duty) trodden by his forefathers, something very strange occurred not very far from him; listen to me as I tell you (of it).

19. Dharma (in the form of a bull) walking on one foot, saw a cow (the earth) cheerless, and shedding tears like a mother bereft of her child (calf), and enquired of her:

20. O Blessed one! Are you free from diseases? You look cheerless; from your somewhat withering face I perceive affliction at your heart. Do you grieve for any relation at a distance, mother?

21. Are you grieved to see me, deprived of three feet and left with but one? Or are you grieved at yourself for being in the hands of Sudras (as Kings)? Or are you sorry to see the gods deprived of their shares (offerings) in sacrifices? Or is it because you see the people in suffering at Indra's withholding rain?

22. Are you grieved to see women undefended, O mother Earth, children subjected to affliction (by their own parents) as if by monsters (lit. Man-eaters), or, to find the Divine speech in use in Brahman families of reproachful conduct and habits, or to see those of the highest order (the foremost brahmins) serving in a court that feels no respect for brahmins?

23. Or, are you pained to see the fallen *kshatriyas* overpowered by Kali, or the kingdoms brought to ruin by them, or to find all the living world only bent upon eating, drinking, clothing, bathing, and immodest ways?

24. Or, O Mother Earth, are you distressed at being left (behind) by Sri Hari who came on earth for reducing your burden and has now withdrawn Himself from our view, and at being left with only the memory of His deeds which leads to heavenly bliss, (which surpasses the final bliss of salvation)?

25. O Earth! tell me this; what is the cause of the affliction at your heart, by which you are withering? Or is it by Time, stronger than the strong, that you are robbed of your splendour praised by the gods?

26. The earth said, "O Dharma, you know all that you enquire of me; for, you have been endowed with four feet which bring happiness to the world."

27-32. Truthfulness, purity, compassion, patience, (forbearance), munificence, contentment, straightforwardness, tranquillity of mind, control of the organs of sense, austerity, (observance of one's own duties), equality (impartiality), forgiveness, indifference to gains, inquiry into sastras, wisdom (knowledge of self), self-denial (renunciation), lordship (power to rule); heroic spirit, commanding power, strength, perception of what is fit to do (judgment); independence (absolute freedom), skill, (dexterity), charming personality, fortitude (presence of mind,) gentleness of heart, readywittedness, modesty, good-nature, strength of mind (mental energy), acuteness of the senses, the vigour of organs, capability for enjoyment, nobility, steadiness, faith, good reputation, self-respect, and absence of pride;—by Sri Krishna in whom these and other great (excellent) qualities are eternally found—the qualities that are sought for by those who would be great; by Krishna from whom they are never separated, by that Srinivasa who is the abode of all excellent qualities, the world has been left behind, and it has fallen under the eye of the wicked Kali; and such a world I am grieved to see. I am also sorry for my own sake and for the sake of you, too, great among the gods; also for the gods, Rishis, Pitris, and for all the good people, as well as for the Varnas and Asramas.

33. By that Lord, out of longing for whose gracious glances, Brahma and the other gods perform tapas for long ages, and the beauty of whose feet Lakshmi worships with constant and intense love, and whom having attained, she abandoned the lotus bed, her seat.

34. By the most brilliant feet (the footprints) of the Lord—the feet marked with *Padma*, *Vajra*, *Ankusa*, and *Dhwaja*, I was adorned; and, having thereby enjoyed great splendour and prosperity, I shone surpassing the three worlds; the Lord at last left me when I grew proud.

35. That Lord of absolute nature, who took off my unbearable and excessive burden of a hundred Akshouhinis of the kings of Asura race; and who appeared in his beautiful human form among the Yadavas in order to restore you by his (supreme) power to your normal (prosperous) condition from your affliction at having lost your feet.

36. Who could bear separation from that Purushottama who by His lovely looks, sweet smiles and winning words cured the women of Madhu race of their obstinacy and pride; that Purushottama marked by whose foot-prints, my hair stood on end on account of great joy.

37. When the earth and Dharma, were thus conversing, the saintly king Parikshit came to the Sarasvati, where it flows towards the East.

ADHYAYA 17.

Near the Sarasvati he meets Kali in the guise of a king who was kicking the cow and the bull. Knowing who they were Parikshit draws his sword to slay Kali—Kali submitting obtains places for his residence.

Suta said, "There, king Parikshit saw a cow and a bull that were being beaten, as if they had no protector (as if they had no one to own them), and also a sudra in the guise of a king, with a club in his hand.

2. He saw the bull which was white as a lotus stalk terrified, (as if) about to pass urine, tottering on one foot[1] and being beaten by the sudra.

3. He saw the cow, which yielded materials for sacrificial offerings, quite helpless, being violently kicked by the sudra; bereft of her calf, he saw her face covered with tears, looking emaciated, and gasping for (a blade of) grass.

4. And the king seated in the chariot of golden appurtenances strung his bow and enquired of them, in accents deep as the rolling thunder.

5. In the world protected by me who art thou that art strong enough to strike the weak[2] so violently? Thou

(1) *D.* Tottering, struggling to stand on one foot, being beaten, etc.

(2) *D.* The two weak creatures.

art in the guise of a prince like an actor; by thy action thou art no twice born (*i.e.* thou art a sudra).

6. [1]Now that Sri Krishna is far out of sight, along with Arjuna, the owner of the Gandiva, thou strikest the weak and innocent unnoticed, and being thus an offender thou deservest to be killed.

7. And who art thou, white like a lotus stalk (fibre) *lamed* of three feet, and walking on (but) one? Art thou a god in the form of a bull, filling us with distress?

8. On this earth borne on the stout arms of the great Kaurava (Paurava) kings, tears have not been seen to fall from any eyes other than thine.

9. Do not be grieved in this matter, O son of Surabhi, let thy fear of the sudra be gone;[2] do not weep, mother; may happiness betide thee, while I am (here) to punish the wicked.

10. O virtuous one, reputation, longevity, good fortune, the way to heaven—all these are (to be) lost by that careless and proud king in whose kingdom the subjects are greatly (badly) exposed to fear from (to oppression by) the wicked.

11. This indeed is the foremost duty of a king, that he puts an end to the sufferings of the distressed; wherefore I shall slay this most wicked sudra that does wrong to beings.

12. O son of Surabhi, who is it that cut thy three feet, O four-footed one?[3] There ought not to be any sufferers like thee in the realm of kings who are devoted disciples of Sri Krishna.

13. Tell me, O Bull, (I promise) security of life, to you who are good and innocent; who is it that mutilated you and has sullied the reputation of Pandu's sons?

14. He who does harm to innocent people,[4] has fear from me on all sides,[5] (and) when punishment is inflicted upon the wicked, certainly the result must be security to the righteous.

(1) *V. Asochyan.* Those that are not fit to be grieved for: *Sochyah* thou art to be pitied.

(2) *D.* And mother, (who art thou), do not weep, etc.

(3) *D.* Three feet of thee that art four-footed.

(4) *D. Gale* (G. V. Reading) O Surabhi.

(5) *Sarvatah*—Here and hereafter.

15. Of him who unchecked (unhesitatingly) does wrong to innocent beings I will cut the arm with all its ornament, though it be the arm of a veritable god.

16. It is indeed the highest act of righteousness on the part of a king to defend the people who are constant in their own duties—since according to shastras he ought to punish those other people who in the absence of calamity go astray (go from the path of righteousness).

17. Dharma said, "This promise of protection from fear becomes you that are born of the Pandavas, by whose many virtuous qualities the Almighty Krishna was invited (to help them) to undertake the embassy, etc.

18. O Best of men, we do not know the person from whom the causes of affliction spring forth; (and) we are confounded by different statements (of different thinkers).

19. * Some(1) who hide (deny) difference, say that self is the lord of self (*i.e.* capable of bringing about its own pleasures and pains), others say that it is some deity or Providence ;(2) some other thinkers say that it is Karma; and some others still say that it is nature that is so powerful.

20. * The persuasion of some few is that those states proceed from the Supreme Lord who is beyond the reach of mind and speech. Do you think out by force of your own judgment, O saintly king, which of these views has the greatest probability on its side.

21. O great Brahmin, when Dharma spoke thus the Emperor, unbewildered,and with a calm mind, replied to him (or perceived him)(3) :

(1) *V.* Some who proceed to discuss with bad logic. (Sridhara).

D. *—Some of doubtful expressions hold that the cause of misery suffered by the self is but the self ; some (Sankhyas) hold that it is the Antahkarana, since the distinctness of Purusha from Prakriti is not grasped. Others (of correct understanding) say that the Supreme Deity Hari is the cause and some hold that it is some power which has its source in Vishnu.

(2) *V.* Some others still say that the Daiva *i.e.* the Adrishta of Jiva, or the modifiable nature of Prakriti, *etc.* (a) Some have not the persuasion, *etc.*

(20) * *D.* The conclusion of some is that the stream of misery springs from Prakriti which (being unlimited) is beyond the range of thought or comprehension, or from some positive *Nescience* (Agnana) which cannot be defined as *being* or *non-being* ; and O king, do you think and decide which of these views is most countenanced by Sruti and Smriti (and draw your own conclusion.)

(3) *V.* Understood what he meant.

22. O knower of Dharma, thou speakest Dharma (what is righteous); thou art Dharma in the guise of a bull; for, the place that is ordained for the unrighteous men is also the place for the person who points him out (as the offender).

23. Or, it is also true that the course of Divine power[1] is in fact beyond the range of the mind and speech of beings.

24. In the Kritayuga thou hadst four feet, namely, austerity, purity, compassion, and truthfulness; and three of them are broken by Pride, Attachment, and Intoxication, the three powers of *Adharma* (unrighteousness).

25. Now, O Dharma! only one foot of thine *viz.* truthfulness, remains, by which thou mightest somehow maintain thyself (by which man might secure thee). Kali has grown strong enough by untruth to seize that, too.

26. And this is the good goddess (chaste)[2] Earth whose burden was removed by the Almighty Lord and who was made very auspicious everywhere by His splendid (most auspicious) footprints.

27. Like some unfortunate being the chaste Earth, left by Him, sheds tears in grief, seeing that Sudras, the haters of Brahmins, will pretend to be kings and make her their property."

28. The great warrior thus consoled Dharma and the Earth and drew his keen-edged sword against Kali, the spring of unrighteousness.

29. Perceiving that the king was intent upon killing him Kali threw off his royal guise, and, in fear and confusion, fell at his feet.

30. The praiseworthy warrior who through mercifulness was (always) kind to the distressed, and who was an asylum to fugitives, smilingly said to Kali who had fallen at his feet, as follows.

31. No fear to thee that hast folded thy hands to us who continue to cherish the glory of Arjuna; thou, being a close kinsman to Adharma, shouldst by no means remain on the ground belonging to us.

32. All this host of unrighteous things has come (in thy train) following thee that art present in the bodies of kings—

(1) *V.* Divine will. (2) *D. V.* Cleansed of all evil (lit. Dirt.)

covetousness, falsehood, theft, evil nature, sinfulness, the goddess of misfortune (the elder Sister of Fortune, Alakshmi), cunning, quarrelsomeness and pride (hypocrisy).

33. Therefore, O father of unrighteousness, thou shouldst not remain in the Brahmavarta where truth and righteousness must thrive, and where men well versed in the extensive sacrificial courses, worship the Lord of sacrifices by performing them.

34. And there, (in Brahmavarta), the Almighty Hari, of whom sacrifice is a personation,(1) being worshipped by means of sacrifices, bestows happiness and all other desired things upon the sacrificers (worshippers).—Hari who is like Vayu the ruler within and without, of mobile and immobile beings.

35. Suta said, "Thus commanded by Parikshit, Kali trembled and said this to the king, who with his sword drawn, looked like Yama ready to strike him :—

36. O Emperor, wherever I may think of dwelling in obedience to your command, I shall see you (in imagination) with the bow in your hand.

37. Therefore, O foremost supporter of righteousness, be pleased to appoint a place for me, where alone I shall dwell, abiding by your command."

38. Suta said, "Being thus petitioned, the king then appointed (the following) places for Kali—*viz.* dice, wine, women and shambles, where the four-fold unrighteousness thrives.

39. To Kali who made further requests, the king assigned gold as the fifth abode; thus the king gave him five spheres *viz*, falsehood, intoxication, passion, and slaughter with animosity as the fifth.

40. So Kali the father of unrighteousness dwelt in obedience to the king's command in those five places appointed by the son of Uttara (the king.)

41. Therefore a man intent upon rising higher ought never to resort to these; especially the righteous king who is the protector and preceptor of the world.

(1) *V. Ijyamurtih* one of whom Indra etc worshipped in sacrifices form the body. *D.* (Reading) whose personation consists of His will.

42. The king restored to the bull the three feet that had been lost *viz.*, austerity, purity and compassion, and comforted and cherished both the Earth and the bull.

43. King Parikshit of such incomparable glory now occupies the royal throne that was bequeathed to him by king Yudhishtira, his grandfather, when retiring to the forest.

44. Now the same saintly king the most fortunate of emperors of great learning and wisdom, reigns at Hastinapura, who is endowed with the brilliant fortune of the great Kaurava Princes.

45. When the son of Abhimanyu endowed with such glory is ruling over the earth, you have entered upon this sacrifice.

ADHYAYA 18.

Once Parikshit goes ahunting; overcome by hunger and thirst enters the hermitage of Samika; and not receiving the due courtesy from the sage in deep meditation, insults him by throwing a dead serpent round his neck. The sage's son pronounces a curse upon Parikshit. The sage Samika regrets the folly of his son.

1. The great Parikshit who, though scorched in his mother's womb by the missile of Aswatthaman, did not die, by the grace of the Almighty Krishna of wonderful deeds;

2. He who, having given his mind and heart to the Almighty Lord, was not confounded by the great peril to his life at the hands of Takshaka who was prompted by the Brahmin's rage;

3. He severed himself from attachment to all things, and, having become the pupil of Sri Vyasa's son and derived from him[1] the true knowledge of God (the independent and Supreme Lord of all), cast off his body into Ganga.

4. No confusion arises (in the heart) of those that have only heard of the glorious Lord, as well as of those that drink the nectar of his stories and remember (contemplate) His lotus-like feet.

5. So long as the great son of Abhimanyu remains on the earth as the one Imperial Ruler, Kali cannot exercise his

(1) *V. Vignatajita Samstithih*: Devotion to the Almighty (that is perceived.) *D.* Who secured to himself *Mukti* by means of the special knowledge of God.

influence, though he has made his entry into every part of this world.

6. The very day, the very moment, when the glorious Krishna quitted the earth, Kali, the father of unrighteousness, entered this world.

7. The Emperor does not hate Kali; (for), like the bee, he takes only what is excellent (into consideration); (for) during the age of Kali good works soon bear fruits, but not those of the opposite kind.

8. What could possibly be done by Kali who is heroic (only) in the midst of children, and cowardly before the valiant, and who, like the wolf[1], is watchful of careless men?

9. I have related to you the sacred story of Parikshit connected with that of Vasudeva, which you desired me to tell.

10. Those stories that are told about the excellent attributes and deeds of Sri Krishna, which are always fit to be told, —they all deserve to be listened to by those that would attain to the state of real existence (Moksha)."

11. Saunaka (Rishis) said, "O Suta the good-natured, may you live for years without end—you who tell us of the brilliant glories of Sri Krishna, which is indeed ambrosia to us mortal men.

12. [2] During this sacrifice (Karma) the fruit of which we are not sure, you give us to drink of the sweet honey in the lotus-like feet of Govinda—while we are darkened by the sacrificial smoke. [3]

13. We would not consider Swarga or even Moksha equal in any manner or degree to association with the votaries of the Almighty Lord. What then need be said of the hopes and blessings courted by mortal men?

14. Who is it that, able to perceive excellence, would be satiated with the accounts of the Lord who is the absolute re-

(1) *D. Vrika*—that which obscures the perception of Dharma, etc.

(2) *V.* To us engaged in *yaga*, and other *karmas*, with the mind immersed in ignorance, (with the body dimmed by sacrificial smoke) i.e. to us blindly attached to *Karma-marga* etc., *D.* There being no breathing space for us engaged in this (great) sacrifice you enable us, purified in body by the (sacrificial) smoke, (*a*) to drink of the sweet honey of the lotus of Sri Govinda's feet.

(3) Lit: with the mind and other organs covered with (the sacrificial) smoke.

sort of great souls? Even the great *yogins* such as Rudra and Brahma, have not exhaustively known (all) the excellent qualities of the Lord in whom the *gunas* (of Prakriti) do not find a place.

15. Therefore, O Learned Suta,[1] most devoted to the Almighty, be pleased to describe to us, who are ardent to hear, the great and spotless deeds of Hari who is the one resort and support of His great votaries.

16. (By listening to which), indeed, that great Bhakta of Hari, Parikshit, of no mean understanding and wisdom, attained to the feet of Hari whose banner is Garuda, by means of the knowledge imparted (to him) by the son of Vyasa (Suka).

17. Therefore be pleased to tell us in plain words of the most holy life of Parikshit, throwing light on the wonderful Yoga he practised, and also on the deeds of the unlimited Lord Sri Krishna, most delightful to those that are devoted to Him."

18. Suta said—" How blessed indeed we are to live in this world at such a time and to be so kindly treated though of a low caste, by the wiser and elderly people, (to be able to worship Suka)! For, association, even by way of conversation, with the great soon removes the pain in the heart[2] which is due to low birth.

19. What then need be said (of the certainty of that effect) in the case of one who sings of the Lord, the sole resort of the great, of the Lord Ananta of boundless powers, whom the wise call[3] by that name, because even the excellent attributes in great souls are His own.?

20. In order to understand that the Almighty has in respect of His attributes no equal or none surpassing Him, it is enough to indicate this much (of His Glory); having neglected all others that solicit her (grace), the well-known Vibhooti (Lakshmi) worships (wears) the dust on His feet, though He does not seek her favour.

21. Further, is there any one in the world other than Mukunda whom the word Bhagavan imports—Mukunda,

(1) *D. Mahattamaikanta*—the foremost among the fortunate, being votaries of Sri Krishna.

(2) And the disqualification of low birth.

(3) *V.* On account of his unnumbered and unlimited excellent attributes.

the water flowing from whose feet is used by Brahma for the worship of God, and purifies the god Siva as well as the world (1) ?

22. And the wise that have begun to love Mukunda, soon get rid of their rooted attachment to the body and its belongings, and attain to that(2) last stage of being Parama-hamsas, (3) wherein harmlessness and tranquillity form their essential virtues.

23. O Brahmins like unto Suryas, I shall, as desired by you, tell you (of His glories) as far as my understanding goes; birds fly aloft in the sky to the extent of their might; similarly the wise impart(4) knowledge of Vishnu to the extent of their capability.

24. Once, stringing his bow, Parikshit went abunting to the forest, and running after the game he became fatigued and intensely hungry and thirsty;

25. Not finding any source of water (in the forest), he entered into that well-known hermitage (of Angiras), and there saw a sage seated in tranquillity, with his eyes closed;

26. (He saw) the sage who held his senses, breath and mind in perfect control, had withdrawn his heart from all external things, and had reached the state higher than those of waking, sleeping and dreaming, having almost become Bramhan (5) in absolute (6) serenity.

27. (He saw) the sage, who was covered with dishevelled hair and clad in the skin of a Ruru (deer);—and the king, whose tongue was parched up, begged for water to drink.

28. Not being offered a mat or even a place to sit on or any thing of the kind, not receiving Arghya or even kind words, the king (alas) thought himself disregarded and was greatly offended.

29. In the heart of the king afflicted by hunger and thirst, there arose towards that Brahman seer, feelings of enmity and anger, all of a sudden, which he had never felt before, O Saunaka.

(1) *V. Sesam Jagat*— the World, and Indra Yama &c. its protector.

(2) *D.* To that Mukunda of excellent attributes attained to by Parama-hamsas.

(3) *D.* Harmlessness as defined in the sastras, and perfect devotion to and delight in the Lord.

(4) *V.* Comprehend and impart. *D* Seek to gain.

(5) *V. Brahmabhutam.*— Plunged in meditation of Brahman. *D.* Realising the presence of the Lord without any effort.

(6) *D. Avikriyam.*—Without external or physical activity, or without the activity prejudicial to concentration.

30. And as he turned in anger to leave the hermitage, he threw with the end of his bow, a dead serpent round the neck of the Brahman sage and went back to the city;

31. For[1] (the king was not sure) whether the Brahman was really one that had controlled his mind and other organs, and had his eyes closed (in meditation), or whether he only pretended meditation thinking that he had nothing to expect from the wretched Kshatriyas.

32. The sage's son, a young boy, burning with the splendour of virtue, while playing with other children, heard of his father's ill-treatment by the king, and there he (at once) uttered this:

33. Ha, what unrighteousness it is on the part of rulers that have like crows grown fat! How these servants misbehave towards their master, these dogs that feed upon the offerings and (should) watch at the gate!

34. Indeed, a Kshatriya wretch is regarded by the Brahmins as one fit only to keep watch at the gate.[2] How is he who can only stand at the door of their houses fit to eat out of the same pot?

35. As the Almighty Krishna, the controller of those that go astray, is not present here, I now punish those that transgress the bounds of Dharma; see what my power is.

36. Having thus spoken to the young sons of Rishis, who were his playmates of equal age, with eyes red with anger he made Achamana with[3] the water of the Kausiki, and sent out the thunderbolt of his word (pronounced a curse thus):—

37. "On the seventh day (from now) Takshaka urged by me will surely bite him who is the evil genius of his family and who has thus violated law and insulted my father".

38. Then the boy came to the hermitage, and, seeing his father with a dead serpent about his neck, wept aloud in distress.

39-40. O Brahman, that sage of Angiras's family heard the wailing of his son, slowly opened his eyes, saw the dead serpent

(1) *D.* Supply 'On the way the king began to muse.'

(2) *V.* like the dog.

(3) *D. Kausikyapah.* Holding Kusa in his hand, having made Achamana;—(ha) this practice indicates that there was no water or river near about the place; otherwise the king should have drunk of it.

on his own shoulder, and, removing it, inquired: "Child, why do you weep? Who has wronged you?" Thus asked, he (the boy) told him (the fact).

41. The Brahmana was not pleased with his son when he was told of the curse which the king did not deserve, and said, "Alas, ignorant child, you have committed a great sin; a heavy punishment has been inflicted for a small fault."

42. O child of unripe mind, indeed you should not at all measure (judge) the king who is known as Para (Vishnu) by (the standard of) men; for, protected by his irresistible power the subjects enjoy all security free from fears.

43. O child, if Vishnu, the wielder of Chakra, under the name of king should not be present[1], this world would (then) in a moment become infested with thieves, and, undefended, come to ruin, like[2] a flock of sheep.

44. Therefore now (this) sin unnecessarily[3] will fall on us owing to the wicked that would rob people of their property when the world has no protector—for men are mostly robbers; they kill and abuse one another, rob one another of their cattle, women and other property.

45. Then (in the absence of a king) the noble and righteous course of life would disappear (in the world); as also the habits and customs of the Varnas and Ashramas laid down in the Vedas; and this would lead to the promiscuous mixing up of the Varnas among men that are intent only upon the acquisition of wealth and the gratification of the senses, as among dogs and monkeys.

46. Moreover, this king (Parikshit) is a defender of righteousness and an emperor of great renown; he is further a great votary of God, and a royal sage (a pious king) who has performed Asvamedhas; overcome with hunger, thirst and fatigue, he was absolutely helpless; he does not therefore deserve our curse.

47. May the Almighty and Omnipresent Lord be pleased to forgive the sin, committed by this child of immature understanding in respect of his sinless servants (devotees).

(1) Were not protecting.

(2) Like an army without the commander.

(3) *V. Ananvayam* that might root out our race. *D.* That has no equal *i.e.* incomparably dark sin.

48. Though they may be reproached, deceived, cursed, disregarded, or beaten, His devotees do not return injury though they can do so.

49. The great sage was thus full of regret for his son's fault; and he did not think it a fault at all on the part of the king though he had been ill-treated by him.

50. In this world it is only through other people that the righteous are mostly brought into contact with the pairs of pleasure and pain, but they feel neither (1) grieved nor delighted, for the self is not the abode of Gunas (that is, pleasure, pain and other states).

ADHYAYA 19.

Parikshit goes to the banks of the Ganges with the vow of fasting. He requests the assembly of sages to tell him the stories of Sri Hari. Suka coming there by chance, is requested to tell what the dying men ought to do.

1-3. (2) Now, the king, too, reflecting on that reproachful act of his bitterly repented and thought, "Alas, what a base thing have I (3) like an ignoble creature done in respect of the innocent brahmin sage of hidden fire (virtue)! Therefore, for my scorn of the godly(4) man, there will surely befall me an insurmountable calamity in the near future; (and) let it come in full force (upon me) for the expiation of my sin, so that I may not certainly do the like again; this very day, may the fire of the angered brahmin race consume the prosperous kingdom, the army and the replete treasury belonging to my sinful self,(5) so that such a sinful disposition may not again arise in my heart towards brahmins, gods and cows."(6)

4. While he was thus reflecting, he heard of the (curse of) death, pronounced by the sage's son, which was to come to him in the shape of Takshaka; he regarded that fire of Takshaka (7) hanging over him as a blessing, since it was the cause of renunciation on the part of one attached to worldly things.

(1) *V.* For (*a*) their mind is full of virtue or (*b*) has no room for likes and dislikes, resulting from Gunas. *D.* For in the self (Jiva the intelligent agent), merit or demerit abides.

(2) After returning to the city. *V.D.*

(3) Like a fool. *V.*

(4) Of a god. *V.D.*

(5) *D.* Wretch of wretches, devoid of light, and sleepy.

(6) *D.* Towards brahmins and the gods.

(7) *D.* through Takshaka at the instance of the sage's son.

5. Thereupon, having renounced this as well as the other world (of the celestials) which had been already thought of and concluded as fit to be rejected, and believing the worship of Sri Krishna's feet to be the highest purpose (to be gained in life), he sat on the bank of the river of the immortals with the vow of fasting (for the remaining seven days).

6. *Ganga* who carries her waters rendered highly sacred by the dust of Sri Krishna's feet, as also by the *Tulasi* of great splendour, and who purifies both(1) in and out (all) the beings of the world and its protectors (Indra, Agni etc). Which man about to die would not resort to her (Ganga) ?

7. That descendant of the Pandavas reflected thus and decided on the vow of fasting (to be kept) on (the banks of) the river flowing from Vishnu's feet; and, having no other thought he contemplated the feet of *Mukunda*, observing the austerities of a hermit and free from all attachments.

8. Thither came the sages of great glory with their pupils who purify the world, as they were commonly in the habit of making pilgrimages to *Tirthas*; (for) the pious do themselves purify the holy waters :—

9—10. Namely, Attri, Vasishta, Chyavana, Saradvan, Arishtanemi, Bhrigu, Angiras, Parasara, Visvamitra, Parasurama Utathya, Indrapramada, Idhamavaha, Medhatithi, Devala, Arshtishena, Bharadvaja, Gautama, Pippalada, Maitreya, Aurva, Kavasha, Agastya, the glorious Vyasa, and Narada;

11. Also many other great divine sages, Brahmin sages, royal sages, Aruna, and others; the king bent his head low, and made obeisance to them and worshipped the (2) foremost of the Rishi families who were assembled there.

12. When they were (all) comfortably seated, the king (3) of pure heart stood before them with folded hands, (4) and, having again bowed to them told them what he intended to do, (and wished to know their opinion as to what he should do).

13. How happy we are among kings, O sages, to be endowed with a nature and character acceptable to the most

(1) *V.* Both here and hereafter.

(2) The foremost among the Rishis that assembled there.

(3) *V. Viviktachetah* with a mind full of wisdom, or discretion.

(4) *D.* (Vide reading).

holy; for,(1) that race of kings which is reproachful by its actions is left lower than where the waters used in washing Brahmins feet may go.

14. * To(2) me, so sinful, so deeply attached to the house (*i.e.* wordly things), the Lord of lords has come in the form of the Brahmin's curse, which is the cause of renunciation; for, under such a curse the person full of attachment, is soon filled with fear.

15. May (all) wise men (Brahmins) and the goddess Ganga know me as one that has sought refuge with, and devoted his mind to, the Supreme Lord; and let the cunning Takshaka urged by the Brahman, bite (me) as he pleases; pray, do you(3) sing the songs of Sri Vishnu.

16. Whatever birth I may fall upon, may I again find delight in the Almighty Ananta, and be associated with those that depend upon Him; may I bear friendship to all (like you); here is my bow to the Brahmanas.

17. Having thus made up his mind and shifted the burden of sovereignty on to (the shoulders of) his son, the brave king sat down(4) on the southern bank of Ganga, on the Darbha grass, the ends of which were turned to the east, himself facing the north.

[Having cast off all signs of royalty such as the Keyura, the wreaths of pearls, the Angada, the excellent crown and the jewelled rings of great brightness, the king was sitting like a sage with Kusa grass in his hand.]

18. When that king of kings took his seat with the vow of fasting, the assemblies of the gods in the celestial world lauded him, and with joy showered flowers on the earth; and their drums were frequently sounded.

19. The great Rishis who had met there lauded him and expressed their hearty approbation of his resolve and they

(1). *D.* For, pitiable is the Kshatriya race which is reproachful by its actions and which is deprived of the water with which Brahmin's feet are washed.

(2) *D.* * To me whose mind so devoutly given to the Lord of lords, let this (punishment of) Brahmin's curse affecting my worldly life be a source of thorough renounciation. *D.* (*a*) For, the man attached to worldly objects is subject to the fear of Samsara, (*b*) The man devoted to the Lord attains Moksha. V. For the curse falling on me will soon confer on me fearlessness.

(3) *V.* Tell me of the deeds and glories of Vishnu.

(4) *D.* In a mansion or special building Vide Bharata.

whose essential virtue consisted in doing kindness to others, spoke (to him) [1] most agreeably on the excellent attributes of the Most Praiseworthy (Hari).

20. O foremost one among royal sages! this indeed is no wonder in you (in yourself and your forefathers, the Pandavas) who are devoted to Sri Krishna, and who, longing to attain to the presence of the Almighty Lord, at once quit the imperial throne which is bowed to by the crowned heads of (all) princes.

21. Now we shall all remain here till this king, foremost among the Bhagavatas casts off his body and goes[2] * to the *higher world*, where there is[3] nothing unreal or sorrowful.

22. Parikshit heard those words of the assembly of Rishis, their true, impartial and deeply significant words dripping with nectar, and, having thanked them, and desirous of hearing Vishnu's doings, addressed those Rishis appropriately thus:—

23. You have all come together from different places, just as the Vedas in bodily forms meet in the Satyaloka; you have no purpose of your own (to achieve) in this or the other world, and you come urged only by your own essential nature and disposition to do good to other beings.

24. And therefore, O sages of (great) wisdom, I take courage to propose to you this question fit to be inquired into regarding what I should do, what everybody should always do, and especially what sinless course men ought to pursue when they are about to die. Be pleased to discuss it,[4] O Sages, that have laboured in the paths of enquiry.

25. Thither came by chance[5] the glorious son of Vyasa wandering on the earth, destitute of all desires, with no visible marks of Varna or Ashrama, satisfied with the realisation of self, surrounded by (women and) children, and looking[6] like one abandoned by the world. (D. having eschewed all adornment).

26-28. He was in appearance sixteen years of age, with tender feet, hands, thighs, arms, shoulders, cheeks and frame;

(1) *V.* To the king exalted by qualities worthy of praise by the great. *D.* So as to lead the conversation to a discourse upon Hari's glories.

(2) * *D.* Passes on to the perfect Lord who is beyond the influence of the three gunas, who is eternally unassailed by misery (*i. e.* eternally blessed.)

(3) *V.* The reign of Sudha-Satva.

(4) *V. D.* Add—and tell me.

(5) *D. Yadrichchaya.*—By god's will.

(6) *Avadhuta vesha.*—As one of the sages that go about naked.

his eyes were wide and beautiful, his nose prominent, his ears symmetrical, his features well-formed and his neck shaped like a *sankha*; his deep navel was like an eddy and his stomach beautiful with folds; he was all nude, with the ringlets of his hair streaming about him in disorder; with his long arms he appeared as one of the high gods; he was of dark complexion and most captivating to women by the splendour of his permanent youthfulness, of his person and of his sweet smiles;—on seeing him those sages recognised him by his special marks, though he was of hidden virtue, and rose from their seats to receive him.

29. Vishnurata (Parikshit) with his head (bent low) worshipped the guest that just came in; thereupon the ignorant people, women, and children, naturally cleared away; and the sage thus worshipped sat on a high seat worthy of him (offered by the king).

30. There Suka in the midst of crowds of Brahman sages, royal sages, and divine sages, great among the great, was most brilliant even as the glorious moon is in the midst of planets, constellations and stars.

31. After he had taken his seat, the devout king approached the sage possessed of a serene mind and unfailing wisdom, fell at his feet with his head (touching them) folded his hands with attention and, bowing again, in soft winning words, enquired of the sage thus:—

32. (The king said)—How blessed we are to day in that we, the accursed Kshatriyas, are (considered) fit for the grace of a visit by the wise, O Brahman; we have been rendered holy by you who have come here today as guests.

33. And by remembering such (holy sages as you are) our homes are indeed purified at once; what then need be said of (the effect of) seeing you, touching you, washing your feet, offering you a seat, or of other services rendered to you?

34. O great Yogin, by virtue of your presence, even the darkest sins of men vanish at once, just as the enemies of the gods do in the presence of Vishnu.

35. Probably the Almighty Krishna is gracious unto me—Krishna who so loved the sons of Pandu, his cousins, and has always cherished feelings of kindred towards that race (as for instance in reviving me).

36. Otherwise how could it be that we mortals, especially such as are about to die, obtain a sight of your revered self going about in an unmanifest form,[1] perfect in wisdom, and compelling[2] (us) to beg of you (for grace)?

37-38. I therefore request, O Lord, to know from you, the great Guru of Yogins, what the most beneficial course is (to be adopted by) for a man about to die if he seeks moksha? pray tell (me) what is, in every way, fit to be done (by him) or listened to, constantly remembered, worshipped, and contemplated, and what is not fit.

39. For, O Brahman, indeed, your glorious self is not seen to stay at the door of householders, even for such a short time as is required for milking a cow."

40. Suta said, "Thus addressed and requested in winning words by the king, the glorious son of Badarayana, who knows the Dharmas,[3] made reply.

Finis the First Skandha.

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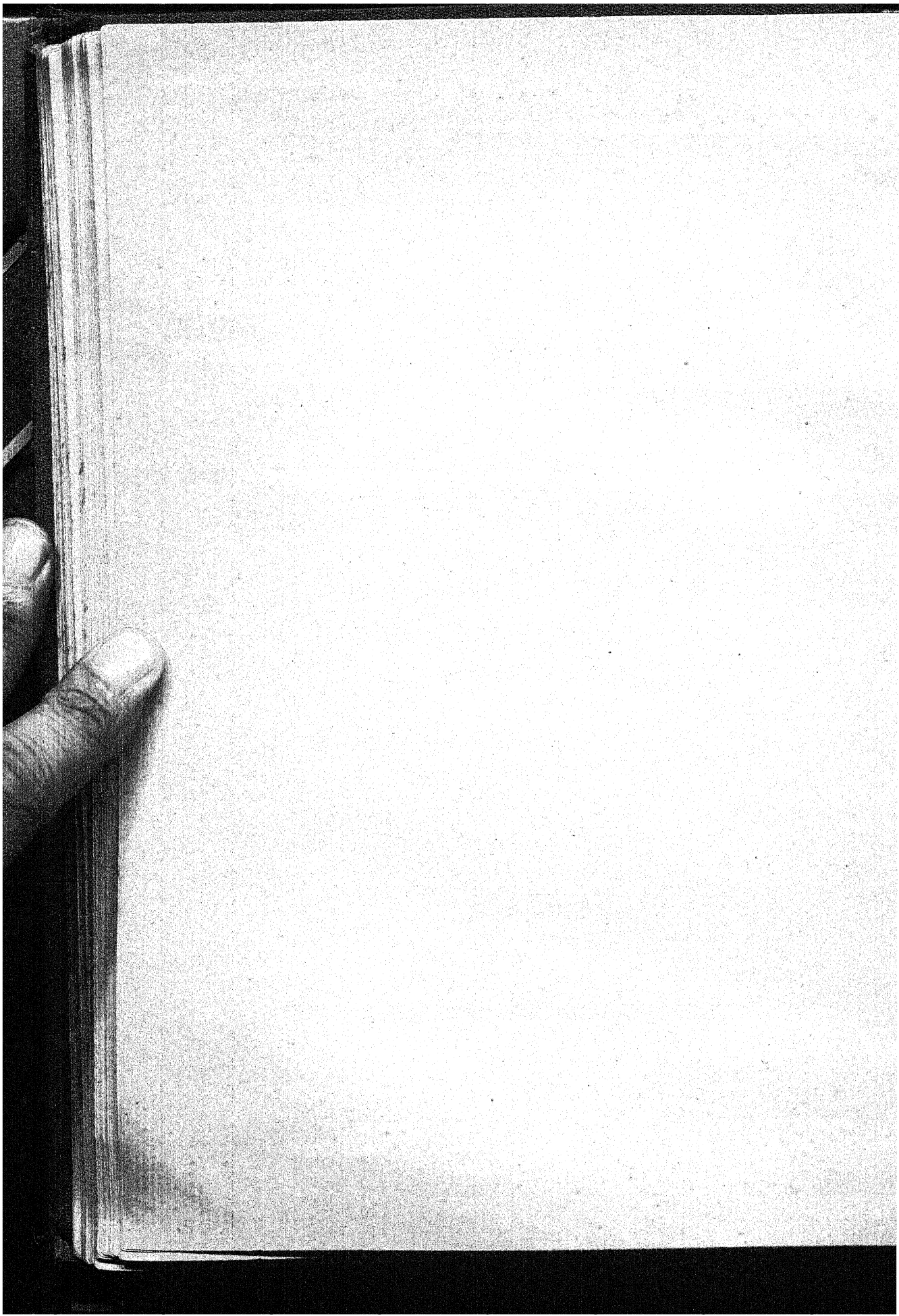
(1) *D. Samsiddham*—You who are almost a Mukti.

(2) *Variyasah* Most venerable. *V. Vaniyasah.* Specially dwelling in the forest.

(3) The Dharma discussed between Guru and Sishya.



THE

SRIMAD BHAGAVATAM.

SECOND SKANDHA.

ADHYAYA 1.

Suka promises to expound the Bhagavata to Parikshit. He explains the course of meditation and describes the Virat form of the Almighty.

1. (1) * Sri Suka said: O King! most acceptable is the enquiry made by you with a view to benefit the world; it is acceptable to those that know Atman, and it is the most important of those topics that ought to be heard, studied, etc.

2. Great King, there are thousands of things to be heard, studied etc. by men who are ignorant of the truth of Atman and who are attached to the *Grihastha* life, (which involves five-fold harm to things).

3. (2) Life wastes away by night in sleep (a) or sexual pleasures; and by day in labouring for the means of living or in looking after the family.

4. Deluded by attachment to his body, children, wife, and other things, (b) which are his belongings, (3) unreal as they are,

(1) *V.* O king! of the topics fit to be heard, studied etc. by men, this query put so as to benefit the world, is the most valuable (worthy one), for it is acceptable to those that know Atman.

V. Lokahitam Noun in the acc, *D.* So as to benefit the world (Adverb to made).

V. "Yat," means, since it is agreeable. "Parah" means the subject to be studied. For, Paramatman of whom study etc., is laid down, is the subject agreeable to the Atmavid (the wise).

D. This query is the most acceptable one; (since it is) in the spirit of benefiting the world, for it is highly acceptable to the wise who are the foremost knowers of Atman; of thousands of topics, worthy of study etc. by men, the Paramatman is the most worthy object in their view fit to the Object of your enquiry.

man does not see the destruction of them all (that destruction awaits them all), though he is actually witnessing it.

5. Therefore, O Bharata, the glorious Hari, the ruler of all (all-Atman [4]), ought to be heard about, talked about and remembered by one that desires the fearless state of Moksha.

6. This is the greatest end achieved by men who are born (on earth), *namely*, that Narayana is remembered at the close of life,—it is a gain which is said to result from Sankhya[5] knowledge, and Yoga [6]practices, and from the devout observance of one's own duties[7].

7. Generally, sages who have withdrawn themselves [8] from the sphere of Vedic injunctions and prohibitions, and who are [9] devoted to Nirguna Brahman, find delight, O King, in discoursing upon the excellent qualities of Sri Hari.

8. This Purana, which is well-known as the Bhagavata (taught by the Supreme Lord), and which is as sacred as the Vedas, I studied under my father Dwaipayana in the beginning of the Dwapara [10] Yuga.

9. O saintly king, though firm in the meditation of the Nirguna Brahman, I studied this work, my mind being fascinated with the *Lilas* of the glorious Lord.

10. That (Purana) I shall expound to you, for, you are a Bhakta of the great Purusha (Vishnu); for a genuine knowledge of Mukunda arises in those that listen to it with faith.

11. This is, O king, the one certain course to success, free from fear, for those that seek salvation having lost attachment to worldly things, as also for men of wisdom, that the names of Hari should be sung of?

3 verse (2) Of those that, overpowered by the sleep of Avida do not perceive the truth of Atman, and Paramatman, and that are as householders constant in the fivefold Grihya Yagna.

(*a*) *D.* The prime of youth.

(*b*) Which tend to lowering the self.

4 verse (3) *V.* Perishable. *D.* Inauspicious and unworthy.

(4) All-pervading Atman.

(5) *V.* Gnana-Yoga. *D.* The knowledge of or worship of truth.

(6) Karma-Yoga, without the wish for consequences.

(7) By worshipping God, to the end, with the conviction of his being subordinate in every respect to God.

(8) *V.* From the Kamya duties, meditating upon Paramatman.

(9) Whose person of Satva is not mixed up with Rajas and Tamas.

D. Those who are in Mukti to be bestowed by Hari, who is unassailed by three gunas.

(10) *D. In Dwapara*, means, before the Avatar of Sri Krishna.

12. In this world, what use is it to a careless man to have many years of life if they are spent in ignorance (of their value)? On the other hand, even a single hour of life is of great value if a man uses it in endeavouring for the highest good.

13. A well-known saintly king Katvanga by name, having come to know the measure of the life that still remained to him, renounced everything(1) in a short hour and sought refuge with Hari who (alone) can dispel the fear of *samsara*.

14. (But) O descendant of the Kuru race, the limit of your life is seven days from now. At once make such arrangements as may make all this time useful for the attainment of the next world. (2)

15. When he(3) is at the end of life, man should especially cast off all fear and sever himself from the attachment to his own body and to those that are connected with it, with the sword of renunciation.

16. A man of such discrimination should leave his home, (4) bathe(5) in the holy waters and take his seat on a seat arranged according to sastras, in a pure and secluded place.

17. He should repeat in his own mind, the great and holy Pranava (syllable)(6) composed of three letters; and also restrain the mind, having controlled the breath and revolving the same syllable in the mind (which is known as the seed of Brahman). (7)

18. With Buddhi for his guide, he should by the power of the mind, restrain the senses from being drawn away to their objects; and by the force of his judgment, he should make his mind, which is distracted by Karma,(8) stand steady towards the auspicious thing (9).

* *V.* Verse 11—*those that seek wisdom*. Those that are firm in doing duties without any thought of consequences, or are not seeking for the limited ends. *D.* To sing the names of Hari is the one course conclusively laid down for those that have felt a repugnance to the miserable world and seek for the fearless Moksha, etc. and who are therefore treating the course of *Sadhana*, viz., *Viragya*, *Sama Dama*, etc. (Vide page 104).

(1) *D.* Attachment to worldly things.

(2) *D.* For the future, *i.e.* for the Moksha to be attained.

(3) *D.* He knows by himself or through somebody else that.

(4) *D.* Having renounced the world, as a Sanyasin.

(5) immersed in the holy waters *i.e.* both of knowledge of the Divine Shastras and of the Ganges, etc.

(6) *V.* The Syllable which describes Paramatman.

(7) *D.* Brahman, the source of all the world, *i.e.*, which manifests the universe.

(8) *V.* By Karma—Vasana.

(9) *V.* the auspicious thing *viz.* the Lord.

19. There (then) he should contemplate but one[1] member of the body with undivided attention;[2] having restrained the mind from all external objects,[3] he should not then think of anything else; and that is the highest form of Vishnu, at which (in contemplating which) the mind becomes rejoiced.

20. The man of wisdom and courage ought by Dharana (uninterrupted concentration) to restrain his mind that is distracted and confounded by Rajas and Tamas! for, Dharana destroys the impurity produced by them.

21. When Dharana is practised, and he[4] meditates on a blissful object, Yoga in the form of Bhakti becomes soon developed (on your part) in him who is practising Yoga.

22. O Sage, how is it possible to attain Dharana? In what respect is it approved of? Or what kind of Dharana would soon remove the impurities in the mind of man?

23. Sri Suka said, "Having acquired steadiness of seat and control of breath, passions and senses, one should by contemplation fix the mind on the Great Form of the Almighty Lord.

24. This is a special body[5] of the Almighty, which is the hugest of huge things, wherein is seen this world of gross effects, past, present, and future.

25. That Almighty Lord, who is present as the Virat Purusha[6] in this body of the universe which is like an egg and has seven sheaths (covers)—He is the object of Dharana[7].

26. [8] Patala is, indeed, the sole of His feet; Rasatala His heels and the forepart of His feet; and Mahatala is the ankle of the creator of all, and Talatala His shanks.

(1) *V.* The Chief member, *i.e.*, the face.

(2) *V.* Not forsaking, finally settled on the most auspicious Lord.

(3) *V.* He should fix his mind on the complete form of Hari, when it has been successfully withdrawn from all the external objects.

(4) *V.* the Yogin, who is meditating on the auspicious support. *D.* For the Yogin who is contemplating the most auspicious Lord who is the support of the Universe

(5) *V.* Special, *i. e*, which is both cause and effect. The special body is the Brahmanda, in which He is present, as He is to be contemplated in any image.

(6) (*D. V.*) He who is the Amsa of Aniruddha, not the four-faced. *D.* Vairaja the most brilliant form in the Universe.

(7) *V.* Prithivi etc. Ahankara and Mahat, the seven sheaths.

(8) Patala is meditated on as the sole of His feet etc. *D.* Patala, etc. are the limbs or the parts of the universe considered as a body actuated by Him, not his own limbs on which the different parts of the Universe stand supported or from which they take their rise, as also the Deities.

27. Sutala forms the two knees of the Lord, whose image is the Universe ; Vitala and Atala are His two thighs ; the Mahatala is His hip, O King, and the sky is His deep navel—so sing the wise (contemplate and teach their pupils).

28. The host of luminaries is his breast, the Maharloka, His neck ; the Jano-loka His mouth ; the Tapoloka His forehead ; and the wise say that the Satya-loka forms the head of the primeval Person of a thousand heads.

29. It is said that Indra and the other gods are His arms ; the cardinal points His ears ; the sound His sense of hearing ; the Aswins are the nostrils of the Supreme ; fragrance is His sense of smell ; the flaming fire is His mouth ;

30. The skies are His eyes, the sun is His sense of seeing ; the day and the night are the eye-lids of Vishnu. The motion of His brows is the seat of Brahman; water is His palate, and taste His tongue;

31. The Vedas are the head of the unlimited Lord ; Yama [1] His tusks ; feelings (rays) of affection are His teeth ; Maya which makes men infatuated is His smile ; and this creation of incomprehensible extent is His side-glances ;

32. Bashfulness is His upper-lip, covetousness is His lower-lip; righteousness is His breast and the course of unrighteousness is His back ; Brahma is His virile power ; Mittra and Varuna are His scrotum ; the oceans His stomach ; and mountains are the system of His bones.

33. O great King, the rivers are His arteries and veins, the trees are the hair of the Lord, whose whole body is the Universe, the air of unlimited force is His breath ; Time is His act of moving, and the stream of the three qualities (Satva, Rajas, Tamas) is His activity.

34. O best of the Kuru race the wise say that the clouds are His hair; the Sandhya (evening) is the garment of the perfect Lord, the Avyakta (the principle) of matter in the subtle state is His heart, and the famous moon is His mind, the store house of all changes and modifications.

35. The wise say that Mahat-tatva is His intellectual power and that Siva is the inner organ of sense of the Lord who pervades

(1) *D.* Aryama and Indu (moon) are His incessors, the stars are His teeth.

everything; the horse, the mule, the camel, and the elephant are His nails: the deer and all other animals are His lips and loins.

36. The birds[1] are His wonderful expressions; Manu[2] is His power of understanding; man[3] is His abode; the Gandharvas; the Vidyadharas, the Charanas and the Apsaras are the course of His seven *swaras*,[4] and the host of Asuras forms His strength[5].

37. The Brahmin is His mouth; the Kshatriya is the arm of Atman; the Vaisya is His thighs; the dark coloured Sudra is His feet;[6] He consists of the substance which is composed of the great gods of various names; the performance of sacrifices is His object in view.

38. Such are the extent and arrangement of the Supreme Lord's person which I have described; and on this immense body of the Lord, the mind is concentrated (by those that desire Moksha) by force of understanding; for there is nothing other than that, (nothing outside it.)[7]

39. He is Atman, the one[8] who directly experiences all by His powers of understanding, just as one sees all His kindred in a dream; devote thyself to that real Atman, the abode of all bliss, and do not set thy mind on anything else—for the reverse brings on the fall of the soul.

ADHYAYA 2.

Suka describes the method of contemplation and its effect, how the soul departs from the body and how far the grace of the Almighty, Bakti and other courses are indispensable.

1. Suka said:—Of old[9] by the grace of Hari who was delighted at such *Dharana*, as is described in the preceding chapter, Brahma born of Atman regained from his memory (the

(1) *V. Tittiri* etc, *D. Vachamsi* words.

(2) *V.* Manu. Mantra. *D.* Manu — Vayu or Swayambhuva—*Manisha*-spirit of enquiry.

(3) *D.* Human race.

(4) *D.* The swaras and Smritis are Ghandharvas etc.,

(5) *V.* Prahlada. the best of Asuras, is his memory.,

(6) *V.* His *karma* is the performance of sacrifices to be accomplished with offerings, intended to propitiate hosts of the gods who are of various names and are worshipped thereby. *D.* The power of His *Virya* is *Swaha* and *Swadha*, His *madhya deha* is *Havya*. He is the method or help of all the extensive sacrificial course.

(7) *D.* There is nothing higher and more efficacious than this form.

(8) In whom we find all things perceived in every way.

(9) *D.* In the initial creation.

previous knowledge of creation) that had been lost (during Pralaya), and possessed of conclusive understanding[1] and fruitful knowledge, he created this (universe) just as it was before *Pralaya*.

2. *Such indeed is the course of *Sabda Brahman* (Vedas), (intended to teach the world what the fruits of *Karma* are); that (under its influence) the mind contemplates (wishes for) *several things, swarga etc.*, at the instance of *names* that are unmeaning[2] (*i.e.* that do not represent things of real worth as they seem to import); for, rambling there (seeking after various things in the several *Lokas*, he (any seeker) does not attain any purpose[3] of real value (as sought for), on that road of *Maya*[4] (even as a person) who dreams (of pleasure) by force of impressions[5] (associations).

3. *Therefore,[6] a wise man should value names (things of limited nature) to the extent of his (immediate) purpose (of maintaining the body) they serve, without committing the error of[7] becoming attached to them, with the conviction (that

(1) *V.* With the mind endeavouring to recollect. *D.* Intent upon the work of creating the world.

(2) **2 verse.** *D.* interprets thus:—This (Hari) is indeed the goal of, (the object to be declared and described by) the *Sabda Brahman*; for, the *jiva* who by force of karma is passing through various lives and births, *i.e.* in Samsara which is the creation of God's will,—his mind contemplates Indra and others by means of Indra and other unmeaning names; but it does not find in them the meaning of these names *i.e.* the unlimited power and goodness conveyed by those names, (hence the names are unmeaning.)

**D.* This is the character of the course of teaching afforded by Sabda-brahman (Vedas); it consists in that as a result of their study, the mind is filled with thoughts of *Swarga* and other objects, or rather is concerned with words describing those objects and he is attracted to them though there is no value about them except the name. But the person (the soul) who is overpowered by the tendencies of *karma* and is attached to the world, the creation of *maya*, cannot achieve his real purpose, namely *moksha* and the means thereof by wandering through that Vedic path.

(3) *V.* Not tending to the highest purpose.

(4) *V.* Moksha and the means leading to it.

(5) *V.* Being in the world of Maya.

3. * *V.* **verse** (Since all that is taught in the Vedas may not be acceptable) the man of discrimination must be careful not to become attached to worldly objects but to secure the conviction that *Swarga* and other ends are perishable and should be concerned with them only to the extent of immediate purpose. *D.* Hence (since Hari alone is to be contemplated as possessing all the attributes conveyed by the names or words in the Vedas) the man of wisdom should be alive to that fact, and with that conviction he should clearly bear in mind the limited meaning which they convey as names of worldly objects, and should not set any value upon them more than the purpose they immediately serve.

(6) *D.* Because Hari alone is to be contemplated as the purport of all names (all the Vedas).

(7) *D.* Of forgetting that all names point to Hari.

there is no real happiness or pleasure to come from them); and when that purpose is otherwise attained, he ought not to endeavour after it, seeing therein a good deal of (fruitless) labour.

4. When there is the Earth, what is the use of efforts for a bed? Gifted by nature with the use of the arm, what need is there for pillows? When there are the folded palms, what need is there for many utensils[1] to eat from? When there are the cardinal points, barks and such other things, what need is there for (silken) cloths?

5. Are there not rags on the road[2]? Do not trees that live to maintain other beings give alms (fruits &c.)? Are rivers dried up? Are mountain caves shut (against them)? Does not Sri Krishna the supreme Lord take care of those that seek after Him? For what purpose (then) should the wise resort to those that are blind with the pride of wealth?

6. Thus (through renunciation), having conclusively known the truth and thereby become free from misery the *jiva* should worship and contemplate Atman, who is naturally present in the heart, who, as Atman, is the thing to be loved and the real thing to be reached, and who is the glorious and eternal Lord; and in following this course of worship the cause of Samsara ceases to be (is eradicated).

7. Who other than beasts (men of dull understanding) would neglect the contemplation[4] of Paramatman and take to the evil contemplation of worldly things, while he actually sees people fallen into the hellish river of life (Samsara) and undergoing the painful experiences produced by their own Karma?

(1) *D.* For spacious leaves (stitched together).

(2) *D.* At the entrance of towns and cities.

6. verse. When the mind is steady with the aforesaid knowledge and faith, a man should worship and contemplate the Lord (*Atman*) who, etc. *D.* When the mind has thus (by means of the aforesaid pious ways of life) become clear and serene by the grace of Hari, the independent Lord, the man should see that *Paramatma* is to be loved far more than the body and other things, etc.

V. When one's own heart is thus prepared, *i.e.*, capable of such understanding. He who is Atman etc., by whose worship the root of Samsara is destroyed,—one should worship Him when the heart is in his control through the grace of the Lord. निर्वृत:—Most happy with the hair standing on end.

(4) *V.* Neglect Paramatman.

8. Some (very few indeed) in their meditation contemplate the Person who is of a span's length in height, dwelling in the space of the heart in their own body, and who has four arms, wielding Padma, Chakra, Shankha and Gada.

9. Atman who is eager, (ever ready) to show grace, whose face is full of smiles, whose eyes are broad as the(red) lotus, who is clad in a Pitambara like the filaments of the Kadamba flower, who wears an Angada of gold brilliant with precious jewels, and a crown and ear-rings set with radiant rubies.

10. Atman whose feet are installed by the great yogins in the shrine at the centre of the full-blown lotus of their own heart, who wears the special mark called *Srivatsa* and the jewel called Kaustubha about his neck[1], and who is adorned with Vanamala of unfading splendour.

11. Atman who is adorned with the most precious of zones, rings, anklets, bracelets, and such other ornaments and who is captivating by His glossy, pure and dark ringlets of hair and by His countenance brilliant with smiles.

12. Atman who indicates His unlimited grace (to the devout) by a motion of His brows rendered brilliant with His sublime and sportful smiles and looks:—this Atman the ruler of rulers, who is pure intelligence, [2]—one should look fixedly on Him (in his meditation) as long as the mind is steady in Dharana (concentration).

13. One should gradually contemplate by force of Intellect (knowledge) the members one by one of the Divine Person of Sri Krishna, the wielder of *gada*, from the foot to the smiling countenance; and as the mind gets more and more clear and becomes steady, one should proceed from the member steadily seen (realised in meditation), to contemplate the member above it.

14. So long as continued and intense devotion does not arise towards this Lord of the universe to whom all other gods are inferior, and who is the seer[3] (but not the seen), one should, at the end of one's daily religious performances, piously contemplate the huge form of the Supreme Person (as described in the first chapter).

(1) *V.* On his bosom.
(2) *V.* Object of contemplation.
(3) *V.* Omniscient.

15. O beloved king! the person who feels complete renunciation and wishes to cast off this body [1] should adopt a steady and comfortable seat and posture, should not allow his *attention to be concerned with* the time and the place he might be in and should (first) control his breaths and restrain the senses through the mind.

16. *Having restrained the mind by the strength of pure Buddhi[2], he should withdraw that Buddhi into Kshetragna and Kshetragna into Self and the Self into Paramatman, and having thus attained tranquillity, the wise man should turn away from (all activity).

17. For, [3] in respect of Paramatman (Paramatma state), time which is very powerful over the gods has no power; and much less the gods who rule the world; for in that state there is neither Satva nor Rajas nor Tamas nor Ahankara nor Mahat-tatva nor the original principle Prakriti (capable of producing any effect [4] upon Atman).

18. For, those who are intent upon [5] abandoning everything other than Paramatman seeing that no such thing has a real existence[6], who cease to mistake the body and other things for Atman, and who every moment embrace the feet of the glorious Vishnu by their heart, and bear love to nothing else, *they*[7] say that the Abode of Vishnu is the highest and final one to be reached.

(1) *V.* This gross (Prakriti).

*D**. This process of contemplation is generally interpreted as referring to the presiding deities.

(2) *V.* Conclusive Buddhi.

(3) *V.* In the abode of Vishnu.

(4) *V.* In that place.

18. One should from hour to hour embrace with one's heart the most worshipful Lord (and cease to do anything) whom Vedas declare to be the most exalted thing to be reached, whom they endeavour to show as distinct from everything else which they reject as unworthy objects and as having no independent existence, whom the Vedantas declare to be Vishnu without any other thing the object of their description. *D.* The wise say that the world described above is the most exalted place of Vishnu whom the votaries seeking to free themselves from Samsara contemplate and know to be different from *Prithivi* and other *bhutas*, their subtle causes and their presiding deities whereby they estricate themselves from the miseries of Samsara secure unswerving devotion and embrace Him and constantly embrace Him in their heart and finally attain to Him.

(5) *D. Atat-utsisrikshavah* intent upon escaping from Atat, *i.e.*, the misery of Samsara which is other than Tat (Brahman,)

(6) *V.* No independent existence.

(7) *V.* The Vedas.

19-21. The wise man given to contemplation should particularly arrive at this conviction (that he is no other than Brahman) and have his attachments burnt up by the strength (fire) of wisdom derived from the sastras; and then he should press his anus with his heel and lift up his breath (and bring it) into the six places (mentioned in the *yoga sastra*); having risen above the stage of feeling fatigue, he should carry his breath from the navel upwards into *hrid* (*Anahatachakra*), and thence into *Uras* that is, *Visuddha-chakra*, which is located a little below the neck—all following the course of the *Udana*? and having restrained by force of wisdom and contemplation the activities of the mind, he should slowly bring it to the root of the palate, that is to the top of *Visuddha-chakra*; and thence he should carry the breath upwards to the point between the two brows (*Ajnachakra*); having restrained the seven passages and got rid of desires (for celestial abodes and enjoyments), he should remain for a *muhurta* with steady vision (in perfect concentration) and then breaking open the crown of the head and intensely meditating upon the perfect Being, he should cast off the body and the organs.

22. If on the other hand, O King, he intends to go to the region of Brahma or to the regions of celestial recreation or to attain the eight supreme powers in the Universe(1) of the three *gunas*, he should (would) depart accompanied by the mind and other (sense) organs.

23. It is said that the most advanced in *yoga*, who place their Lingadeha (Atma) into Vayu attain the power of going everywhere, in and out of the three worlds; and this power which is gained by those that are engaged in *Upasana*. Tapas, Yoga and Meditation, cannot be attained by those that are engaged (only) in *karma* (2).

19-21. **verse** This conviction. This conviction that Brahman is one absolute existence upon which every other thing depends for its existence. *D.* By the strength of wisdom, etc: by the strength of the direct knowledge of the Lord according as He is eligible.

22. **verse** *Gunasannivaye*. After death. *D.* In the commentary it is pointed out that the yogin departing from the body goes to *Satyaloka* or other regions according to the development of his knowledge and *tapas* and while there he not only increases his knowledge but also attains the eight powers known as *anima*, *mahima*, etc.

(1) D. Mahar and other worlds.

(2) *V.* On dying (if death takes place, he passes on with the subtle body).

23-24. *vide* respective commentaries in Sanskrit for some technical differences of opinion.

(Or)—It is said that the range (course) of the leading yogins encompasses the three worlds, in and out, for their (subtle) body (Lingasareera) is placed within Pavana (mind) [is borne by the mind]. They attain the power of going everywhere by means of such karma as belongs to those that are engaged in *Upasana*, Tapas (duties towards God) and yoga (practices of Ashtanga).

24. Passing through the bright Sushumna (tubular organ), through the sky and (there too) through the path of *Brahmaloka*, he reaches *Vaisvanara*, the god of Fire; he then shakes off all impurity (sin), O king, and (then) proceeds to the *Saimsumara* region which is placed on high (above all) and where Hari is the presiding deity.

I. The chief of Agnis is called *Vaisvanara* who by his presence in the interior of living beings brings about the digestion of food, and being in the middle of the Universe (or his city) gives it light and heat and he is the way (medium) by which the sage goes to the regions of Brahma, the Devas, or the Pitris.

II. The sage departing through the *pingala* passages which are on the right side of the body takes the celestial path called *The Days*; he who departs through the *Ida* passages on the left side takes the path of the *Pitris* known as *The Nights*; and departing through the passage of *Sushumna* situated between them he takes the path leading to Brahman which is called *Vishuvatta* on account of its being all-blissful.

25. Further, having passed beyond that abode of Vishnu *(Simsumarachakra)* which is like a navel to the Universe, [1] he passes on singly in his pure and subtle Lingasareera to the abode of those who have realised Brahman, *viz.*, the Maharloka worshipped, (*i.e.*, highly esteemed) by others, where the wise man lives a life of pure joy for a *kalpa*.

26-27. Then, at the end of the kalpa, when he sees that the world is being consumed by the fire proceeding from the mouth of *Ananta*, the yogin passes on to that great region of

25. verse *Brahma Vidham Namaskritam.* Adj. to *simsumara chakra*—esteemed by those who know Brahman. *D.* Having reached Vishnu the one absolute being who is in the form of *sumsumara* the support of the universe and worshipped by the Seers of Brahman and having obtained His permission the wise man is his subtlest and purest essence passes on to the region where live a life of blissfulness for a kalpa.

Parameshthin which lasts for two *Parardhas*, and where the *Vimanas* are occupied by the foremost among the *Siddhas*, where there is no grief, no old age, no death, no affliction, no cause of fear except the pain at heart (through compassion) consequent upon beholding the series of births leading to endless misery, in the case of those beings that do not know this (course of devotion to God).

28-29. Then having become one with (the principle of) Prithivi by means of the *Lingadheha*, (*i.e.*, having united the Lingadheha to Prithivi) and thereby become one with (the principle of) water, and soon assuming the form of the brilliant Fire, and in proper time having reached Vayu, and by the Vayu form having become one with Akasa, the symbol of the Perfect Atman; and also having reached smell by the sense of smell, taste by the sense of taste, colour by the sense of seeing, touch by the sense of touch, sound, the characteristic property of Akasa, by the sense of hearing, and the activity of each organ by means of Prana,

30. Having first reached Ahankara (Vikarya), so-called because of its various effects, and thereby reaching that into which the subtle Bhutas and Indriyas (senses and organs) are withdrawn, and which is the cause of Rajasa effects (mano maya, as well as of the gods presiding over Indriyas (Satvika-

26-27. **verse** Construes 27 and 28 as one sentence. To translate...Even in the world of *Parameshti* where there is no grief, etc., the knowers of Brahman see the possibility of samsara of endless misery resulting from karma, and so they have no fascination for it, consequently they pass on to the region higher than that and so on.

27. *D.* The latter half is interpreted thus: In the *Satyaloka* where is absent even the painful feeling of compassion at the sight of those who are subject to *samsara* of endless miseries through *karma*.

28. **verse** *Visesham*: Prithivi the vault of the universe consisting of *prithivi*. Likewise the elements mentioned here are to be taken as those that form the *avaranas* or coatings of the universe. *D.* In all these cases the Jiva reaches Hari who is present at the different stages and is taken by him gradually to the final stage.

29. **verse** Explains the process described in the verse as relating to the subtle powers and the subtle body with which the soul passes on, and that the subtle powers and properties are extracted from *prithivi* and other principles which he has been said to pass through. *D.* Shows that the Jiva reaches both the presiding deities and Hari regularly in the different stages.

30. **verse** The yogin first reaches *Aham kara* called *Vikarya* the cause of *Indriyas* presided over by the deities Dik, Vayu and others, the cause of the mind as well as of the bhutas of sabda, etc., and of the organs of sense and action and so on. *D.* The Jiva reaches *Virincha* and Hari present the bhutas, etc.

Ahankara),—the yogin goes by this route to the Mahat-Tattva (Vignana-Tattva) along with Ahankara and then to *Pradhana*, *i.e.*, the prime material cause (Prakriti), into which merge all the three *gunas*.

31. At the end, in that (Pradhana) essential form, the yogin who is in perfect bliss and free from all the (besetting) conditions, attains to the changeless Paramatman who is Bliss itself. O good (King), he who has attained this glorious divine goal, ceases to have any attachment to this world (again), *i.e.*, does not return to Samsara.

32. These two courses, O king, are sung (described) in the Vedas about which you enquire of me, and they are eternal [1]; and these were indeed taught by the glorious Lord Mukunda to Brahma when in days of yore he worshipped and delighted Him and enquired of Him (about them).

33. For one who has fallen into Samsara, (and seeks after moksha), there is indeed no easy (successful) course available here, other than *that* by which (when practised) intense devotion is produced towards the supreme and glorious Lord Vasudeva.

34. The great Brahma four-faced (unchanged in spirit), who is the first and foremost of all created things, thrice studied and investigated into all the Vedas, and, by force of reason, conclusively understood that course by which intense delight in (devotion to) Atman (Hari) is (necessarily) produced.

35. Through all gross beings (His creation), the glorious Hari, the Seer, is perceived as the Antaryamin (the ruler and

31. *D.* The last line in 30 refer to by the relative tena is interpreted thus... yogin attains to *paramatman* called *vignana* present in *Virincha* presiding over *mahat*; thence the Jiva is led by them to Hari in the intelligent *prakriti* or Lakshmi, and at the end of Brahma kalpa to Vasudeva the perfect Brahman.

34. **verse** *D. Kutasthe* in the loc. case adj. to *atmani* in changeless Hari. *D.* The Lord saw on examination of all the Vedas that the Bhagavata was the most efficacious means of engendering devotion to him.

35. **verse** The glorious Lord Hari is cognized by one's own mind purified by yoga as present in all beings; and the omniscient. The Lord is also cognized through *mahat* and other principles in their gross forms which imply their cause; so also He is declared by the Vedanta texts which describe Him and by the statements in the *Smritis*. *D.* Through this *purana* the glorious and omniscient Lord is known by the Jiva as present in all beings as their ruler and guide by means of indicatory circumstances, namely *buddhi* and other things capable of giving correct and conclusive knowledge of the absolute nature of Hari and the limited and dependent nature of the Jiva.

guide within), by the dull Buddhi and other organs of sense, (which cannot see without the self-luminious Seer present in them) which are useful either as special characteristics or as indicatory circumstances (and which by their invariable relation lead to necessary and true inference).

36. Therefore, O king, in all places, and at all times the supreme and glorious Hari is the one object fit to be studied about, sung and remembered by men by every (all) means, (with a whole heart).

37. Those that drink of (this) nectar, *viz.*, the account of the glorious Hari, the Lord of the righteous, with the cup of their ears,—(they) gain the purification of their mind and heart contaminated by worldly objects and attain to the lotus-like feet of Hari.

ADHYAYA 3.

Suka shows that the worship of other gods leads to transient results and only devotion to Hari brings eternal blessings.

1. This (course of study, reasoning, etc., regarding Hari) is *thus* described (in the sastras)—this course about which you asked me, for the sake of[1] those that are thoughtful among men, (especially) of those that are dying (nearing death).

2. Now, he who seeks after *the Brahma-Varchasa* (glory of Vedic study) should worship *Brahmanaspati* (the Lord of the Vedas); he who desires to have vigour of organs should worship Indra; he who longs for off-spring should worship the Prajapatis (Daksha, etc).

3. He who seeks (good) fortune should worship the goddess Maya[2] (Durga), He who longs for (personal) splendour should worship Agni; he who seeks wealth should worship the Vasus; and he who seeks prowess or majesty should with firmness worship the Rudras.[3]

4. He who desires food and other things should worship Aditi; he who desires to go to heaven should worship the sons of

(1) *D.* As leading to the eternal blessings of heaven.

(2) And which should be followed by *V.D.*

(3) *V.* The power of the Lord. *D.* Lakshmi.

(4) *V. Viryavan* is interpreted as a separate sentence—the worshipper acquires prowess. *D. Viridam* adj. to Rudras who confer prowess on the worshipper.

Aditi (the twelve Adityas), he who desires a kingdom should worship the *Visve Devas*; he who wishes to have his subjects (1) (perfectly under his control) should worship the Saddhyas;

(5) He who desires long life should worship the twin-gods, Aswins; he who desires nutrition (the increase of bodily strength) should worship the goddess Earth (Bhu); he that wishes to be firm in the position (already attained by him) should worship the two mothers of the world, *viz.*, Rodasi (Heaven and Earth).

(6) He who seeks (personal) beauty should worship the Gandharvas, he who seeks (lovely) women should worship the Apsaras-Urvasi, he who seeks lordship over all should worship Parameshtin (Brahma).

(7) He who thirsts after celebrity should worship Vishnu under the name of *yagna* by means of sacrifices, he who thirsts after (rich) treasures should worship Prachetas (Varunas), he who wishes to be a learned man should worship Girisa (the god Siva), he who longs for the blessing of (a happy) married life should worship the chaste *Uma* (Parvati).

(8) For the promotion of the spirit of righteousness, one should worship Vishnu (the Lord of excellent fame); he who is desirous of extending his race should worship the Pitris (the gods so-called); he who wishes to provide himself with defence (against harassing troubles) should worship *Punyajana* (yakshas), and he who desires lasting strength should worship the group of the gods called Maruts.

9. He who seeks sovereignty should worship the divine Manus (Visve'devas); he who seeks the destruction of his enemies should worship Nirruti (the Rakshasa), he who is eager for (a life of) enjoyments should worship *Soma* (Chandra) (but) he who is intent upon developing renunciation should devote himself to the Perfect Being.

10-11. He who has no desires at all, or he who is impelled by all desires, or he who has the ripe wisdom to seek only salvation, should with intense devotion and piety worship the Perfect

(1) *D.* The merchant class Vaisyas. *V.* Reads दिशं All the directions.

7. *D. Yagnam* Indra. *D.* Married life—for uninterrupted married life.

Person (Vishnu). The supreme good (to be) attained by those that worship (Indra, etc.,) in the world here, is only of this (limited) extent, that from association with those that are devoted to Bhagavan arises (in their heart) a firm (unswerving) devotion to the glorious Lord (a firm faith in Him).

12. Who (is it) that, having (once) enjoyed the bliss of listening to them, and not finding it anywhere else, would not take delight in discourses on Hari, from which springs that knowledge which puts a stop to the rolling breakers of the passions, and then leads to serenity of mind and the extinction of attachment to the objects (of senses); and to a pious and devout life which is regarded as the state of Mukti (in the world) (in which Atman realises Self)?

13. Saunaka said:—After hearing all that was thus explained (to him), what further questions did the king the foremost of the Bharatas, propose to the son of Vyasa, the seer (of Parabrahman) deep in the Vedic lore (full of wisdom)?

14. O learned one, be pleased to tell us about this as we are desirous of hearing (and knowing) about it. Surely in that assembly of the wise and righteous there must have been discourses that led to discourses on Hari.

15. That great warrior of the Pandava race was a well-known devotee of the Lord (Sri Hari); (for), playing with toys, while ye a child, he made the worship of Sri Krishna one of his plays.

16. And the Glorious son of Vyasa (Suka) is exclusively devoted to Vasudeva at all hours of the day; and when the pious and wise meet, surely there must be worthy discourses turning upon the excellent attributes of *Urugaya* (Hari who is the most praised in the unlimited Vedas).

17. The sun rising and setting (as he rises and sets day after day) steals (wastes away) the life of man (without any profit to him), save the time that is spent in discoursing upon the *Uttamasloka* (Hari).

12. *D.* Which is regarded etc. The corresponding reading in dwaita text conveys the following idea. The course of devotion which leads to the perfect wisdom and the consequent *moksha*.

16. *D. Urugaya*, He who is sung by the great, by those who are deeply learned in the Vedas and other holy works.

18. Do not trees live, and do not bellows also breathe? And do not the domestic beasts and other animals live, eat, and enjoy carnal pleasures?

19. * Those who (in all their life) have not even once heard the name of Gada's elder brother (Krishna), are, it is said, like unto dogs, swine, camels or donkeys.

20. The ears (of the man) that does not hear (accounts) of Hari's great deeds are horrible pits; and his tongue is detestable like that of the frog, if it does not sing the praises of *Urugaya* (Vishnu).

21. Though furnished (adorned) with a silk turban or a crown, the head that does not bow to Mukunda is only a burden (an unbearable burden to the owner thereof); those hands that are never used in the worship of Hari are the hands of a carcase, although they may be adorned with ornaments of gold.

22. Those eyes (of men) that do not devoutly look on the symbols of Vishnu, are the eyes (the eye-like bright spots) on the plumes of the peacock; those feet of men that do not travel to places sacred to Vishnu, are like unto trees (form mere vegetation); [are like unto the roots of a tree].

23. He who never wears (is bathed in) the dust of the feet of the Lord's devotees, is a dead man even while alive; he who has not known the fragrance of the *tulasi* on Hari's feet, is a corpse, although he may be breathing.

24. Verily the hardest granite (steel) is that heart which on the utterance of Hari's names, is not moved (filled) with feelings (of devotion); or which, though influenced, does not manifest the change in tears brimming in the eyes and in the hair standing on end (or when the change in the heart is not borne out by tears in the eyes and the hair standing on end.)

25. Beloved Suta, you are one of the foremost devotees of the Bhagavan, and what you say is most appealing to our mind and heart. Do you (now) tell (us) what, on being questioned, Vyasa's son, perfect in the knowledge of Atman, said unto the king:

18. *D.* Live, live for a long time.

* The singular in the text is taken in the sense of a "*class*," and hence the plural in translation.

22. *V. Drumajanmabhajan*, are like the roots of a tree.

ADHYAYA 4.

Parikshit requests an account of the process of creation. In answer Suka relates the discourse of Brahma at the request of Narada.

1. Suta said:—Having listened to Suka's (Vaiyasiki's) words leading to an accurate understanding of Atman, Uttara's son (Parikshit) set his (righteous) heart on Krishna (was persuaded that only Sri Krishna should be worshipped).

2. And he renounced (cut off) the attachment that had grown up (in his mind) from eternity towards his body, his wife and sons, his house and beasts and wealth, and his friends and relations, as also to his well-ordered and prosperous kingdom (unassailed by enemies or difficulties).

3. And the king possessed of a great mind, and inspired with intense faith in listening to the glories of Sri Krishna, asked Suka regarding the very theme about which you ask me, O, foremost one among the righteous?

4. Having perceived death (to be near), he ceased to do those duties which are laid down for the purposes of Dharma, Artha and Kama, and firmly (solely) devoted (himself) to the realisation of self in the glorious Vasudeva.

5. The king (Parikshit) said:—"O Brahman, most happy are the words spoken by you who are sinless and perfect in wisdom; and as you tell me the stories of Hari, the gloom of my ignorance is dispelled.

6. Again and again I desire to know how the Glorious Lord by His own Maya creates this (cosmos), too mysterious to be fully comprehended even by the great gods (Brahma and others, etc).

7. Also I wish to know how the Lord protects it; and how again He destroys it; and what (different) powers He assumes, what He does and what changes He introduces—He, the Perfect Purusha of boundless powers,—in displaying His sportful activity directly, or indirectly through Brahma and others.

verse 4. *V. Svatmabhavam Gatah*, attained to the knowledge of recognising his Lord in, etc. *D.* Attained the devotion towards Vasudeva as his Lord.

verse 6. *D. By his own maya*—By His own will and by means of Prakriti under His control. *D. Durvibhavyam.* That cannot be created by any other.

verse 7. *D. Atmanam etc.*—making atman or jiva play its part in Samsara and Himself performing His *lilas*. *V. Vikaroti.* Does something of the contrary nature.

8. O Brahmana, verily the work of the glorious Hari of wonderful energy appears incomprehensible even to those who are perfect in wisdom.

9. Especially, how, *i.e.*, whether at the same time or one after another in succession, (or without any order), He assumes the gunas of Prakriti in order to do His work through many *avataras* as Brahma and others.

10. *This is a point I wish to enquire into, O worshipful one; may you be pleased to tell me how this truly happens. You are in fact deeply learned in the Vedic lore and possessed of the direct knowledge of Parabrahman.

11. Suta said:—Thus solicited by the monarch to discourse upon Hari's excellent powers and attributes, Suka contemplated Hrishikesa, and began to answer (the queries.)

12. Sri Suka said:—Hail to the Perfect Purusha of unlimited power and glory, who, in His sportful activity of creating, preserving and destroying *sat* (this world), assumes the three *saktis*, *viz.*, Satva, Rajas, etc., who is also the inner ruler of all beings and whose ways cannot therefore be perceived.

13. Again and again, my salutations (are offered) to Him who roots out the misery of the righteous, who represses (the growth of) the wicked, who directs all the gods endowed with Satvic body in bestowing various fruits (upon the worshippers), and who confers on those that have entered upon the Paramahamsa Asrama that self-realisation which has to be sought for by eschewing everything else as unreal.

14. I repeatedly make my salutations to the foremost one among the Satvatas, to the protector (defender) of His devotees, to

(10) * You have truly dived deep both in Sabda-Brahman and Para-Brahman (*i.e.*) you know truly what the Vedas teach and directly what the Truth is.

verse 12. *V. The three saktis.* As Brahma, Vishnu and Siva. *D. Sat.* The real world or the world of realities. *The three saktis*, Ichcha, Gnana and Kriya, Will, wisdom and action, which are all eternal.

verse 13. *V. Akhilasatvamurtaye.* To one of whom the perfect *satva* is the body. *D.* To one who is the embodiment of perfect goodness. *V. Anumrigyadasushe.* One who bestows desired attainments or things upon His devotees. *D.* To one that confers *moksha* in which state essential bliss is enjoyed.

verse 14. *D. Satvatam Rishabhaya.* To one who confers the light of knowledge upon those that worship Him as laid down in *Satvata samhita*, or to those that are essentially of good nature though light of knowledge has not still dawned upon them. "*Vidurakashtaya.*" To one of unlimited nature,

Him who is far from the reach of (is not to be known by) those that are destitute of devotion; to Him who by virtue of His supreme nature unequalled and unsurpassed, enjoys beatitude (without beginning or end) in His own essential state as Brahman.

15. Hail to Him who is of the most blessed (auspicious) fame; (for), to praise Him, to remember Him, to see Him, to adore Him, to hear about Him, or to worship Him, at once cleanses men of impurity (sin).

16. Again and again (I offer my) salutations to the Lord of the most holy renown, by worshipping whose feet, the wise (are able to) shake off their attachments in the mind to (their passions for) things both of this and of the other world and free themselves from (all) troubles (miseries) and attain to the state (knowledge) of Brahman.

17. Salutation to Vasudeva of most blessed name, without worshipping whom (whatever they may do), none can attain perfect happiness (the Highest good), although they perform Tapas, or are constant in charitable duties, or attain high reputation (for their goodness), and although they are great contemplatists (yogins), versed in the Vedas and firm in auspicious (praiseworthy) ways of life.

18. All hail to that Lord of Supreme Power, by depending upon (the grace of) whose devotees, (even) the *Kiratas*, *Hunas*, *Andhras*, *Pulindas*, *Pulkasas*, *Abhiras*, *Sumhas*, *Yavanas*, or (such) other sinful races of people become purified.

19. May the Glorious Lord of such supreme nature be gracious unto me—the Lord of Lords worshipped as Atman (self) by the wise, the Lord spoken of in the three Vedas, and the one goal of all Tapas, the Lord whose form is looked at in amazement by sincere devotees, *viz.* Brahma, Sankara and others.

verse 18. *Whose devotees:—D.* of those who depend upon none else.

verse 19. *V. Atma*—Paramatman; *Atmavatam.* Constant in *yoga* of a pure character *D.* those that have directly seen Brahman, or attained moksha. *Trayimaya*—one that is worshipped by means of the duties laid down in the Vedas, by *Dharma*, and *Upasana. V. Vilarkya lingah* —one whose characteristics or description cannot be conclusively known. *D.*—one whose description as the creator, protector &c. of the world has to be known by way of inference.

20. May the Lord of all powers be gracious unto me—Mukunda who is the Lord of Sri, the Lord of Sacrifices, the Lord of (all) creatures, the Ruler of (my) Intellectual faculties, the Lord of the worlds, the Lord of the Earth, the Lord and the goal (protector in all respects) of the Andhakas and the Vrishnis, and the Lord of the Good!

21. May that Bhagavan Mukunda be gracious unto me, by the *yoga* of contemplating whose feet the wise purify their power of understanding and thereby see (realise) the true nature of Atman, and discourse upon it, according as their tastes direct them (or as their light enables them to do).

22. May the Supreme Sage of sages be gracious unto me; in the beginning Saraswati in (all) her essential graces (accompanied with all) the (necessary) Branches of Learning issued from his mouth, urged on by Him who kindles perfect memory (necessary for creation) in the mind of Brahma, (who is pleased to unfold the thought of creation in the mind of Brahma).

23. May the glorious Lord be pleased to bestow graces on my expression,—that omnipresent Lord who creates these bodies out of the (five) great Bhutas, and, who, as Purusha, dwells in them and illumines and preserves the sixteen constituents (of the body), as the giver of life to the sixteen.

24. Hail to the glorious and worshipful Vyasa of immeasurable light, from the lotus of whose mouth His devotees (gentle disciples) (drank) the honey of wisdom!

25. O King! Brahma born of Atman, the repository of all the Vedas, explained this very thing which Hari (had) directly communicated to him in the same way (as I shall now do) to thee to the enquiring Narada.

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verse 22. *D. Satim sthitim.* The state of being most exalted as being the immediate recipient of His Command.

verse 23. *V. Mahadbhi Bhuthaih* with Mahat and other *bhutas. The sixteen*; eleven *indriyas* and five *bhutas. V.* The sixteen constituents—Sabda and five other objects of sense. The five functions of *vach* and other organs; and the five functions of the five vital breaths, *pranas. Preserves* v. *Enjoys.*

verse 24. *D. Saumyah* (1) Uddheva and others. (2) Narada and others. (3) Vyasa and others. (4) Vaisampaya and others. (*Vide* different readings.)

ADHYAYA 5.

Narada requests the four-faced Brahma for an explanation of creation. Brahma answers the query. Creation of the egg of universe and the fourteen regions within the egg.

1. Narada said :—O God of Gods, O creator of all beings, from whom all creatures have sprung, O thou born before all others, I salute thee. Do thou impart to me the means of knowledge leading to the realisation of the true nature of Atman.

2. O lord, be pleased to tell me as it is, of that Truth by which *this* (world) is manifested, on which it rests supported, by which it is created, into which it is withdrawn, in whose power it lies and of which it consists. [Or what is it that manifests itself in this form? What is the support (of all)? Whence is this created? O Lord, into what is it withdrawn? What is the supreme power that rules it? And what is its true nature? Be pleased to tell me all this as it is.]

3. Indeed thou knowest all this; and thou art the Lord of the past, the present and the future. The whole world is like an Amalaka fruit on thy palm, thoroughly and correctly known to thee *by means* (in the light) of thy supreme power of understanding (by the power of thy great understanding *i. e.* by Vignana).

4. Whence dost thou derive thy special knowledge? What is thy support? In whose power art thou? What is thy essential nature? It appears to me that thou (single handed) createst beings with the Bhutas, by virtue of thine own Maya (power).

verse 2. *V.* What is the instrument or the accessory means ?

verse 3. *V.* Being the creator,— by means of the knowledge obtained through God's Grace.

verse 4. *V.* Tell me in what respect (of what) thou hast supreme knowledge, from whom thou hast derived it, on what thou dependest, or who is thy superior (above thee) and who is thy soul and master within.

verse 5. *V.* I think thou createst unaided with the Bhutas produced by thy wish, by thine own will and pleasure with thy wishes unobstructed in its effect.

verse 2. *D.* Be pleased to tell me as it is of the true nature of that (Hari) of whom this world is like a form or body, who is its (real) ultimate support, by whom this was created, on whom it rests as on a seat and who is far different from it and its Supreme Lord and protector, and under whose control it is.

verse 4. *D.* By whose grace dost thou derive this Supreme knowledge? Who is thy support? Who is superior to thee? Who is the Lord over thee? etc. *Atmamaya.* According to thine own wish or will.

verse 5. *D. Parabhavayeh*—Thou dost not have it outside thyself.

5. Thou protectest those beings (as if resting) on thyself and dost not thyself destroy them. By virtue of thine own Power thou createst them untiringly like a spider.

6. O Lord, I know no object, whether it is of the superior, inferior, or of the common order which is produced with names (as man, etc.), with forms (as bipeds, etc.) and with qualities (as white, etc.,) (or whether it is subtle or gross),—nothing, that has its source in any other (than thee).

7. But since thou didst austere *tapas* with perfect concentration, thou afflictest us and makest us suspect that there is a Lord over thee.

8. Do thou, perfect in wisdom, O Lord of all, so explain all about this to me who ask thee, that, I may understand it (the truth) as taught by thee.

9. Brahma said: –My child, thou hast shewn thy love (to me in thus asking me); laudable is this enquiry made by thee that art compassionate (by nature to all beings)—I am pleased with thee that I am, O Gentle child, thus, (by thy questions) led to unfold (*proclaim*) the nature (glorious power) of the Perfect Being (Bhagavan.)

10. And O child! that too, is not without truth, which thou hast (thought and) said of me, since thou art ignorant of the One higher than myself, whence I derive my powers, which are of this extent (as thou perceivest)—[since thou art ignorant of the Higher one from whom I derive this extent of my powers.]

11. And (when) the universe has been made to shine (made manifest) by Him, I make it shine (I manifest it), as the sun, the fire, the moon, the stars? and the planets do—(just as they throw light upon things which can be grasped (only) in the light of intelligence.

verse 6. *V.D.* I know nothing of the cause whether it is something superior, inferior, or middling, whether it bears the name of *Deva* or *Manushya* or any other thing or whether it has the form of a biped, quadruped etc. or whether it is white or black or otherwise or whether it is intelligent or unintelligent—of the Cause or author other than thyself.

verse 10. *D. Nanritham.* It is not untrue that thou speakest as if I were the sole creator. It pains me to hear thee speak in that strain.

12. I bow down to that omnipotent Vasudeva, and contemplate Him; and men deluded by His unconquerable Maya say that I am the cause of the universe.

13. Those that are deluded by that Maya who shrinks from standing in the range of His vision, and so have their understanding enveloped in (Maya) Nescience (Avidya), boast of themselves and think thus: "This is mine, I do it" (they think that all things are intimately connected with their self and that they are absolute agents.)

14. And in truth there is nothing other than Vasudeva (that has an existence distinct from that of Vasudeva), whether it is Substance (the great Bhutas forming the material causes), Karma (the cause of birth), Time (that throws them into agitation), Essence or Nature (the cause of modification), or Jiva (the subject of experiences).

15. The Vedas have Narayana for their cause; the gods have sprung from the limbs of Narayana; the worlds such as *Swarga* are Narayana (*i.e.*, are the causes of his Bliss); (all) the sacrificial acts tend towards (are intended to propitiate) Narayana.

16. Narayana is the ultimate object of all *Yoga (Pranayama*, meditation, etc.); *Tapas* (concentration of mind) is directed towards Narayana; ascetism hinges on Narayana; (all) knowledge refers only to Narayana; and Narayana is the final (highest) goal.

17. And directed by a glance of that Supreme Ruler who is the Seer, and the changeless one and who is Atman or the essence of all, I, who am (myself) a thing created (by Him) create

verse 12. *D. Yanmayaya.* By the will of the Supreme Lord. *D. By His maya.* By Hari's will, secondly, by prakriti and thirdly by power which keeps the Jivas in mundane bondage.

verse 13. *D. By that maya* which is preventing the Jiva from realising his own self.

verse 14. *V. Distinct from etc.*, not depending upon the Jiva who is subject to the law of *karma. Substance, etc.*, which are severally considered independent causes of the world; in all these there is none higher than Vasudeva. *D.* Substance. Prithivi, etc., karma, righteous and unrighteous, time the cause of change consisting of moments, etc; *Syabhavas, Satvika, etc.* Jiva-one who is the subject of pleasure and pain. Or these are respectively taken in the following senses:—*Purodasa, etc*; duties of the sacrificial priests; *Vasanta* and other seasons; the state of being a brahmin etc; and the sacrificer *i.e.*, he who performs a sacrifice.

verse 15. *V.* The Vedas convey that Narayana is the Supreme ruler, etc. *D.* The Vedas convey that Narayana is the highest Being, *i.e.*, the Supreme Being of whom they ultimately speak.

verse 16. *V. Tapas.* Duties accessory to *vidya* or knowledge. *D. Chandrayana* and other austerities. *v.* knowledge derived from the shastras.

this universe which is the object of His creation (Creative activity).

18. The three attributes of Satva, Rajas and Tamas are (through Maya) assumed by the Supreme Lord, though He is devoid* of attributes, for the purposes of creation, preservation and destruction.

19. (These) attributes bind (subject to Samsara) the Jiva, who is in the range of *Maya*, though ever free (in essence), in respect of the effect (known as Adhibhuta), of the cause (Adhyatma), of agentship (Adhideivata), since they are the source of Matter—*viz.*, the Mahabhutas, knowledge, *viz.*, the gods and actions, *viz.*, the senses and organs.

20. And, O Brahmana (Narada), this glorious Lord Adhokshaja,* whose course cannot at all be comprehended through these three (sets of) perceptible qualities that envelop the Jivas, is the Ruler of myself as well as of all, (whose course can be comprehended only by His devotees).

21. The Lord of Maya intent upon assuming diverse forms through His own Maya adopted as cause (as a means) what by a mere wish or thought found a place in Atman, (*viz.*, Time, Karma and Nature (Innate Disposition) necessary for creation.

22. Presided over by *Purusha*, *Kala* becomes the cause of agitation (disturbance of the equilibrium) of the three gunas;

verse 17. *V. The seer.* The Omniscient Lord, *Atman.* The inner guide. *Yeekshaya.*

(18) *V. Devoid of attributes.* Of those that are not fit to be in the Lord. *Are assumed.* Are employed under His guide and control.

verse 19. *V. The Satva and other gunas.* i.e., the power of delusion, illumination and action that constantly bind the jiva who is essentially free but is subjected to the power of Maya, so as to make him an agent working towards good or evil by means of the body and *Indriyas. D. Matter.* The body produced by *Tamasa ahamkara*; *Knowledge.* The mind and other organs of sense produced by the *Vaikarika ahamkara*; *Actions. Vach* and other physical organs produced by the *Thaijasa ahamkara.*

verse 20. *V. That envelope.* That are in *prakriti* constituting the body and envelope. *D. Three sets.* The body, the senses and the mind.

verse 21. *V. Time.* The cause which throws the qualities into a state of activity. *Karma.* The *adhrista* of the jiva. *Nature*: The quality of being fit to be modified—which is the quality of *prakriti. D. Mayesha.* The Lord of Lakshmi.

verse 22. *V.* By force of time arises the mixing up of Satva, Rajas etc. in different proportions; the modification of prakriti from its own nature; and from karma the *adhrishta* of Jivas. From *avyakta* presided over by *Paramapurusha*, *mahat* is produced. *D.* By the force of time which made the gunas of *prakriti* in different proportions, and with the helping circumstance of *Hiranyagarbha's* adhrista and by the modifiable nature of *prakriti* presided over by the supreme person *mahattattva* was produced.

and nature (innate disposition) is the cause of modification, or change of form; and the activity of Mahat-tattva is the cause of *Janma* (the birth of anything).

23. And from Mahat which began to undergo change fully charged with Rajas and Satva, was produced a certain thing in which Tamas is the predominating element, and which consists of (or is constituted of) Substance, Intelligence and Activity.

24. That thing is known by the name *Ahankara*—which, changing, became transformed into three kinds (of matter); (and) the three forms of *Ahankara* are the *Vaikarika*, the *Taijasa* and the *Tamasa*, which constitute the Power in substance, the Power in the organs (of sense) and the Power in the gods, O Lord.

25. Out of the *Tamasa Ahankara* called *Bhutadi* which began to change was evolved Akasa; and of Akasa the subtle form and special characteristic is Sabda (Sound)—(*i.e.*, from the subtle sabda the gross Akasa is produced). Sabda is that which indicates (leads to a knowledge of) the *seer* and the *seen* (*i.e.*, the person that knows or understands and the thing that is known).

26. From Akasa which began to change, sprang Vayu characterised by the quality of Touch. On account of the inherence in it of its cause, *viz.*, Akasa, Vayu has also the attribute of *Sound*; and the air (Prana) is the support (the mainstay) [as being the source] of the vigour of the organs of sense, the mind and the body.

27. Out of Vayu undergoing change under the force of Time, Karma (Adrishta) and Nature, was produced *Tejas* (Fire) with the special attribute of Colour, and with the qualities of Touch and Sound (derived from the inherent causes Akasa and Vayu).

28. From Tejas which began to modify came forth water with *Taste* for its essential and special attribute; and through the inherence in it of the earlier links in the chain of causes, water has also Colour, Touch and Sound.

verse 24. *V.* The three powers of creating matter, of action, and of providing the Jiva with the organs of sense for perceiving the objects.

verse 25. *D. Rudra* is to be known as having the three powers with regard to matter, action and the senses.

verse 26. *V. Prana etc, Prana* is characterised by energy, speed and strength.

29. Out of water undergoing modification was produced Prithivi (Earth), which is called *Visesha* endowed with the special attribute of Smell; and through the inhering causes, it has also the attributes of Taste and Touch, Sound and Colour.

30. Out of *Vaikarika, i.e., Satvika, Ahankara*, were evolved the mind *and Chandra presiding over it*, as also the ten gods, five presiding over the five sense organs, called the *Digdevatas, Vayu, Surya, Varuna* and *Aswins*—and the (other) five presiding over the five physical organs, *viz., Vahni, Indra, Upendra, Mittra* and *Dakshaprajapati.*

31. Out of the Taijasa Ahankara undergoing modification were evolved the ten organs (the five sense-organs and the five organs of physical action). The power of cognising is Buddhi and that of doing is Prana; hence the organs which are the special arrangements for the exercise of these two powers are evolved out of Taijasa Ahankara; and these are the ear (hearing), the skin (touch), the nose (smell), the eye (seeing), the tongue (taste), speech, the hand, the organ of generation, feet and the anus.

32. So long as these things—*viz.*, the Bhutas, (earth, water, etc.,) *indriyas* (the ear, the eye, etc.,) the mind and the *gunas* (objects) were not brought together (so as to combine), they had not the power to create the abode, (*i.e.* the body), O foremost one of those that know Brahman (Veda or God).

33. Then urged on by God's power they all met together and combined with one another as the main and subsidiary constituents and produced this (corporeal frame of both descriptions, collective and distributive aggregates.)

34. At the end of a period comprising thousands of years (during Pralaya), taking His stand, (He took His stand) on (making use of) Kala, Karma and Swabhava (Time, action and

verse 31. *V. Taijasat*, From rajasa, ahamkara i.e., from *satvika* ahamkara in conjunction with *rajasa.*

verse 32. *V. To create the abode.* To create His abode i.e. the body of the Lord. *D. The abode.* The Brahmanda.

verse 33. *V. Nobhayam.* Which is neither gross nor subtle. *D. Sad-asattvam Upadaya etc.* Out of the manifest and unmanifest *Bhutas* they produced the Brahmanda, the source of our fear of samsara, (*nah & bhayam*).

verse 34. *D.* Here the Jiva is the supreme being:—The sense is: 'along with several tattvas he entered into the Brahmanda that was floating on the *avarana* waters and there He manifested himself and He is called *Jiva* because He gives life to all.'

Nature, *i.e.*, innate disposition), the Supreme Jiva (who gives life to all else) brought into life that *Anda* (Brahmanda, the great egg) which was placed on the waters.

35. And then bursting open (the mundane egg), issued therefrom the Supreme Himself as Purusha with a thousand thighs, (a thousand) legs, (a thousand) arms, (a thousand) eyes, (a thousand) faces and (a thousand) heads.

36. The wise think that the worlds were evolved out of this body (of the Supreme Person,) and tell us that the arrangement of the worlds depends upon the parts of this body—seven below, commencing with the loins downwards, and seven above commencing with the hips upwards.

37. And the Brahmana race issued from the mouth of Purusha; the Kshatriya race from His arms; the Vaisya race from His thigh, and the Sudra race from His feet.

38. The worlds known as *Bhur*, *Bhuvar*, *Svar* and *Mahar* have been created respectively with (and they depend upon) the feet, the navel, the heart, and the chest of this great Atman.

39. And the *Janaloka* depends upon His neck, and the *Tapoloka* upon his breasts (lips); and the Satya-loka depends upon His heads, (while) Brahmaloka, *viz.*, Vaikuntha is eternal (not included among the created regions).

40 & 41. And *Atala* depends upon the loins of the Lord; Vitala is upon His thighs, *Sutala* upon His holy knees, (on account of Haribhaktas' dwelling in it); and upon His shanks depends *Talatala*, and upon His ankles *Mahatala*; *Rasatala* is upon the forepart of His feet, and upon His soles is *Patala*. Thus the Supreme Person has a body constituted of all the worlds.

42. Or, this arrangement of worlds may be conceived thus (is partly otherwise described thus): Bhurloka issued from His feet, Bhuvar-loka from His navel, and Svarloka from His head.

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verse 35. *V.* The description should be taken as applicable to the Lord who is present in the four-faced Brahma. *D.* This verse directly construes with the previous verse as explained in the preceding note (*D*). *supra*.

verse 36. *V.* The wise meditate on the parts of His body taking them as if identical with the worlds. *D.* It is a matter of observation and direct perception with the wise that the several worlds depend upon the supreme Lord in every respect.

ADHYAYA 6.

Brahma explains creation in the light of the Purushasukta and the creation of the Indriyas and their presiding deities. He also explains how materials for yagna are obtained from the members of the divine body and promises to give an account of the Lord's Avataras and actions.

1. His mouth is the place for (the source of) the organs of speech and Vahni its presiding deity; the metres (of Prosody) have their source in the seven *Dhatus* or constituents of the body, Havya, the food of the gods, and *Kavya*, (कव्य), the food of the Pitris, and Amrita (the remainder of *Havya* and *Kavya* being the ordinary food of men), and all the six kinds of Taste (as well as their presiding Deity Varuna) have their origin in His tongue.

2. His nostrils are the abode of all the vital breaths (Pranas) and of Vayu; His organ of smell is the abode of the twin Aswins, of Oshadhis (food-grains, medicinal herbs etc.) and of the excellent as well as the ordinary smell.

3. Colours and the lights that manifest them take their rise from His sense of seeing; the sky and the sun from His two eyes; all the cardinal points and the holy places of pilgrimage have come from His ears; the sky and sound have originated from His sense of hearing.

4. His body (trunk) is the source of the essence of all things and of their beauty; His organ of Touch (Tvak) is the source of touch and Vayu, as also of all sacrifices.

5. His hairs (on the body) are the root of the Vegetable Kingdom, *i. e.*, of all the trees and plants by which materials for sacrifices are furnished; His hairs, beards and nails are the source of rocks, iron, clouds and lightning.

6. His arms form the birth-place of the deities presiding over (the eight) quarters, whose duty is mostly to protect (the world); His footstep is (His paces are) the stay of the three Lokas—Bhur, Bhuvar and Svar, and the resort for security and protection.

verse 1. *D. Vachah*—of speech and of what is conveyed by speech.

verse 2. *V. Sarvasunam*—of all our Pranas. *D.* of all the Maruts. *V.* Moda—Pramoda. Pleasure and higher pleasure (of smell) *D.* of smell (good and bad.)

verse 3. *D.*—N. B. His sense of seeing is the origin of the sense of seeing in others—similarly every sense and organ. *D. Disaam*—of the gods called Digdevatas. *Tirthanam*—of Sastras.

verse 4. *D.* Vastusaranam—of the excellent things or of the strength or virtue of things.

verse 5. *D. Romani* (रोमाणि)—the roots of hair.

verse 6. *Saranasya*—of Moksha.

7.—8. Hari's foot is the source where all the desired things must be sought for; and His organ of generation, the source of water, seed, *Sarga*, *Parjanya* and *Prajapati* (*i. e.*, the source of water, seminal fluid, creation, rain and Prajapati); and His faculty (power) of generation is the source of satisfaction leading to the joy of offspring. His anus is the source of Yama (the god of death), of Mittra the sun, and of the function of discharging, O Narada;

9. And His rectum is said to be the source of envy or harm (Himsa), ill-luck (Alakshmi), death and hell. His back is the source of Defeat, Vice and Ignorance.

10.—11. His pulse is (the vessels in the body are) the source of rivers (*Nada* and *Nadi*) and His bones are the source of mountains. His stomach is the source of the unmanifest *Pradhana*, (primordial matter) of the essence in food or essential foods, of oceans, of the beings that are produced, and of their destruction; and His heart is, the wise know, the source of the *Manas*, *viz.*, the *Linga sareera* (the subtle body).

11—12. The Chitta (the mind or thought) of the Great Being is the ultimate source of Dharma, of myself, of thyself, of Sanaka and other sages, of Siva, of Science and of Goodness.

12—14. Myself, thyself, Rudra, and these sages, *viz.*, Sanaka, Marichi and others who were born at first, the celestials, Asuras, men, Nagas, birds, deer and reptiles; Gandharvas, Apsaras, Yakshas, Rakshasas and other creatures; serpents, beasts, Pitris, Siddhas, Vidyadharas, Charanas and trees; and many other kinds of living beings inhabiting water, land and air;

15. Planets, stars, comets, clouds and thunder, Taras (stars of a different class), lightning and thunder—all are but the manifestations of that Purusha; And He is the past, present and future (things.)

verse 7. *D. Sarvakamavarasya*—of Hari who is the most desired attainment of all.

verse 10. *D. Rasa*—Sweetness and other Tastes.

verse 12. *V. Vignana*—Mahat-Tattva *D. Vignana*—Tattva and its presiding deity Sarasvati. *Atma*—*D.* the middle body *i.e.*, the trunk.

verse 15. *V. Note.* All this universe with all its details is said to be Purusha, and nothing but Purusha, for He is both the material and the efficient cause of it and it has no independent existence except as His body.

verse 15. *D.* Everything is said to be Purusha since it is absolutely under His control.

16. He encircles (encompasses) the whole universe and at the same time dwells (in all His perfection and supreme nature) in the span (in the ten-inch space at the heart); just as Prana (Aditya the sun) shines in his own sphere as well as outside it (beyond it), so does the great Purusha illumine the *Virat body*, (the inside and the outside of) the universe.

17. He is above the pale of actions which bring on death and is therefore the Lord of emancipation which frees men from fear.

(Or) Because He is the Lord of Moksha (Immortality) which is free from fear (birth and death) and is far above (not concerned with) mortal nature (*i. e.*, the consequences of Karma or action) [therefore, He is not only one with all things, but He is also the Lord of His own blissfulness.]

18. Therefore, O Brahman, this glory of the Purusha is immeasurable (boundless); and the wise know that all beings (creatures) rest on the three feet (in the worlds which are His parts) of Purusha to whom the worlds are like unto feet.

18. Unlimited therefore are the power and glory of this Purusha, O Brahman. The wise know (and tell us) that all creatures are situated at the feet of this Purusha (whose feet *i.e.*, amsas are *stithis* स्थिति *i.e.*, Bhuh and other regions, the abodes of beings,; and in the three regions (Jana, Tapas and Satya) situate above Maharloka which is above the three Lokas, (Bhur, Bhuvar and Svar) He has placed eternal blissfulness, security from trouble, and fearlessness *i. e moksha* (respectively.)

verse 16. *V.* Paramatman pervades the body, His abode, and makes it obey His commands. *D.* Paramatman called Prana takes His seat in the heart, His (special) place, and sees everything within, as also everything without.

verse. 17. *(Last quarter) V.* Since He is far above the transient enjoyments resulting from Karma. *D.* Since He is eternally superior to and the Lord of Lakshmi and the matter presided over by her, and its products, body etc. subject to decay *viz* Mahat,—tattva, etc. *V. Virajam* the universe, the creation of Amirudha called Viraj'—those within and those without.

verse 18. *V.* Therefore the glory of Purusha is really boundless *viz.* though He is in the body *viz.* the universe. He is the Lord of immortality etc. *Latter half*—The wise understand that all beings live in the worlds which are His *amsas* like the feet, for He is स्थितिपात् (all the worlds are His feet or amsas.)

verse 18. *D. Latter half.* The wise that know the real state of things say that all the beings of the Universe form but a part (amsa) of the Lord by similarity (but not His essential part. The three-fold greatness of Muktas, क्षम, अमृत, and अभय, is situate (far above) beyond *Tamas.*

19 (Further) the three *Asramas* or states of life *viz* those of the perfect *Brahmacharin*, *Vanaprastha* and *Sanyasin* who do not beget children, constitute His three feet which are *outside* (beyond the three regions); (but) within the *these* three worlds dwells (*remains*) the other class consisting of householders who do not observe the great austerity of Brahmacharya (sole devotion to God).

20. The all-pervading Lord (has) traversed both the ways *viz* that which leads to the world of enjoyments and that which leads to the world destitute of worldly enjoyments *i. e.* moksha the first consists of Avidya, *i. e.* Karma, and the second of knowledge and the means thereof *viz* Upasana (contemplation) and meditation and the Purusha is the source of both.

21. The Lord has gone beyond (is quite distinct from) the substance from which the Brahmanda and Virat (the universal Body) consisting of Bhutas, Indriyas and *gunas* (objects) have sprung, just as the sun is distinct from the Universe which he warms and illumines with his rays.

22. When I sprang from the lotus in the navel of this Supreme Atman, I found none of the materials necessary for sacrifice except the limbs of the Purusha.

verse 19. *V.* The three feet are outside the pale of Prakriti and its products, and they are the resort of *muktas* who have no birth; and another foot (the fourth foot) is inside the three world and consists of householders bound to do Karma. *D. Amrita i.e., Anantasana; Kshema, i.e., Vaikuntha, Abhayam, i. e., Swetadwipa* are supported on the heads of Sri Hari who is *trimurdhan*. These three regions and the three essential amsas of Hari are the resort of those like me (Brahma) who have no sons (born of them), and they are outside the three worlds, Bhumi and other regions.

verse 19. *Latter half D.* And the same Vishnu is worshipped as the highest in another form called Yagna Purusha by house-holders.

verse 20. *V.* The Kshetragna (Jiva) traversed and passed over the two courses characterised by enjoyments and their absence; for he is bound to both the courses of Karma and Upasana. (Gnana) known as Dhooma and Archiradi Marga.

verse 20. *First half D.* The three amsas of Hari—*viz.* Anantasana etc., traverse the two courses of Manushyas and Devas respectively characterised by *food* or *no food* related to men according as they possess knowledge and no knowledge.

verse 21. *V.* (*First half*)—Virat *i. e.* Aniruddha the cause of the Brahmanda, having created it came to be the soul of the Bhutas, Indriyas and their qualities or objects—and pervaded the whole substance *viz.*, Brahmanda. *D.* From the Anda originally created by Hari, Virat called Brahma was born and he became the support of the Bhutas, Prithivi etc, the Jivas, Indriyas and their objects. (*Second half*) He became exalted far above the world thus created, on account of his Bhakti, knowledge, and other qualities, just as the sun is with his brilliant rays.

verse 22. *D. Except the limbs of Purusha i.e.* the parts of the Anda which is an image of God. And all the things or materials available are said to be supplied from His limbs which produce and support them.

23—26. When the materials were thus procurable in Purusha's limbs, I collected them all for sacrifice *viz* sacrificial animals, trees for sacrificial posts, Kusagrass, this sacrificial ground, the excellent and the most auspicious time (spring etc. affording many facilities), vessels and other things, the vegetable products such as rice, clarified butter, honey and other sweet liquids (juices) gold and other metals, earths, waters, the Vedic texts of Riks, Yajus, Saman, the Vedic ceremonies such as *Chaturhotra*, the Jyotishtoma and other names of sacrifices, *mantras* (such as *svaha*) *Dakshinas* and *Vratas* (*i.e.*, restrictions or special observances); the order and form of invoking the deities, *kalpa* the method of performance, *Sankalpa* the formal undertaking of the performance thus "I shall perform etc", and the *Tantra* what to do practically, in the use of the materials etc., the movements at the close of the sacrifice—known as *Vishnu-krama etc*, the details of contemplating the deities, the expiatory ceremonies for errors and omissions and the offering of everything to the Great God as His own.

27. Having thus collected (all) the materials by means of (from) the parts of the body of that Purusha, I performed a sacrifice to propitiate Him (the Supreme Purusha, the Lord,) who is the personation of 'sacrifice (yagna)'.

28. Then these (your) brothers, the nine Prajapatis (progenitors of races) with perfect concentration (of the mind) worshipped that Purusha who is essentially unmanifest, but manifest in the forms of Indra and other gods.

29. Then the Manus, the other Rishis, the Pitris, the celestials, the Daityas men—all in their turn, as time came, worshipped the Lord by means of sacrifices.

30. This universe of such description rests on the support of the glorious and omnipotent Lord Narayana who is by Himself (by nature) destitute of qualities, (but through Maya assumes them in the beginning of creation.

verse 25. *V. Teshu Yagnasya.* On or in the limbs the materials for Yagna were found *viz*—etc. *D. Sutram.* Mimamsa Sutras—Brahma, Karma, and Deva Mimamsas.

verse 26. *Gatayah* Swarga etc. to be attained. *Matayah*—items of knowledge; opinions of different sages. *Sraddha*-faith or belief.

verse 29. *Kale V.* when an opportunity or necessity came. *D.* During Vasanta or other proper season.

verse 30. *Agunah*—destitute of Satva, Rajas, and Tamas.

31. I create the world (as) directed by Him; and Hara, under His control, destroys it. And having all the three powers He maintains the universe as Purusha *i. e.* Vishnu.

32. I have thus related to you what you asked me about. In creation, comprising cause and effect, there is nothing which is other than the Glorious God (Narayana).

33. Since I realise Hari with an intensely devoted mind, my words, (O Narada), are not observed to be falsified, nor does my mind grasp anything false, nor do my senses (range among the false) go from the range of true things.

34. I am the foremost of all in respect of (I am full of) Vedas (Vedic knowledge) and Tapas; and I am the highly worshipped Lord of all Prajapatis (progenitors), and I am perfect in meditation by practising yoga (*i. e.* with concentration); still I have not known Him from whom I have sprung.

35. I bow unto His feet which are the home of happiness and the source of auspiciousness and which root out the Samsara of (all) those that seek His shelter. Indeed, He does not comprehend the (unlimited) extent of His own Maya, just as the sky does not get at its termination (being unlimited). How could others comprehend Him?

36. Neither myself, nor you, nor Siva, can know His essential nature as it is; how then could other celestials do so? but, with our understanding bewildered by His Maya, we, each according to his power, comprehend this universe, which is the creation of His Maya.

37. Hail to that Glorious and All-powerful God whose Avataras and deeds, we, and all others, have been singing, and whom we do not yet comprehend as He is.

verse 32. *Bhavyam D.* That which is produced; *Sadasadatmakam*—consisting of the manifest and the unmanifest.

verse 34. *First line. V.* I superior to all by *knowledge* and *Tapas. D.* I, described in the Vedas as an important Deity or as possessed of the correct and traditional knowledge and as foremost among Tapasvins.

verse 35. *V. 3rd line.* He who has apparently of His own accord put Himself under the power of Maya, but not overwhelmed by Maya. *D.* He knows and realises Himself or the glory of His own power and greatness.

verse. 36. *V. Vamadeva*=a Rishi. *Idam etc.*,—we regard this (lifeless) body as our own self. (Latter half) *D.* Those that are deluded by His power *i. e.* the souls in Samsara look upon this creation (world) as some-thing like unto Paramatman; but we according to the measure of our understanding realise the Lord by whom this world is created.

38. He is the First Purusha, the Unborn, who, being Himself the agent, from Kalpa to Kalpa creates Atman (Jiva) on the support of His own self, through Himself, and destroys (Jiva) as well as maintains Atman.

39. It is nothing but consciousness which is pure (as not related to an object) and the inmost nature of (hence the principle underlying) all, and good (not assailed by doubt or misapprehension) and changeless as being destitute of gunas (attributes); it is the Truth that is perfect and (hence) destitute of beginning and end, and is ever without a second.

40. O sage (Narada)! Sages do realise Him, when they attain purity of body, serenity of mind and control of the senses; but the same Truth disappears from their view, when it is assailed by the reasonings of the unrighteous (*i.e.*, unbelievers or miscreants).

41. The first Avatara of the Supreme and Perfect God is as Purusha (as the director of Prakriti and described as such in the Purusha Sukta); *Time*, *Nature*, (the action), (Prakriti in the form of) cause and effect, and the mind (Mahat), Ahamkara, Gunas (Satva, etc.), the body (universal and Vairaja), the five Bhutas, the mobile and the immobile.

verse 38. *D.* This same *Purusha* who is Atman (Narayana) the first of all and has no birth like other beings, from age to age creates (manifests) Himself as *Matsya*, *Kurma*, etc. according to His own will, and on His own support and He protects the gods and men devoted to Him; and puts down the sons of Diti.

verse 39. *V.* It (Godhead) is absolute purity and consciousness, self-luminous independent, truth in essence and in attributes perfect, not assailed by Satva, Rajas, and Tamas, eternal, without anything higher or equal.

verse 39. *D*, It is destitute of defects; it is but one intelligent essence, (not depending upon objects); it is within all and facing all; it is always well-established (unassailed by defects); it is of eternally blessed nature: perfect *(i. e.)* unlimited in respect of Time, Space and powers; it has no beginning or end; and untouched by Satva, Rajas, aud Tamas, eternal, incapable of change and possessed of absolute individuality.

verse 40. *D.* When their mind, senses and reason have become thoroughly auspicious (and pure), sages (Brahma and others) directly see the Lord who is never subject to any change; and at that time vanishes the wrong notion previously induced by false reasonings.

verse 41 *V.* Virat-Purusha is the first avatar of the perfect Vishnu; Time and other things are the form or body of the Lord who has a form (or personality.) *Nature—V.* Modifiable Nature. *D.* Nature of anything. *Sadasat—V.* The living and the lifeless or gross and subtle. *D.* Prana and Mula-Prakriti. *Dravyam—V. D.*—Prithivi etc., *Vikara—V.* Mahat Ahankara etc., *D.* Andam. *Virat—V.* Mid-air. *D.* Garuda. *Swarat—V.* Swarga *D.* Indra.

42. Myself, Siva, Vishnu, these Prajesas (progenitors), Daksha and others, yourself and others, the rulers of the celestial regions, the protectors of the Feathered Kingdom, Garuda and others, the rulers of the mortal world, and the rulers of the nether world (Patala);

43. The great Gandharvas, Vidhyadharas, Charanas, the lords of *Yakshas*, *Rakshas*, *Uragas* (Serpents) and *Nagas*, the foremost among Rishis, Pitris, Daityas, Siddhas and Danavas, and others who are leaders of ghosts, *Pisachas*, *Kushmandas*, aquatic animals, beasts and birds;

44. Whatever on the earth is endowed with the six kinds of Power (with the glory of supernatural power), energy, the power of the mind and the senses, dexterity (strength and skill to do), endurance, beauty, bashfulness, prosperity, intellectual faculty, wonderful (fascinating) colour, and whatever has a form or has no form, (all are but that ultimate Truth.)

45. O sage (Rishi), listen to my accounts of the blessed Avataras of that Perfect Purusha, of those which are considered His chief Lila-avataras (by Rishis) and which (when heard) dry up the defects in the ears. I shall proceed to relate to you these most fascinating* accounts.

ADHYAYA 7.

Some important Avataras and their work described.

1 Brahma said :—When the unlimited (eternally blessed, Lord assumed the form of Varaha, determined to lift the earth (from the bottom of the sea),—the form which is all *yagna*—He tore with His tusks the first Daitya, who came up with him under the sea, just as Indra split mountains.

2. Next, born as the son of *Akuti* and *Ruchi*, and called *Suyagna*, He begot on *Dakshina* the celestials called *Suyamas*;

verse 42. *Yagna*. *D.* Rudra the presiding deity of Yagna.

verse 44. *D.*—All these are as it were His form, but not His essential form.

verse 44. *D.* Natural or intrinsic. greatness, firmness, endurance, power to do what it likes to do, forbearance, self-respect, splendour arising from good characteristics, fortitude, and (in brief) the ocean of wonderful attributes.

45.* Supesan—This is an adj. to Avataras when strictly construed.

verse 1 *D. Sakalayagna-mayim* one that produces all the materials necessary for sacrifice.

2 verse *Sayaman*—the gods having the virtue of *yama* (यम-नियम)—*D.* the gods called *Tushitas*.

and since He saved the three worlds from great affliction, He was called Hari by Swayambhuva Manu (the grandfather).

3 O. Brahmans! again He became Kapila, born of Kardama and (his wife) Devahuti with nine (sisters), and taught (imparted) unto His mother, the knowledge of Atman (Brahman); by virtue of which she, in that very life, became cleansed of the impurities of the mind which were due to the mire of association with the *gunas*, and attained to the state of Kapila (Moksha).

4. To Atri who prayed (to God) for a son (offspring), the All-powerful Lord, being pleased, said:—"I have given Myself to thee,"; accordingly He became the son of Atri—under the name "*Datta*" (often spoken of as 'Dattatreya')—and, purified in body by the dust on the lotus-like feet of (this) Datta, Yadus, Haihayas and other peoples attained success in yoga (in the means towards good) in respect of both this world and the other (of enjoyments here and moksha at the end).

5. In the beginning I performed Tapas, for the purpose of creating various worlds and beings. On account of my uninterrupted Tapas offered to Him, He appeared in four forms under four names beginning with the word *Sana*; and He described at length the truth (of Atman, which) had been lost at the end of the preceding Kalpa; (on hearing which) Sages at once realised it within themselves (*lit.* in their mind).

6. He was born as Nara and Narayana of Murthi, the daughter of Daksha and the wife of Dharma—in this Avatara

verse 3 *V. Kapilasya-gatim*—the end or goal pointed out by Kapila. (Latter half)—Kapila caused the taint in the mind of the Satvika souls (which was due to the attachment to sensuous objects) to be washed by the flood of knowledge which He imparted in the form of His Sankhya Sastra, and then withdrew Himself from the view of the world.

verse 4 *V. The success in yoga* — the eight Siddhis or powers. *D. Amayim*,—the eightfold Siddhi dedicated to Vishnu as the Supreme Lord.

verse 5 *D.* (Dif R.)—When I performed great Tapas, the Lord first appeared unto me as Vishnu, and imparted the knowledge of Atman, which (true) sages had gained by meditation and which had been lost during the deluge.

verse 6 *V. Swatapah-prabhavah*—He who had the glory of extraordinary Tapas or Tapas directed to Himself—the Apsaras women seeing that His austerity could not be interfered with, became powerless to influence Him. *D.* &c.—the Lord of glorious wisdom and knowledge. *Drista-atmanah* the Lord who has always uninterrupted self-realisation.

He was especially distinguished for His Powerful Tapas; on beholding Urvasi and other superior beauties (their likes) created by Him, the Apsaras damsels, the army of Cupid, could not bring about the interruption of (succeed in interrupting) the Lord's austerities, (whereas they saw their own power to interrupt nullified).

7. The blessed (Siva and others) indeed burned down Kama with their ireful looks; but they cannot burn (overpower, *i.e.*, restrain) the ire that burns them. Such Anger is afraid to think of entering into His pure self. Then how could Kama think of entering His mind?

8. Pierced by the shaft-like words of his step-mother in the presence of the king, the little boy (Dhruva), young as he was, betook himself to the forest to perform Tapas; and unto him (the lad) who poured out His praises, the gracious Lord gave the *Dhruva* (unchanging) situation—which the divine sages extol above and below.

9. On being prayed to by Rishis, He (as Prithu) saved Vena and (therefore) properly bore the name of Putra (son) to Vena whose prowess and fortune had been burnt by the Vajra (lightning) in the form of Brahmin's words (curse) and who was about to fall into hell; and by this Avatara (as Prithu), the earth was made to yield all things.

10. He was born of Nabhi and Sudevi and was called Rishabha; and as Rishabha with his mind and senses composed and serene, rid of all attachments, He, like one unperturbed in self-realisation, perceived the *Sama* (Brahman everywhere) and practised the yoga of uninterrupted meditation, so that He seemed an inanimate object; which state, the Rishis call the state of being a Paramahamsa.

11. Again, in my sacrifice the self-same Glorious Lord appeared as *Hayagriva*. He is the Yagna Purusha, (*i. e.*, one

verse 10 (the latter half,) *V.* The Lord who is the Para-Brahman to be reached by Paramahansas (as the wise say, etc., *D.* That form of the Lord, which can be reached by Paramahamsas; for the Lord does not depend on any body else, whose personality consists of pure blissfulness, and who has no longing for extraneous pleasure or enjoyments.

Verse 11.—*V.*—(*a*) Who is full of Vedas being their author. (*b*) Who is the Lord of all the gods. *D.*—*Sakshat*—Turya or Vasudeva—(*a & b*) *D* the Lord is so spoken of, for He is the mainstay, subject, object and Antaryamin of all.

worshipped in all sacrifices) of Golden Complexion, (*a*) who is spoken of by all the Vedas, (the main object of worship in) all the sacrifices (to whom all the sacrifices are directed) [who is nothing but Amrita], and (*b*) who is in the form of all the deities. When He breathed out, the charming words (Vedic Hymns) issued from His nose.

12. At the end of a *yuga* He was seen by Vaivaswata Manu, as a Matsya who was the stay of the earth and the abode of all classes of beings; and He sported on the waters of the deluge and for my sake collected the Vedas that had on account of great fear slipped from my lips and were scattered on the water.

13. When the hosts of the Devas and Danavas churned the sea of milk for extracting nectar, the First (Supreme) Deity, in the form of a tortoise, bore on His back the mount (Mandara) [which was the churning rod]; and the agitation of the mountain was to Him as scratching, in consequence of which He seemed to have the pleasure of a nap; [when it seemed to Him an hour of leisure or pleasure to dose away, the itching sensation being scratched away by the turning of the churn.]

14. The Lord whose laughter strikes fear into the hearts of celestials, assumed the form of Narasimha, His face terrific with its rolling brows and (grinding) tusks (jaws); and He seized and placed the great Daitya on his lap, and with His claws in a moment tore off (the Daitya) who burning with rage had run up to Him with a *gada*.

15. In a certain lake the king of elephants being seized by the foot by a crocodile of vast strength and in his (great) distress holding up a lotus in his hand (*i.e.*, trunk) cried out thus. "O First Person! (O Prime cause of all), O Lord of all the worlds, whose fame is hallowed and whose names it is auspicious to hear."

16. Hearing the elephant (thus) praying for protection (seeking for a protector), the Glorious Hari of incomprehensible

verse 12. *V.* He sported on the terrible waters of the Deluge, &c. *D.—of the earth—i.e.*, of the earth which was in the form of a ship.

13. *D. Nidrekshanah*—one whose eyes were half closed (as if) in drowsiness.

14. *V. D. The Lord, etc*, The Lord who removes the fear of celestials.

16. *D.* The Avatara is called Tapasa—*V.* calls it Hari.

(powers), seated on the shoulders of Garuda and armed with the *chakra* (came to his rescue); and (with it) through mercy split open the mouth of the crocodile, took the elephant by the trunk and rescued him from it (the mouth of the crocodile.)

17. Although He (Vishnu) was born as the youngest son of Aditi, He (the Lord of sacrifices) was the eldest (foremost) by His attributes; He measured (covered) these (three) worlds with His (three) feet, and in the form of a dwarf, He took the earth (from Bali under the pretext of the "three feet of ground"); for, a king treading the path (of righteousness) ought not to be overthrown except by means of (such) a request (as this).

18. O Narada, even the sovereignty over celestials was not the purpose sought after by Bali who had his head sprinkled over with (bathed with) the water with which the feet of the glorious Hari were washed and who desired nothing more (else) than the fulfilment of his own promise and dedicated himself to Hari with his head (*i. e.*, by offering his head to be measured as the third step).

19. Pleased with you, O Narada, for your intense devotion, the glorious Vishnu as Hamsa, (has) in all their thoroughness taught you the yoga (of Bhakti) and the Bhagavata as the means of that knowledge which is like unto a light to the Truth of Atman—(a favour) which is obtained only by those who take shelter under (the feet of) Vasudeva.

20. During the cycles of Manu, He becomes the thread of the race of Manus (He is born as Manus) and holds His unobstructed Chakra and sway over the ten quarters. He inflicts punishment on wicked (haughty and insolent) kings and by His deeds (feats) spreads His fascinating glory in the *Satya-Loka* which is far above the three worlds.

21. Next, the Glorious Lord Himself became Dhanvantari who is glory itself; by (mere) mention of His name He soon removes the diseases of men who are heir to many (ills). Having come into the world as Dhanvantari, He, the Lord who confers immortality on His devotees, obtained a share in the offerings in

18. *D.* (Reading) also Bali willingly offered his own head in the act of worship to be covered by the third step.

19. *Vishnu*,—as Hamsa(*V*); as the sage Mahidesa (*D*).

20. *D.* Satye' Nivishtah—firm in maintaining the right and His own resolve.

sacrifices, and has taught the world Ayurveda (the knowledge, or science of medicine).

22. The Paramatman, assuming the form of Parasurama of tremendous prowess, thrice seven times cut down with His axe of long and keen edge the kshatriya race which was as a thorn to (in the side of) the world, which, bent upon undergoing the afflictions of Hell, strayed from the path of virtue, intended and did evil to Brahmins, and which Providence had doomed to destruction.

23. The Lord who is always disposed to be gracious unto us was born as Rama in the race of Ikshwaku with His amsas (in the form of Bharata and others); and in obedience to His father's command, He with His spouse and younger brother went into the forest; and the Ten-headed Ravana having misbehaved towards Him made Him his enemy and thereby came to grief.

24. And to Him (Rama) who was, like Hara, about to burn his enemy's city, the sea soon offered the way (to cross) with all his limbs shaking in fear, when the entire hosts of serpents, crocodiles and other aquatic animals under him (sea), were sorely afflicted, being exposed to His fiery eyes burning with rage kindled on account of His distant friend (Sita).

25. Fighting violently in the midst of the two armies, He soon put an end to the life as well as the loud laughter of the Rakshasa (Ravana) who had stolen His wife, who ruled over countries in various directions which were rendered brilliant with the tusks of Indra's elephant, (which were as brilliant as the tusks are), which had been broken [and stuck into his (Ravana's) bosom] when it dashed against Ravana's chest.

26. For the purpose of removing (mitigating) the distress of the Earth ravaged by the armies of the Daitya kings, Sri Hari will be born as Krishna with Balarama, His own *amsa*, both representing the symbolical hair known as Suklakesa and Krishnakesa; and the Lord whose ways cannot be compre-

22. *First line—V.* which Providence kept ready for destruction.

23. *Kalesah, V.*—The Lord of Prakriti and Purusha—*D.* The Lord of Prana, Shraddha etc, *i.e.*, of all faculties and powers.

25. In the reading '*Vilambita etc.*'—the victory over the directions being delayed for a moment, etc.

hended by men will achieve deeds which will necessarily bear testimony to His supreme and glorious nature.

27. That Ulūkika's (Ulupika's) life was sucked out by the infant, (by the new born babe before ten days had passed), that Sakata was kicked to pieces with the foot of the child three months old, that the two Arjuna trees which seemed to kiss the skies were uprooted by the child going between them on its knees —all this could not have been if the child had not been the supreme Deity, (*lit.* on any other supposition).

28. In the district of Gokula He revived (will revive) the cattle of the Vraja and their Gopas that had drunk the poisoned water of the Kaliya-pool, by showering upon them the nectar of His looks full of grace; and for the purpose of purifying the pool He will sport in it (in its waters) and expel from it the Kaliya serpent whose tongue is always moving about on account of his vehement and fierce poison.

29. It will be another superhuman (miraculous) feat indeed when, by asking all to shut their eyes, with Balarama, the Lord of incomprehensible powers rescues the whole Vraja which was keeping a vigil in the dead of night expecting utter destruction, when the dry forest of summer was being consumed by the wild fire.

30. Next, any length of ropes which this mother may take to tie Him with, will not be of sufficient measure (to pass round) Him (will be too short); and Yasoda the Gopi, will be astounded to see the fourteen *lokās* (worlds) in His open mouth (yawning mouth) and be roused to a sense of His supreme nature.

31. He will rescue Nanda from the fear of Varuna's noose and recover the young herdsmen kept hidden in a cave by Vyoma-Asura, the son of Maya (मय). Indeed He will take (with Him) the people of Gokula to the heavenly world, (though they may be) busy all the day (in wordly ways), and through fatigue sleep away the night.

32. When the sacrifice made (to Indra) by the Gopas is interrupted, and consequently when Indra pours down tremendous rains for the destruction of the Vraja, He, a mere boy of

verse 31 *D.* (*The latter half*)—The Lord will lead to Vaikuntha (Heaven) the Gokula which is sleeping in the Night, *i.e.*, immersed in Avidya and occupied with the talk leading to wrong notions of Truth.

seven years of age, will, in order to protect the cows, through mercy, will for seven days hold up in His untiring hand as if in sport, the mountain Govardhana like a piece of mushroom.

33. Playing in the woods during the night bright with the silvery rays of the moon, and when about to begin Rasa-kreeda, He will cut off the head of Sankha-chuda an attendant of Kubera who will try to carry away the damsels of the Vraja whose passion for Sri Krishna is of love will be kindled by His highly melodious strains married to nectarine (immortal) verse, "in notes of linked sweetness long drawn out."

34. All these wicked men *viz*—Pralamba, Khara, Dardura, Kesi, Arishta, the Mallas, the Elephant, Kamsa, Yavana, and also others of whom Kapi, Paundraka, are the first; Salva, Kuja, Balkala, Dantavakra, *the Saptoksha*, the....Daityas in the form of seven bulls), Sambara, Viduratha, Rukmi and others;

35. Also the kings brilliant in the battlefield with their bows *viz.*, Kamboja, Matsya, Kuru, Kaikaya, Srinjaya and others —all these being punished by Hari bearing by the names of Bala, Bhima and Partha—will attain to His hallowed abode which is beyond the range of mortal sight.

36. When the Vedas (स्वनिगमः) produced by Him cannot be completely studied from the beginning to the end by men, who by virtue of (changed) time have poor intellectual powers, He the Lord who manifests Himself in every yuga (cycle) through Satyavati, will divide the Vedas into many branches.

37. Assuming a form which will delude the mind and allure the heart of the gods' enemies that follow the path taught by the Vedas, but oppress the worlds, with their *moving* (aereal) cities constructed by Maya (मय) and moving with invisible velocity, He will very extensively expound to them the ways and beliefs of the Pakhandas.

38. The Glorious Hari will towards the end of Kaliyuga appear as the punisher of Kali, when there will be no talk of Hari's deeds even in the houses of the righteous, when the Pakhandas will form the Brahmin population and Sudras will be the Kings of men, and when the words *Svaha*, *Svadha*, and *Vashat* will not be heard (*i.e.*, when the sacrifices according to the Vedic ritual will cease to be performed.)

39. At the time of creation, Tapas, Myself, the Rishis, and the nine Prajapatis (progenitors of races); at the time of preservation Dharma, Makha (sacrifice *i.e.*, *Vishnu*), Manus, the gods and kings; and at the time of destruction, Adharma (unrighteousness), Hara (Rudra), Serpents (those that are given to anger and revenge), Asuras and others;—(these) are the various forms assumed through *Maya* by the Paramatman of boundless powers.

40. Who is the man of wisdom and learning that could recount the Glorious powers and deeds of Vishnu, though He might have counted all the particles of dust on the earth—of Vishnu who supported and stopped Satyaloka from falling when it began to totter very much on account of the irresistible force with which He raised His legs in the Trivikrama Avatará and shook the worlds as far as that region (stage *i,e.* Pradhana) where the three (gunas) are said to be in equilibrium.

41. Neither do these sages, nor those first born Prajapatis, nor myself know completely the nature of the strength and force of the Maya of this Person; then what could others do? And Sesha foremost among the gods, though endowed with a thousand mouths has been singing His excellent qualities (from eternity) and has not as yet chanted all His glories to the end.

42. Those do get over the Lord's Maya, to whom the Glorious Lord Ananta shows His grace of His own accord, if they, sincerely and with all their soul, take refuge under His feet, and (when) such devotees get rid of the notion of "I and mine," in respect of their body which is the food of dogs and jackals.

43. My son, I truly know (through the grace of the Almighty Lord) the power of His yoga; as also you (Sanaka and others), Prahlada the best among Diti's sons, the God Siva, Manu (Swayambhuva) and his wife Satarupa, their sons and daughters, Priyavrata, Uttanapada and others, Prachinabarhis, Ribhu, Anga, the father of Vena, and Dhruva;

44. Ikshvaku, Aila, Muchukunda, Videha, Gadhi, Raghu, Sagara, Gaya, Nahusha, and others; Mandhata, Alarka, Ambarisha, Satadhanvan, Anu, Rantideva, Devavrata, Bali, Amurtaraya, and Dilipa;

40 *as far as etc.*—this portion should be omitted in *V.* and *D.*

45. Saubhari, Utanka, Sibi, Devala, Pippalada, great men Saraswata, Uddhava, Parasara, Bhurishena; and many others *viz* Vibhishana, Hanuman, Suka, Arjuna, Arshtishena, Vidura, Srutadeva and others ;

46.—These understand and get over the Maya of the Almighty; even Women, Sudras, Hunas, Sabaras and such other sinful Jivas; also lower animals, beasts and birds, understand and get over his Maya through the training which they have in respect of the character and virtues of those that are devoted to the Lord Hari whose footsteps (doings) are marvellous, (who has with His wonderful steps measured the three worlds, it is needless to say that the Brahmanas who have studied and mastered the Vedas disclosing the glories of the Lord [that the Brahmanas who have been able to concentrate their mind upon the glorious Lord] can (get over His Maya.)

47-48. That which is always serene, unperturbed, and hence eternal bliss, which is destitute of fear, being *sama i. e.*, being the one without a second and consisting of absolute consciousness unassailed by impurity, which is beyond *sat* and *asat*, unrelated to objects and organs, which is none other than the principle of Self, of which words (Vedas) have nothing to predicate directly, in which there is nothing to be produced by means of various causative circumstances and before which *Maya* herself, ashamed (afraid) to stand, vanishes ;—

[That indeed is the nature of the all-powerful supreme Person, which (whom) the wise call Brahman, which is of eternal and blissful essence untouched by sorrows or miseries ; and on having firmly devoted their mind to Him, ascetics neglect the instrument (means) with which the notion of difference has to be cut asunder, just as Indra the god of rain, would neglect a spade which is necessary for digging a well ; (just as Indra being himself Parjanya the god of rain, has no necessity to use a spade and dig a well for water, so those that realise Brahman by concentration rise above the necessity of finding other means to do away with the notion of difference].

[*Another reading of the simile* :—Just as a poor man does not care for the spade he worked with, after he becomes a wealthy man].

49. (Even before moksha is attained), He is the all-powerful Lord who confers all blessings upon men; for, from Him is derived the fruit of virtuous deeds that are done with the natural qualifications of Brahmins and others; from Him is derived (issues) the whole world of effect produced by modification which is the natural and special property of *mahat* and other principles; when the constituents of the body become disintegrated, necessarily the body is broken up, but not the *Akasa* in it, similarly the individual soul in the body does not go to pieces, for He is unborn.

50. Thus the Glorious Lord, the creator of all, has been, O my son, described to thee in brief; for everything (cause or effect) is nothing other than Hari, (nor does it proceed from any body else).

51. This Bhagavata which was taught to me by the Lord is a compendious description of the Lord's Glories. Do thou expand it (in the world).

52. Having considered that everything rests on the Lord who is the support of all, describe Him and His glories so that devotion to the Almighty Lord may be produced in men (in men's hearts).

[* (1) If the Almightly Lord should not be pleased with the sacred duties done in human life, what purpose is (possible) to be achieved by the transient means of Dharma, Artha and Kama?

(2) If unswerving Bhakti (devotion) to the Lord of Moksha should arise, what need is there for the duties of Varna and Asrama, for charitable gifts, Tapas or (other) sacred studies? Or what is the use of these, if no Bhakti should arise towards Adhokshaja who absolves men of all sin and who is the object of our best prayers (praises).]

49 *V.* The same Lord is also the dispenser of Swarga and other blessings to be obtained by good works, from whom the fruits of Karma (duties) laid down for Varna and Asrama are obtained. When the body (matter and Jiva) perish on the disintegration of the constituents, the Paramatman, the unborn, does not perish. *D.* The glorious Lord is the dispenser of blessings also, and He is evident to the righteous souls who have become developed by their natural and eternal devotion. When the body falls off, on the disintegration of Dhatus, the soul goes into other bodies but does not perish.

* (1) (*First half*) one should not find delight in human life which Yama may destroy.

53. When Atman (any one) proceeds to describe the Maya of the Lord, who may be looking upon it in approbation, or when he listens to it with faith every day, he does not become confounded thereby.

ADHYAYA 8.

Parikshit enquires about the relations between the Soul and God, the Soul and the Body, God and the Body, and many other points.

1-2. The king said:—O Brahman, when Narada who has the vision and the wisdom of the gods was required by Brahma to tell other people of the excellent qualities of the Supreme Being, destitute of *gunas*, I wish to know truly, O foremost of those that know the purport of the Vedas, the various persons to whom he (Narada) expounded the truth and what he did and how he did it; for the discourses upon Hari who is of wonderful power are very auspicious for men to hear.

3. O Highly blessed sage, be pleased to discourse upon them so fully that I may settle my mind, freed from attachments, on Krishna who is the Atman of all, and cast off my body.

4. For, the Glorious Lord soon (before long) enters the heart of that man who daily listens with faith to discourses on His deeds and also sings of them.

5. Krishna enters the lotus of His devotees' heart through the path of the ear, and rids it of all impurity, just as the season called *Sarat* turns the water clear.

6. The man whose mind is thus purified, becomes free from all afflictions of Samsara and does not thereafter leave (forget) the feet of Sri Krishna, just as a traveller who has at last (after all his wanderings), returned home, would not leave it.

7. You truly know how Atman (jiva) has none of the *bhutas* in his self, and is invested with a body made of the

verse 1 *Agunasya* (अगुणस्य) destitute of Satva and other gunas. *V. D. D.* अगुणस्य—*Agunasya*—of one who is never unimportant or subordinate to anything else, *i.e.*, who is always supreme.

verse 6 *Dhautatma*—(धौतात्मा) He who has a purified mind. मुक्तसर्वपरिक्लेश:—He who has got rid of all the troubles rising from love, hatred and other passions.

verse 7 *V. D.* Please tell me how you understand it—how the body consisting of Dhatus, the products of Prakriti, comes to invest the jiva in whose essence there is nothing of the Dhatus; whether it is without a cause (whether it is at the instance of God's will) or whether it has any other cause.

bhutas, by chance or through any cause, (and so be pleased to tell me of the truth).

8. So also Iswara from whose navel sprang the lotus which represents the formation and the arrangements of the world, was described as having the same forms and the same number of members of the body as man, only the measurements being His own and separate; (then) what is the difference between Him and the man of limited nature?

9. Through His grace Brahma creates the several beings and is the ruler of his creatures; being born of the lotus of His navel, he saw the propitious form of the Lord through His grace.

10. Where does that Person who is the cause of the creation, the preservation and the destruction of the world and who is in the heart of all, rest after throwing off His *Maya*?

11. We have been told by you that the worlds with their rulers were first created and that with the worlds and their rulers His members are arranged (formed).

12. What is the extent of *kalpa* and that of *vikalpa* (*Avantarakalpa*)? How is time known? What is the meaning of the words *Bhuta*, *Bhavya*, and *Bhavat* (Past, future and

verse 8 *V.* From the previous description it would appear that this Purusha (Paramatman) is said to have the same measured limbs and members or parts as the Lotus comprising the worlds and growing out of His Navel is; and thus the Lord would appear limited in space like the jiva, hence the distinction between the jiva and the Paramatman should be clearly brought out. *D.* Narayana assumed the form called Paramapurusha and by this form He created the principles and entered the watery expanse of the Anda, and lay on Sesha; then from His navel the Lotus comprising the worlds came out. He now became the Vairaja within the Anda. The expression *this Purusha* (अयंपुरुषः) is here to be taken in the sense of Andakosa and it is so called on account of the Lord's presence in the Purusha form. And hence the parts of the Anda are spoken of as the members of His body as in the case of an image which He may fill with His presence, though He is always different from it.

verse 9 *V. Bhutatma*—The ordainer of individual souls. *D.* Pervading whatever He creates.

verse 10 *Mayesah V*—The ruler of Maya. *D.* The Lord of Lakshmi. *Atmamayam-Muktva V.* Having transcended Prakriti *D.* Having suspended the binding force of Prakriti under His control. *Sarvagunasrayah V.* Perfect in the six attributes. *D.* Always the abode of wisdom, bliss and other attributes. Or the one support of Brahma and all others who are always subordinate to him.

verse 11 *V.* Interprets the verse as accounting for differences in the statement attributing them to the difference of Kalpa. *D.* Intreprets it as follows :—Those parts of the Universe that were first created as the members of the Purusha form were now arranged and regarded as those of Vairaja, the form which the Lord assumed within the Anda which is an image of the Lord.

verse 12 *D. Kalpa*—Brahmakalpa, the day of Brahma. *Vikalpa*—Manvadi or Varahadikalpa.

present)? What is the length of life in the case of beings endowed with the bodies of men, the *Pitris*, the gods, etc., O foremost one among the Brahmins?

13. What is the nature of time which is observed to have two aspects, the subtle and the gross (short and long)? How many are the places to be reached by *karma* and what is their character (or nature)?

14. In the case of *jivas* who wish for the modification of the qualities of *Satva*, *Rajas* and *Tamas*, that is, for the attainment of the forms of the gods and others, in what state do the actions both righteous and unrighteous collectively work, by what combination and actions, by what method of performance and by what qualification does one attain to the state of being a god or such other states?

15. What is the origin of the earth, of the nether world, of the eight quarters, of the sky, of planets, of stars, of mountains, rivers, seas, and islands, and of those that inhabit them?

16. What are the dimensions of the egg of the universe, separately, as they are, within and without? The history of the great souls in them? How to arrive at a correct knowledge regarding *Varnas* and *Asramas*?

17. What is the wonderful history of the *Avataras* of Hari? What are the *yugas*? What is the length of a *yuga*? What is the course of duty peculiar to each *yuga*?

18. What is the common course of duties for men? What is the nature of the special course for men who follow different trades (of different pursuits) and for the great kings that are qualified for governing mankind? What is the course of righteousness to be followed by those that are placed in adverse circumstances?

19. How many are the *Tatvas* or ultimate principles? What is their character or nature? How should they be distinguished

verse 13 *Karmagatayaha V. D.*—The fruits of Karma or action.

verse 14 *V.* Please tell me the place where Karma fructifies, through what god or agent, of what description it is; the changes affecting the gunas and jivas and the cause of their assuming various bodies. *D.* In what Jivas and how Karma comes to have its influence, etc.

verse 18 *Srèneenam. V.*—To men that follow different trades. *D.* Of those that guard the king's person. *Rajarsheenam.* Priyavrata and other saintly kings.

verse 19 *Hetulakshanam. V.*—The definition of cause and Tatvas. *D.* The definition of Brahman, the cause. *Yoga V.* Gnanayoga. *D.* Bhaktiyoga towards Vishnu.

with reference to their effects? What is the method of worshipping the Supreme Person? And what is the way to the practice of *yoga* relating to the mind and body?

20. What is the course or goal which is reached by means of supernatural powers (Siddhis eight in kind) by those who are the lords of *yoga*, that is, who are thoroughly accomplished in the *yoga* practices? How is the destruction of the *linga-sareera* brought about in the case of *yogins*? What is the nature of the Vedas (*Rik*, *Sama* and *Atharvan*), of the subsidiary Vedas such as *Ayurveda*, of the *Dharma Sastras* and of *Itihasas* and Puranas?

21. What is the nature of the intermediate deluges, (the creation, the preservation and the destruction of all the created beings)? What is the unobjectionable method of doing charitable works such as sacrificial worship and constructing lakes and tanks and of performing *Agnihotra* and other duties towards temporary ends, and in short what is the method of working for *Dharma*, *Artha* and *Kama*?

22. What is the nature of (the course of) the creation of the jivas whose conditions (*Upadhis*) are suppressed (who abide only in the *Linga-Sareera*)? How does the *Pakhanda* (heritic or atheist) come into existence? How are the bondage and the liberation of Atman brought about? How does he attain to the state of being restored to his essential nature?

23. How does the Supreme Lord who depends upon nothing else sport in association with His own Maya? Or how does the All-pervading Lord leave off Maya and remain indifferent like a mere witness?

24. O great and glorious sage, be pleased to explain the truth of all this in regular order to me who enquire of you and have sought you for knowledge.

25. Indeed you are an authority in these matters like Brahma, the highest of the gods, who is born of the Paramatman; for all other people in the world only follow what was done by

verse 21. *Sambhava* etc. *V*—Intermediate destruction; preservation; destruction. *D.* Origin; various deeds; destruction.

verse 22 *Anusayinam V*—Of those that have still some portion of the fruits of Karma to enjoy and have been thrown down from higher worlds. *D.* Of those that are in Samsara.

verse 23. *Atmamayaya V.*—With the Maya under His control and guidance. *D.* At will and pleasure and also by means of intelligent Prakriti.

the oldest of the old (by those who were born before all others, *i.e.*, by those who were first created).

26. O Brahman, these Pranas (vital airs) in me will not pass away, that is, will not be thrown into confusion though I abstain from all food, while I drink the nectar of the blessed stories of Achyuta; though they may (be soon lost) on account of the rage of the Brahmin (the enraged Brahmin).

27. Thus requested by king Vishnu-rata (Parikshit) to hold discourses upon the great and good Lord in the midst of the assembly, Brahma-rata (the sage Suka) was highly pleased with him.

28. Sri Suka expounded the famous *Purana* called the Bhagavata which is equal unto the Vedas and which had been on the approach of *Brahma kalpa* taught by the Glorious Lord to Brahma.

29. He began to answer in order all the questions (points) about which (Parikshit), the best of the Pandu race, enquired.

ADHYAYA 9.

Suka briefly expounds the Bhagavata as taught to Brahma.

1. Sri Suka said:—O King, except through His own *Maya*, the relation of perceptible things to *Atman* who is consciousness by nature, is not really possible, as it is not possible of the dreaming soul.

2. Atman seems to be of many forms in association with *Maya* of many forms, as he sports fascinated with her gunas, with the bodies and other conditions instituted by *Maya* and he (Atman thus conditioned) thinks, (*i. e.*, entertains the notions) of "*I* and *Mine*."

verse 26 (The last foot) *V.* From fasting or from even the angry Brahmin death cannot come *D.* (dif reading). The nectar. which flows from your words.

verse 1. *V.*—O king, except through *Maya i.e.*, Prakriti under the command of the Supreme Lord, no connection is really possible between the objects of sense and Jivatman who is a being of purely intelligent nature, just as it is in the case of one who sees visions in a dream. (For in both cases, it is the creation of the Supreme Being, that absorbs the attention of the soul, while the self is forgotten. *D.* Except through the Will of the Supreme and Prakriti under His control, etc. [For in dreams, the visions cannot arise except through the Rajasa and Tamasa etc., things disposed by the Lord according to His will and pleasure.]

verse 2.—*V. & D.* Atman—the Jiva.

3. On the other hand when He is in the realisation of His own essential glory which is far beyond the sphere of time and Maya, (then) He is free from illusion (delusion) and remains in the unconcerned state, having eschewed both (the notions of I and mine).

4. I shall describe to you that form of the Supreme Being, perfect in its intelligent essence, which He, pleased with Brahma for his guileless vows and worship, revealed to him for the purpose of imparting the knowledge of the truth of Atman.

5. Brahma, the first of the gods and the highest preceptor of all the worlds took his seat in his abode of the lotus and, actuated by a desire to create, looked about (inquiringly as to how he should proceed); but he did not obtain the vision (inspiration) (of the plan) which was most suitable for the purpose, and by which the method and process of creating the world might be comprehended.

6. While thus revolving thoughts regarding creation (while contemplating the methods of creation), Brahma the great master once heard (uttered) very near him a word of two syllables (*Tapa*) repeated twice over from under water; the two letters forming the word are the sixteenth and the twenty-first of the five classes of consonants—the word which is considered, O king, the wealth of those who possess no (have relinquished the) wealth of gold and silver.

7. Hearing the word, Brahma looked about in all directions eager to know the speaker, and not seeing any one there, he again assumed his seat in his lotus abode, and taking that utterance as meant for his good he set his mind on *Tapas*, as if he were given precepts to that effect by some body.

verse 3. *V.* When (*i.e.*, in Mukti) the Jiva, free from all illusions and delusions realises and finds delight in his own essential and glorious nature or in that of the Lord, which is far beyond the influence of Time and Prakriti; (then) he sees that he is no longer under the power of Time and Prakriti and becomes free from the activity of seeking after gross objects of enjoyment. *D.* When the Jiva has attained complete Vairagya, and Bhakti, and has directly realised his own nature, and without any other medium realises, and rejoices in, his own blissful and ever conscious nature, which is distinct and free from the influence of Time and Prakriti (then) he is rid of both the Mayas, *i.e.*, the cause of old age and decay and the cause of the bodily existence, and thus he becomes exalted over them. For he has now become free from misapprehensions with reference to his own self.

verse 4. *Atmatatvavisuddhyarthan. V. D.* For a knowledge of Paramatman as distinct from the Jiva,

8. Brahma whose view (understanding of the utterance) was not untrue, controlled his breaths and mind, restrained both organs (the sense organs and the physical organs) and in perfect serenity of mind for a period of a thousand years according to celestial measure, performed a *Tapas* which conferred on him (discovered to him) the light in which all the worlds were seen (the plan of the worlds was seen); for he is the foremost *Tapasvin* among those that perform *Tapas*.

9. The Glorious Lord being thus worshipped, showed him His abode, *viz.*, *Vaikuntha* the highest place, than which there is nothing higher, where all afflictions, delusions and fears are ever absent, and which is highly sung by the gods and wise-men of extensive merit and possessed of self-realisation.

10. And in that *Vaikuntha*, *Rajas* and *Tamas* have no influence; nor has the *Satva* which is mixed with them; nor is the destructive power of time felt there; nor does *Maya* find a place in it. What need be said then of other things (love, hatred and the like which dominate the beings in Samsara)? And there the attendants of Hari are revered and worshipped by *Suras* and *Asuras*.

11. These (attendants) are like brilliant emeralds in complexion, have eyes like the lotus of a hundred petals, and are clad in *pitambaras*; they are of exquisite beauty and of highly delicate, soft body; all have four arms, wear ornaments of gold set with the best of radiant gems; all are of glorious features; they are also of various complexions like the coral, cat's eyes or the lotus stalks, and wear brilliant earrings, crowns and garlands.

12. Vaikuntha is full of splendour with its rows of storeyed mansions of great beauty and effulgence, set apart for the great souls and with its lustrous gems of women, (just) as the sky is, with its clouds illumined by streaks of lightning.

13. And there *Sri* the goddess of wealth, having a personality (having the most beautiful form) does honour to (worship)

verse 8. अखिललोकतापनं—That which sheds light upon all the worlds.

verse 9. *Svadrishtavadbhih.* Those that have realised Brahman present in their own body. *Sandrishtavadbhih*—By those that have fully and directly realised (seen) the Lord.

verse 10. (The last foot) *D.*—Here the votaries of Hari are highly esteemed by the gods that have attained Mukti.

the feet of the most praised Hari in various forms (ways) with various forms of splendour;—sitting on the swinging cot she sings the deeds of her beloved Lord, herself being sung in praise by bees, the attendants of Vasanta.

14. And there Brahma saw the Lord of Lakshmi (Sri), the Lord of *Satvatas*, of sacrifices, and of the world—the Omnipresent Lord who is worshipped and waited upon by the foremost among His attendants, namely, by Sunanda, Nanda, Prabala, Arhana and others.

15. He saw the Lord who is ready (eager) to confer blessings on His servants, whose looks are like wine to (gladden the heart of) His devotees whose face shines with gracious smiles and brilliant red eyes, who wears a crown and earrings, who has four arms and is clad in *pitambaras* and who is distinguished by the presence of Sri on His chest.

16. (He saw) the Supreme Lord seated on a most worthy throne surrounded by the four, the sixteen and the five *saktis* (powers) and possessed of the eight powers (called Animadi Siddhis) by virtue of His own nature, which are His eternal attributes, and not acquired anew;—the Lord who is (was) in the enjoyment of His own essential bliss.

17. (Then) Brahma the creator of all the world, whose heart was immersed in joy at the sight of the Lord, on whose person the hair stood on end, and whose eyes were full of tears on account of great love to him, bowed to His lotus-like feet which can be attained by the path pursued by *Paramahamsas* (by means of wisdom.)

18. Being pleased with him, the beloved Lord took him by the hand and spoke in words, made brilliant by his gentle smile to the beloved Brahma who rejoiced in the sight of the Lord, standing in His presence, and who was then fit to receive His commands in respect of creating living beings.

19. The Glorious Lord said:—O Vedagarbha, by means of the *Tapas*, which you performed for a very long time for the

verse 14. *Satvatampatim. V.*—The Lord of those that are firm in the duties of Satvatas. *D.*—The Lord of those who are endowed with the auspicious, *i.e.*, righteous nature.

verse 15. *Drigasavam V.*—Him in whose looks there is *Amrita*. *D.*—Reads *Drigasavaih*, with looks that are Amrita.

purpose of creating the world thou hast very much delighted me who is not easily pleased by the hypocritical yogins.

20. O Brahman, do thou ask for the desired thing (boon) from Me the Lord who confers all blessings; may success betide thee; for the labour involved in working towards the highest good on the part of man ends only when I am seen.

21. It is by virtue of My wish that you have seen this world of Mine, since you have performed the best *Tapas* after having heard that utterance of Mine.

22. Then, as thou wast at a loss to proceed, that (word) was uttered by Myself; *Tapas* is my heart and directly I am the soul of *Tapas* (I am essentially *Tapas* itself).

23. And it is by dint of *Tapas* alone I create all this world and I again devour it only by the force of *Tapas*; I support the whole world by means of *Tapas*; and My strength consists in *Tapas* which is hard to practise.

24. Brahma said:—O Almighty Lord, Thou art the great master of all beings and Thou dwellest in the cave (in the heart of men) and Thou certainly knowest by Thy unlimited wisdom what any one wishes to do (what I wish to do.)

25. Still, O Lord, bestow on me Thy suppliant what I seek for, so that I may know the subtle as well as the gross form which Thou, though formless, assumest.

26—27. Since Thou by the power of Thine own *Maya* and of Thine own accord assumest various forms of self (as Brahma, Rudra, etc.) for the purposes of creating, preserving and destroying the world which is constituted of and devolped with various powers, and since Thou displayest Thy sportful ways according to Thy resistless will, just as the spider weaves a web round itself, may Thou be pleased, O Madhava, to put into me the sense (understanding) necessary to comprehend them (Thy ways).

verse 20. *Sarvâsreya...Avadhi. D.*—The utmost limit or the ultimate goal to be reached by all pious duties consists in seeing Me.

verse 22. *Tapas is My heart. D.*—Tapas is most dear to Me.

verse 25 (Latter half). *V.*—So that I may know Thy two forms; namely, the glorious and divine intelligent form and the form which is associated with the intelligent soul and unintelligent matter, for Thou hast no form produced by Prakriti under the force of Karma. *D.*—The form called Vairaja and that which is known by the name of Anda which has nine sheaths.

verse 26. *Atmamayayogena. D.*— by means of His wish. *V.*—By means of His wonderful power.

28. O Lord, let me do what Thou instructest me to do without giving myself to indolence, and through the grace of Thy instruction may I not be subject to the bondage of *Karma* when I proceed to create (various) living beings.

29. O Lord, let me not like a friend towards his friend become puffed up with pride, thinking myself to be the unborn and absolute maker, while in creating the beings I am so favoured by Thee and continue in Thy service with an unclouded heart.

30. The Almighty Lord said:—Do thou receive the knowledge imparted by Me, which is the highest secret, along with special knowledge, with all the secrets about them and with all that may be accessory to them

31. Through My grace thou shalt have a true and comprehensive knowledge of Myself, what I am by extent, what I am by nature, from qualities and action, and (also have a knowledge of the principles with which the world is to be created).

32. In the beginning, truly I alone was in existence; nothing else; neither the subtle nor the gross things; nor their cause *Prakriti*; afterwards (*i.e.*, after creation), what exists is Myself; it is Myself that exists; all this world is Myself; what remains after *Pralaya* is Myself.

33. Know *that* to be My *Maya*, by virtue of which there is an appearance of existence in the absence of any real thing, *Atman* being the object of such misapprehension, and even the really

verse 29. *Vibhajami. V.*—Create with distinctions as the highest, the middling, and so on.

verse 32. *Sadasadparam. V.*—Distinct from Jiva and Jada. *D.*—The gross and the subtle, Time, Prakriti and other things. *D.*—The one independent existence before creation, after destruction, as well as in the middle is Myself—this is the purport of the verse.

Verse 33. *V.* That, when Prakriti is being realised we perceive *that alone, but not* the Principle of Intelligence, which is the highest and unsurpassed purpose sought after by man, and *vice versa*, when Atman is realised, the unintelligent thing (Prakriti) is not perceived, should be known as the *Maya* of Paramatman; just as Light is not cognised, while Darkness is, and *vice versa*.—

The idea is this; the mental faculty has the limitation of perceiving only one thing at a time, and that is due to the Lord's *Maya*.) *D.*—Whatever thing is a matter of perception through Vedas and other means of knowledge, though of no value to the Lord, and whatever existence is in no way contrary to the Lord, such things, namely, Jivas and Prakriti should be known as the Maya of Paramatman, *i.e.*, things that wholly depend upon His will and grace.

Note.—The term Maya chiefly denotes the Supreme Power of Vishnu, but in a secondary sense it denotes Jiva and Prakriti.

existing thing does not appear to be, as it is the case in false appearances, and as *Tamas* (*Rahu*) is not perceived to be though he exists.

34. Just as the great Bhutas (the principles of material cause) may be said to have entered and not to have entered into created things, great and small, after creation (in the created form), * so also I am in them as well as not in them.

35. By one who is intent upon knowing the truth of *Atman*, only this much is necessary to be enquired into and understood* that Atman is the thing which exists at all places and in all times, as being connected with all effected things as their cause and as being different from them in the causal state, or as being a witness in the states of wakefulness, dreaming and sleep, and as unconnected with anything else in *samadhi* and other higher states [by positive and negative arguments or rather relations.]

36. With perfect concentration follow this doctrine and thou wilt never lose thy sense and become proud in all the creations of the *kalpas*.

37. Sri Suka said:—Having thus imparted knowledge to Brahma who is at the head of all created beings, the unborn Lord Sri Hari withdrew His visible form, while Brahma was gazing (Brahma standing with his eyes wide open).

38. (Then) Brahma who is an embodiment of all creation joined his hands in reverence to Hari who had withdrawn His visible form and he (Brahma) created this world as it was before, (in the previous *kalpa*).

39. Once Brahma the Lord of created beings and protector of righteousness practised *yama* and *niyama* intent upon the good of beings as well as the attainment of his own purpose (with the desire of achieving it as if it were his own purpose).

34. *V.* *—*(Supplies)* since they are not affected by the divisions and other limitations to which the products are subjected.

35. *V.* *—That Paramatman is the inner master and guide of Chit (Jivas) and Achit (the unintelligent Prakriti) which are distinct from each other—and this should be known by positive and negative methods of proof.

That He is always (the source, without subject to modification and hence distinct from Achit), and He is everywhere (unlike the Jiva who is atomic in dimensions)—is the true nature of Atman.

40—41. Narada the most beloved of his sons (heirs to his property) was devoted to his father and did all service to him; and, being a great *Bhakta* (devotee) of the Lord, O King, the great sage pleased his father by his commendable habits and modesty and his control over the senses, being eager to know from him of the *Maya* (wonderful powers) of Vishnu, the Lord of *Maya*.

42. On seeing that his father, the grandfather of all the worlds, was pleased with him, the wise sage enquired of him about the very thing you enquire of me.

43. The creator of beings was very much pleased and taught his son this Purana called the Bhaghavata which was revealed by the Lord Himself and which has ten characteristics.

45. O king, Narada imparted it to the sage Vyasa of boundless glory, while he was meditating on the supreme Brahman on the banks of the Sarasvati.

45. I shall in repeating the same Bhaghavata be answering the question you (have) put me how all this world came to be produced from the *Virat Purusha*, as well as all other questions.

ADHYAYA 10.

Suka explains the ten characteristics of the Bhagavatam.

1. Sri Suka said:—In this Purana the subjects treated of are (1) creation, (2) special creation, (3) duration or continuance, (4) maintenance or preservation, (5) the acts of protection, or the desire for action, (6) the age and history of the Manus, (7) the accounts of the Lord's glories and actions, (8) destruction, (9) *Moksha* or release, (10) and the support (the asylum to which all beings must resort).

2. Here great men endowed with wisdom thoroughly describe by direct expression or by way of purport the characteristics of the first nine topics in order to afford a clear and true knowledge of the tenth (or a clear proof of the tenth and its importance).

Verse 2. *Srutena*—by direct expression in authorities. *Arthena*—by way of purport. (Sridhar) *V.* takes the two words as one expression and interprets thus—'As actually conveyed in authorities'—*Anjasa*—with ease. *D. Anjasa*—by way of (मुख्यवृत्ति) primary acceptation, not in a secondary sense—as facts conveyed by authorities.

3. The production of the five *bhutas*, the objects of sense and the sense organs, the mind (*mahat*, *ahankara* and the three *gunas*) is spoken of as *Creation in general*. The creation of *nature*, mobile and immobile, by *Virat Purusha* is called *Visarga* or *Special Creation*.

4. The supremacy of the Lord Vaikuntha is called *sthana* or position, duration or continuance, for everything is kept in its proper place; maintenance or preservation is His grace; the account of the age of Manu consists in an account of the righteousness of pious men, and the acts of protection or desire for action consists of the tendencies implanted by *karma*.

5. The accounts of Hari's glories comprise the life of Hari in His *avataras* as well as the lives of His devout followers amplified and illustrated by various stories.

6. Destruction consists in the withdrawal of the Jiva with all his powers and the conditions (besetting him), when Hari is in *yoganidra*; and to be rid of the unreal form, *i.e.*, to remain in essential nature (as Brahman,) is Moksha or Release.

7. That from which the manifestation, *i.e.*, creation and destruction are conclusively known to proceed, is the asylum which is called *Param-Brahma*, *Paramatma* and so on.

8. This person who is attached to the organs of seeing, hearing, etc., that is, the Jiva who looks upon the body and the organs as his own and is the subject of experiences, is the same as the Purusha presiding over them as the deity. And that

Verse 3. *V.* takes only mahat-tattva by धी or *Buddhi*--*D.* takes गुणवैषम्यात् *Gunavaishamyat*—in the sense of "from Mahat-tattva" and धी in the sense of Buddhi the inner or master sense! पौरुषः Paurusha—*V.* Chaturmukha *D.* Hari who appeared as Purusha within the Anda.

Verse 6. *V.* When the Jiva alone with his powers to act is withdrawn into Prakriti in the subtle state, it is called Nirodha or destruction. *D. Nirodha*—or destruction is the withdrawal of the jivas that have not worked out their realisation into Vishnu and their sleep or inactive state at the time of *Pralaya*.

Verse 8. *V.* (latter half) Having two-fold distinction (He, who being distinguished in two ways (1) from the knower (2) from the organs of sense, is the inner *Ruler* of Sabda and all other objects is same as the Adhibhautika Lord — *i.e.* the Lord present in objects other than the knower and the organs. *D.* The same Asraya Brahman is the Ruler present in the body and its organs who is present in the presiding deities such as Aditya and it is He that is present in the various objects of perception and knowledge and as such enables us to have a true and distinct knowledge of the Adhyatmika (for instance the eye) and Adhidaivika (light perceived by it).

Purusha in whom a distinction from the aforesaid is to be seen is known as the Purusha presiding over the *Bhutas*.

9. When (since) we do not find the one in the absence of the other, he who knows (recognises) the three (he who is the subject of the notion of the three) is (really) The Atman who depends upon no other and upon whom everything else depends.

10. When the Virat Purusha came out and stood separate from the Brahmanda, He looked for a place for Himself and being pure in Himself created waters pure by nature.

11. On those waters thus created by Himself He dwelt for a thousand long years; for this reason He became known as Narayana, for the waters are produced from Purusha or Nara; (thus waters are *naras*, and *naras* being the *ayana* or resort, He is called Narayana).

12. Matter, action or activity, time, nature or special characteristics and the Jiva—all these exist (may be said to exist and become effective) only through His favour or grace, and they cease to be of any value when He is indifferent to them.

13. The one powerful Lord intent upon becoming many, rose from the state of contemplation as from bed; and through

Verse 9. *V.* As we do not (cannot) perceive or know any one thing in the absence of the other *i.e.*, the sense of seeing, and other senses as the case may be, He is the Atman, (Paramatman) who knows all the three, *i.e.*, the knower Jiva, the organ, and the object, and who depends upon none-else and who is the support and resort of all. *D.* If any one of these three *i.e.*, Adhyatmika (the eye and other organs), Adhidaivika (light &c.,) and Adhibhautika *i.e.*, sabda and other objects to be absent we cannot have knowledge or perception, so we are all limited and dependent existences (But the Omniscient Atma who knows all the three is Vishnu the resort and support of all.

verse 10. *V.* The Purusha (*i.e.* Paramatman in the form of the four faced Brahma).

D. The Purusha having created the Tattvas (principles) and entered the Anda along with them, separated it (arranged it in various forms) and there He again manifested himself in the same form as Purusha; and thinking of an abode (lying on Sesha), the ever-pure Lord created the pure Water so that it might be a material for worshipping Him.

verse 13. *V.* एक: (One)—One, as He was in the body composed of subtle *chit* and *Achit* which had not been developed and made distinct by name or form. *Yoga* —Self-realisation which is itself a bed—(The latter half), He subjected His power (Chit and Achit) which form His delightful body, *i.e.* the causal substance to the process of creation, through His Maya (in the form of Brahma) and evolved things in three forms, the *organs*, the agent or doer and the object of perception. *D.* The one Lord thought of manifesting Himself in various forms as *antaryamin* of everything and of His own accord made the *Anda* of His Golden power, consist of three forms as given in the following verse,

His Maya He brought out His golden energy in three-fold creation, *i.e.*, *Adhyatma*, *Adhidaiva* and *Adhibhuta*.

14. The one and the same energy of the Purusha was thus differentiated in three ways; listen to me as I explain them.

15. From Akasa which is within the body of the Purusha in the mood of activity were born, *Ojas*, the power of the senses, *Sahas*, the power of the mind, and *Bala*, bodily strength, and from these (their) subtle power *Prana* called *sutra*, and the great *Prana* of all.

16. All the *pranas* (indriyas) in all living beings become active when the chief *Prana* is active; and they all cease to be active when He ceases to be active, just as the attendants of a king follow him.

17. When *Prana* threw things into agitation, the Virat-Jiva was overcome with hunger and thirst and was inclined to eat and drink; now the *face* first *stood out* (was formed) as a distinct member.

18. From the mouth the palate became a distinct member in it and the tongue also was produced there; thereupon different kinds of taste were produced, which are enjoyed (reached) by the tongue.

19. From the mouth of the Perfect Person proceeding to speak were produced *Agni*, the presiding deity, the organ of speech and speech itself which is under the control of the two (the deity and the organ); and it is said that the Virat-Purusha had for a long time controlled His breath under water (on the waters).

20. When the vital breath began to move freely the two nostrils were formed and there in the nose the deity *Vayu*, the bearer of fragrance, and the sense of smell were produced when the Virat-Purusha thought of smell.

21. When the Purusha saw that there was no light about Him and thought of seeing His own self and other things, the two eyes were formed as well as Aditya the presiding deity, the sense of seeing and the power (faculty) of perceiving colours.

verse 15. *V. Ojas*—power to act; *Sahah*—strength of velocity or momentum; *Balam*—strength to support—(last foot) from the Prana of Chaturmukha the Pranas of all, the chief source of Vitality were produced. etc., *D.* From Hari in Chaturmukha, *Ojas &c.*, the powers of subduing, enduring and free action were evolved; and from those Mukhya Prana.

22. When He was addressed by the Rishis and He wished to perceive what they said to him the two ears were formed as well as the directions (the presiding deity, cardinal points); (also) the organ of hearing and the perception of the quality were produced.

23. When he thought of perceiving softness, hardness, lightness, heaviness (weight), the hot or cold state of things, the sense of touch called *Tvak* imbedded in the skin, from which hairs (the organs of sense) and trees (the presiding deities) took their origin; and there the vital air *Pranavayu* is on all sides both in and out, having developed the quality of touch by means of the skin.

24. He developed hands (growing on his sides) when He thought of doing different actions; and in the hands the organ of strength originated as well as its presiding deity *viz.*, Indra; and the function of receiving or taking hold of anything depends upon them both.

25. When He thought of manifesting the state of voluntary locomotion the two legs (feet) were formed (became differentiated); and along with the feet Vishnu Himself called *yagna* appeared as the presiding deity; and the materials for sacrificial offerings are procured by means of action, (that is, the organ of physical motion came into existence, and by this organ men are able to move about and collect sacrificial materials.)

26. When He thought of offspring, pleasure and heavenly bliss, *Sisna* (the member of the body in which the generative organ is imbedded) sprang forth (with the presiding deity *Prajapati*); and the pleasure arising from the satisfaction of desires depends upon them both.

27. When He thought of the means of discharging the impurity of the essential components of the body, the *anus* was

verse. 23. *D.* Construes वृत: thus त्वचा वृतो वात:—Vayu endowed with the quality of Touch.

verse 24. *V. Balavan*—the organ of hand called Bala.

verse. 25. *D. Yagna*—the son of Indra—"the Lord manifested Himself as the Antaryamin of *Yagna*" should be supplied.

verse. 26. प्रजानन्दामृत:—*Prajananda mrita.*—*V.* Offspring and pleasure—the joy or feeling of blessedness arising from both and comparable to the use of nectar.—*D.* The joy of having offspring itself is nectar. *Ubhayasrayam. V. D.* the pleasure rests jointly on both the organs.

formed with the organ of evacuation in it and the deity *Mittra*; and on these two depends the function of discharging.

28. When He thought of going from one body to another and of departing (from the body), the navel was formed as a doorway; and there the organ called *apana* and the presiding deity *Mrityu* have been appointed to be; and on these two depends the separation or departing from the body.

29. When He thought of taking in food and drink, the stomach, entrails, and passages were formed and the presiding deities are respectively Rivers and Seas; the satisfaction and nourishment of the two sets of organs depend upon the organs and the presiding deities.

30. When He began to meditate on the Maya of Atman, the heart was produced and there the mind, the inner organ of sense and the deity *Chandra* were produced as well as the functions of thinking and desiring.

31. The seven essentials constituting the body known as the seven *dhatus* namely the fine skin, the tough skin, flesh, blood, fat, marrow and bones, were produced respectively from earth, water, light (fire), *prana*, *akasa* or ether, water and the air.

32. The organs of sense are ever directed to their objects, sound, touch, form, taste and smell and these objects spring from *ahamkara*; the mind is the embodiment of all *vikaras*, *i.e.*, diverse thoughts of worldly things and *buddhi* consists of the clear understanding of things as they are.

33. This is the huge and gross form of the glorious supreme being which I have described to you and it has eight outward covers (sheaths) of which earth is the first.

verse. 30. *Atma-mayam* *V.* Prakriti capable of concealing of the essential nature or *Svarupa* *D.* Creation and other glories of Vishnu.

verse. 31. *V.* (latter half) The seven Dhatus or constituents of the body are the products of Earth, Water and Fire, and Prana is the product of Akasa, Water, and Vayu. *D.* *Prana*—this Prana is *Jada i.e.*, a product of the Unintelligent Prakriti—presided over by Mukhya Prana the deity.

verse. 32. (last foot) *V.* Buddhi is the form or the manifestation of Vignana or Mahat-tattva. *D.* Buddhi which is the form of true perception or knowledge.

verse. 34. *V.* takes this as referring to the Jiva—(Translating the verse)—Beyond this gross and huge form there is the subtlest form or body (which is the Mukta-Jiva), not manifest to the gross senses, destitute of the qualities which are objects of the senses, beyond the range of speech and mind, having no beginning, middle or end and not limited by time. *D.* takes the verse as describing the supreme being in the transcendental form—*Nirviseshanam*: —Unsurpassed.

34. He has a form distinct from (higher than) the gross form already described; it is very subtle, unmanifest and without characterising attributes; it has no beginning, middle or end (it is not subject to the three states of origin, subsistence and destruction); it is eternally the same unchanging thing; it is beyond the reach of word and thought.

35. These two forms of the Lord have been described to you, but the wise do not take them both (either of them) to be the true nature of Brahman, since they both are creations of Maya.

36. Assuming the form of Brahma, the glorious Lord, comes to have names, forms and actions, Himself being both the thing denoted and the word denoting it; He is active and He is inactive also; still He is quite different from both (He is neither).

37—39. He assumes the forms of *Prajapatis*, Manus, Devas, Rishis, Pitris, Siddhas, Charanas, Gandharvas, Vidyadharas, Asuras, Yakshas, Kinnaras, Apsaras, Nagas, serpents, Kimpurushas, men, Matris, Rakshasas, Pisachas, Bhutas, the infernal beings, Vinayakas; of the Kushmandas, Unmadas, Vetalas, Yatudhanas, Grahas, birds, antelopes, (and other things as) beasts, trees, mountains and reptiles.

40. He also brings into existence all the forms which fall into two classes as the mobile and the immobile, or into four as those born out of the egg, the womb, sweat, and seeds (as vegetables); or which fall into three classes as those that have their habitation in water, on the earth or in the sky; and these are the courses or consequences of actions, according as they are good, bad, or are of mixed nature.

verse. 35. *V.* Both the forms now described by me, being the creation of the Lord's Will, are not acceptable as the object of contemplation (upasana) in the view of the wise. *D.* Those that have not received the light of wisdom do not know (understand) both these forms of the Lord now described by me and produced by the Lords' will and Prakrit—[The last word is taken as *Avipaschitah*—which grammar allows.]

Verse. *V. Sakarma*—He who does everything by mere will. *Akarma*—He who is not bound by Karma—*D.* Takes this verse as supporting his interpretation of *verse* 35 and infers that the reality of the world *i. e.*, the Lord's creation is upheld by the arguments suggested—*vide* commentaries.

verse 40. *Kusala a Kusalah*-according as their merit and demerit (पुण्य and पाप) may make them.

41. These courses are three as they depend upon the three qualities of *Satva*, *Rajas* and *Tamas* and are represented by three classes of beings, namely, the celestials, human beings and infernal beings; even of these three, O king, the courses of each may be of three varieties, according as the nature of any one of the qualities is overpowered and changed by the other two.

42. The same Lord, the creator of the world, assumes the form of Dharma, nourishes (supports) all this world in order to maintain it with (all its) beasts, men and gods.

43. Then He becomes Rudra, the fire of *pralaya* and destroys this world that sprang from Himself, just as the wind scatters clouds.

44. The glorious Lord of boundless powers and absolutely blessed nature has been described in this manner (as the creator, protector and so on); but it is not fit that the wise should regard Him (think him) to be only of this description.

45. Brahman is no agent in respect of activity known as creation, preservation or destruction; and all that description is only a preliminary statement for denying all agentship of Him; for, that is attributed to Him under the force of Maya.

verse 41. *D.* (Third line) When Satva guna is overwhelmed by the other two, the Lord appears in His *avataras*.

verse 43. *V.D.* Being the Antaryamin of Kalagni Rudra, He himself destroys etc.,

verse 44. *V.* The Lord perfect in Gnana (ज्ञान) and other attributes has been now described as the creator, &c. (But) the wise ought not to regard Him as identical with this form (the chit and achit) in the range of gross perception. He is not bound by Karma like the Jiva, on account of His activity in creating, &c.

verse 44. *D. Bhagavat-tamah.* He who is far higher than (supreme over) Brahma and others who are Bhagavantas—नत्थं भावेन is split in two ways (1) ना—इत्थं भावेन, (2) न=इत्थं=भावे = न-(1) ना-Parama Purusha, (2) भावे- in the mind (Translating the verse)—The glorious Lord, far higher than Brahma and others, has been thus described (as the creator, &c., and hence as distinct from everything else and destitute of all defects); for, the wise ought to contemplate Him as such [or, for the wise cannot but contemplate Him as such in their mind.]

verse 45. *V.* Adopts two readings—(1) Janmadih, (2) Janmadau. In creating this world, birth and other states are not predicated of Paramatman. (He is spoken of as one created on account of His being the creator and his presence in the world). His agentship is not like that of the Jiva who does under the compulsory force of karma; it is a matter of His simple will or thought which shows He is not an agent like the Jivas. He assumes forms and thus appears to have birth &c., of His own accord and by virtue of His supreme wisdom and power to show how those states in His case are unlike those of the Jiva. Hence the Gita Ajopisan, &c.

verse 45 *D.* The kartritva or agentship of the Lord is spoken of (in the Vedas) not as in the case of the Jiva, for, freeing Himself from bondage; but it is a power which He exercises of His own accord, which is His essential and eternal attribute.

46. And this *kalpa* in relation to Brahma with its sub-divisions has been described, during which the creations *Prakriti* of *mahat* and other things known as *prakritas* and the creations known as *vikritas* of immobile nature occur and this is the common rule of creation for all *kalpas*.

47. The measure of time in its gross and subtle aspects, the definition of *kalpa* and its divisions, I shall fully explain later on (in the third skandha) ; and now I shall fully describe the *Padma kalpa* ; listen to it.

48. Saunaka said :– "O Suta, you told us that Vidura the most devout *bhakta* of the Lord, went to sacred waters and holy places having separated himself from his kinsmen who cannot be so abandoned.

49 and 50. At what place he met *Kausharava* (Maitreya) and heard his discourse upon Atman (on Adhyatma subjects), what philosophical questions that worshipful sage was asked and what he explained to Vidura, please tell us, O gentle one, all about it, and also of all that Vidura did, why he abandoned his relations and why he came back."

51. Suta said :—"What the great sage discoursed upon at the request of king Parikshit, I shall relate in the order of the king's queries ; and you may listen to it."

Finis the Second Skandha.

THE

SRIMAD BHAGAVATAM.

THIRD SKANDHA.

ADHYAYA 1.

Duryodhana's insolent behaviour; Vidura's pilgrimage and his arrival at Prabhasa. He meets Uddhava on the Yamuna and enquires after the welfare of the citizens of Dwaraka.

1 & 2. Sri Suka said:—In the same manner and about this (very subject), the venerable Maitreya was formerly asked (it is said) by Vidura who had left his prosperous house and betaken himself to the forest;—his (Vidura's) house in which, indeed, Sri Krishna, the counsellor (of your ancestors, the Pandavas) and the Lord of all, lodged as in his own, after quitting the palace of the Paurava king.

3. The king said:—Where did Vidura meet the revered Maitreya? And when (and on what subject) did they hold their conversation? Describe to us (all) about it, O lord!

4. For, the outcome of the query proposed by Vidura, pure in mind, to that great and worshipful sage, cannot be of small significance, especially (when) it is commended as a good enquiry by the wise (by Maitreya himself.)

5. Suta said:—The sage Suka, foremost among Rishis, and well-versed in many branches of knowledge was glad to be

Verse. 1 & 2 *V.* The venerable Vidura who is the punisher of all *i.e.*, the God Yama and your (Pandava's) emissary left Pauravendra's (Dritarashtra's) house which he had regarded as his home, and went into the forest; at that time, by Vidura who abandoned his prosperous home and went into the forest, the worshipful Maitreya was in times past similarly asked regarding the same point.

Verse. 2 *D.* When the glorious Lord of all, who tried to make peace, left the city of the Paurava king and entered Upaplavya that had been made his own.

Verse. 4 *V.* साधुवादोपबृंहितः Full of accounts regarding the life and work of righteous souls.

Verse. 5 *V.* सुबहुवित् *D.* Who had fully realised the Perfect Being इति— this indicates that there is a reason and purpose why it should be listened to.

thus asked by king Parikshit and in response to him said, "Listen, (O king, I shall tell you)."

6. Sri Suka said:—When the blind king was intent upon supporting his wicked sons by Adharma (in their unrighteous ways) and, having induced the helpless (fatherless) sons of his younger brother to dwell in a house of wax, set fire to it;

7. When he did not check the abominable action of his sons in dragging by hair before the Court (assembly), the queen of the Kuru prince Yudhishtira, his own daughter-in-law whose tears washed away the Kunkuma on her breast (whose tears became the cause of the misfortune of her enemies' wives);

8. When, being devoted to Darkness, he (Duryodhana of wicked intentions), did not according to the agreement give the due share to Ajatasatru (Yudhishtira) who on his return from the forest, entreated him for it, who was (always) guided by Truth and who had been unjustly defeated in gambling;

9. When the king, having lost the little virtue he had, paid no regard to the words which Sri Krishna, the Lord of the World, spoke, (when) sent by the Parthas, and which were (as acceptable as) ambrosia to men (like Bhishma and others);

10. When invited by his elder brother, he (Vidura) came into the palace and was asked for advice, Vidura the foremost of counsellors immediately offered that counsel which ministers (of all times) speak of as 'Vidura's Advice' (that is, it has ever since become the model of good counsel for those who should fill the place of ministers.)

11. (Vidura said): "Give back the due portion of Ajata Satru who has put up with the unbearable wrongs done by you,

Verse 6. यदा—*D.* Since.

विनष्टदृष्टिः *V.* He who had lost his eyes and also his understanding. *D* Who had lost his proper perception of God.

Verse 8. तमोजुषाणः *V.* The king who was mainly characterised by darkness *i.e.* ignorance and wrong notions. *D.* The king who listened to and acted up to the words of his son, which made his right understanding droop.

अधर्मेण *V.* By the unrighteous way or by Duryodhana the incarnation of unrighteousness.

Verse 10. यन्मन्त्रिणः.....वदन्ति *V.* For all other ministers give as counsel only what was given by Vidura *D.* The ministers call it (speak of it as '*Vaidurika*' because it was given by Vidura.)

Verse 11. यत्र *V.* In the presence of Yudishtira.

against which the serpent of a Vrikodara along with his brothers (of whom you are very much afraid), is breathing hot in rage.—

12. "Further the all-powerful Deity Mukunda has adopted Kunti's sons as his own (has espoused their cause) and He dwells in His (their) own city along with Brahmanas and Gods, most esteemed of (all) the Yadava princes, having vanquished the most illustrious kings of kings; (on the side on which Sri Krishna is, the Brahmans, the Gods and the Yadavas will be, and so those kings who are their enemies are sure to be subdued by Sri Krishna).

13. "This (Duryodhana) is no other than Evil (in human form), which hates the Perfect and Supreme Being and dwells in your house, and which you nourish regarding it as your child. Having put yourself in opposition to Sri Krishna, you have lost your good fortune: at once abandon the unlucky creature for the well-being of your race."

14. Having thus offered his counsel, Vidura who was held in high esteem by the righteous was derided by Duryodhana in great rage and with trembling lips, as also by Karna and Sakuni, (as follows):—

15. "Who asked him to be here—this treacherous creature, this son of a servant-maid who thinks evil, who proves an enemy, to the very master (*i. e.*, myself) with whose food he has grown fat and is ever intent upon cherishing his enemies' cause? Let him be at once driven out of the city alive."

16. Though he was cut to the quick by such cruel words which were like arrows piercing the ear, still he (Vidura) was not a prey to painful feelings, since he wondered at the power of "Maya", and, of his own accord he went out of the royal house, setting his bow at the (royal) gate.

17. Vidura, born of the Kaurava race, by virtue of its past merit, departed from the city of Hastina, and for the purpose

Verse 12. स्वपुर्यां *V. D.* In the city of His Bhaktas (Pandavas.)

Verse 13. अपत्य *D.* That which saves the family or race from fall, or interruption.

Verse 15. *V.* श्मशान: This Sudra.

Verse 16. *V.* आहो ... बहुमन्यमान: Having regard to Maya. His all deluding incomprehensible power. D. Thinking highly of (in deference to) the Power by which he was attached to his son.

Verse 17. *V.* कौरव...लब्ध: etc — Note his departure indicates the decline of the Kaurava fortune. D—This is taken as an adjective to Hastina, meaning from Hastina which had been obtained by force of merit'—This indicates that Hastina also is a holy city.

of acquiring merit he travelled through holy places sacred to Hari, whose feet are ever hallowed—the places on earth, where Hari is present in a thousand forms (wherein He manifests himself in a thousand forms).

18. Singly he visited cities, sacred groves, mountains, bowers, rivers and lakes of crystal waters, and holy places (shrines) that were richly graced with the symbols of the immeasurable Lord.

19. Wandering on the earth, living on wholesome and consecrated food, performing daily ablutions, sleeping on the bare earth, giving no attention to (denying himself) personal comforts, and clad (in bark etc.,) like an *Avadhuta* (a recluse) and so unrecognised by his kith and kin, he gave himself to such observances as please Sri Hari.

20. By the time he thus travelled through the Bharata-Varsha, and in course of time reached the sacred place of Prabhasa, Kunti's son (Yudhishtira) with the help of the Supreme Lord (Sri Krishna,) was ruling over the earth, on which there was the army of but one King and which was brought under the shelter of one umbrella, *i. e.* as the one overlord of all the earth).

21. Then at that spot, he heard of the destruction of his kinsmen (lit. friends) burnt by envy, like a forest consumed by the fire born of (dry) bamboos; thereupon, stricken with sorrow he went back towards the Sarasvati.

22. In the Sarasvati, he performed ablutions at eleven different places which are severally sacred to Trita, Usanas, Manu, Prithu, Agni, Asita, Vayu, Sudasa, Cows, Guha, and Sraddhadeva.

23. He visited several other shrines and holy waters sacred to Vishnu, founded by Rishis and gods in this tract, where the temples are specially distinguished by (Chakra) the most important of Vishnu's weapons,—the sight of which puts men in mind of Sri Krishna.

17 *V.* तीर्थपदः पदानि *V.* Sriranga and other places where the symbols of God as Ranganatha, Venkatesa, and so on, are set up.

Verse 19. *V.* स्वैः अलक्षितः *V.* Without being noticed by his kith and kin.

Verse 20. *V.* आजितेन *V.* Together with Arjuna or with Sri Krishna.

Verse 23. *V.* प्रत्यंक...चक्रं *D.* Temple which were specially distinguised by the idols of Vishnu who is the Lord of Brahma and others who are endowed with excellant qualities.

24. Going thence to the rich countries of the Surashtras, the Sauviras, the Matsyas and the Kurujangalas and in course of time reaching the Yamuna, (there) he met Uddhava, the great votary of the glorious Lord Krishna.

25. He (Vidura) closely embraced Uddhava the well-known attendant of Vasudeva and pupil of Brihaspati who had attained perfect serenity (of mind) and asked him about the welfare of his kinsmen who were all under the care of Sri Krishna, the Supreme Lord.

26. Are they both well in the palace of Sura—those two ancient Purushas who have come (in human form) on account of the prayer of Brahma born of the Lotus of His navel and who have made the earth prosperous?

27. Is our Kauravas' great friend, the venerable Vasudeva (वसुदेव) happy—the liberal Vasudeva, who, indeed, like a father has given rich dowries to his sisters, besides bestowing gifts on the bridegrooms to their satisfaction.

28. Dear Uddhava!—is the heroic Pradyumna, the commander of the Yadava-armies, living happily—Pradyumna, the God of love in the first creation (Smara in the previous life), whom Rukmani begot (as her son) by propitiating the wise Brahmans.

29. Is that king of the Satvatas Vrishnis, Bhojas and Dasarhas quite well—*viz.*, Ugrasena, who had given up the hope of his royal throne and stood aloof (for fear of Kamsa,) and whom Sri Krishna of lotus-like eyes installed (on the throne)?

30. O gentle Uddhava, is Samba, the son of Krishna, His equal and the foremost among warriors mounted on chariots, is he quite happy? He is the god Guha whom Ambika (Parvati) had formerly borne as her son and whom Jambavati has (now) borne (as her son), having performed many austere Vratas (observances).

Verse. 25. भगवत्प्रजानां *V.* of the sons and grand-sons of Sri Krishna *D.* of those to whom Sri Krishna was a son.

Verse. 27. भामः *V.* Sister's husband.

Verse. 29. नृपासन... *V.* who was installed on the throne by Sri Krishna who had Himself no desire for it. *D.* whom Sri Krishna installed, परिहृत्य *D.* removing his anxiety about the throne, सदृक्षः—*D.* fit to be a son. दक्षः—Capable of any hard task.

31. Is that Yuyudhana (Satyaki) living happy.—(Satyaki) who learnt the secret of bowmanship from Arjuna and who by his intensely devout service to and worship of Sri Krishna attained the way leading to the Lord, difficult to be obtained even by ascetics (yogins) ?

32. Is the virtuous son of Svaphalka ever devoted to the Lord well—he, who, out of intense love to Him, was beside himself and rolled (himself) in the dust on the path marked with the foot-prints of Sri Krishna ?

33. Is Devaki, the Bhoja princess quite happy—Devaki who is like unto the mother of the gods (Aditi) who had Vishnu for her son, and who (Devaki)bore the glorious Lord in her womb just as the three Vedas bear that which takes the extensive form of Yagnas? [The Vedas bring to light what Yagnas are, similarly Devaki was only the medium for the manifestation of the Lord].

34. Is the illustrious Aniruddha happy (Aniruddha) who bestows the desired blessings upon the Satvatas (his worshippers) who, the wise say, is the source of all sounds (Sastras), the director of the mind and the highest secret principle *viz.*, (the Deity), fourth in order, presiding over the Satva *i.e.*, the *Antahkarana* (manas), the inner sense ?

35. O Gentle one, are also our other kinsmen *viz.*, Hridika, Satyaki, Charudeshna, Gada and others happy, who, in absolute devotion, follow Sri Krishna, the Lord of the soul, which is distinct from the body and other things ?

36. Is King Dharma (Yudhishtira), with his two arms, *viz.*, Arjuna and Achyuta, defending the bridge of Dharma, and treading the path of righteousness,—(King Dharma) in whose Sabha, at the sight of his royal fortune and his continued triumphs (or the dutifulness of Arjuna) Duryodhana burned with envy ?

Verse. 34. सात्वतां...कामदुघः—who bestows the desired things upon you, his Bhaktas (Satvatas) शब्दयोनिं &c. *V. D.* of whom Sastras (the sound) speak *i.e.*, who is to be known by means of the Vedas. सत्व...तत्त्वम् *V.* of whom the fourth amsa is said to be only Satva.

D. who is Aniruddha the fourth form of Satva *i.e.* Hari perfect in energy and wisdom.

Verse 36. विजयानुवृत्या...साम्राज्यलक्ष्म्या *V.* at the sight of Arjuna's service and the consequent Imperial fortune gained by means of victories in all directions; or gained through the victories of Arjuna, or gained by the constant help of Sri Krishna.

37. Did Bhima, full of rage, like the serpent, discharge (or not) his long grown rage on (the heads of) the evil-doers (Kauravas),—(Bhima) whose tread the earth (battlefield) could not bear, while he moved about, brandishing his Gada in various and wonderful ways?

38. Is (Arjuna) the most illustrious among the leaders of armies of chariots, the wielder of the bow Gandiva, without a single enemy,—(that Arjuna) with whom was pleased the God Siva who came, disguised as a huntsman and was covered with the volleys of his shafts?

39. Are the twins the (foster) sons of Kunti, who are protected by her sons, as the eyes are by the lids, living a happy life having, in the war, recovered their shares of the ancestral property from the enemy like two Garudas that had forced their share of Amrita from the mouth of Indra?

40. It is really a matter for wonder that even Kunti continues alive, for the sake of her children though separated from such a saintly hero as Pandu, who, matchless warrior that he was, seated in his chariot with no other help than his own bow, conquered all the four directions.

41. O Gentle Uddhava, I am very sorry for him (the living brother) who has brought on his own fall, who has wronged his dead brother, and who, being attached to his sons, has from his city expelled me, his sincere well-wisher.

42. Though so treated I do not, by the grace of Hari, feel astounded and I go about unobserved by anybody on this earth observing the wonderful power and ways of Hari, the Great Disposer, who tries the thoughts of men by His behaviour like mortal men.

43. The glorious Lord was at the moment indifferent to the offence of the Kurus, though able (to punish them at once)

Verse 37. अपराध *V.* Offence—the wrong done by them. *D.* Has Bhima ceased to think of the wrongs (done by the enemy) as wrongs *etc.*?

Verse 41. अधः...पतन्तं *V.* Who is falling into hell.

Verse 42. दृशः *V.* the vision and thought.

हरेः...पदवीं *D.* I pursue the path (Nivritti-marga) leading to Hari.

Verse 43. त्रिमद *V.* The pride due to noble birth, wealth and learning—or wealth, power and beauty. *D.* (I think) for the purpose of bringing relief first to Vasudeva and other gods on earth by vanquishing Kamsa and others &c.

(and it was) certainly for the purpose of removing the affliction of those that sought His shelter, by the destruction (at once) of all the kings who should go astray on account of the three-fold pride and who frequently ravaged the earth by their (unwieldy) armies.

44. The birth or Avatara of the Unborn Lord is only intended for the destruction of those that stray from the path of Right, and the activities of the One that has nothing to do are intended to instruct men in the course of their duties. Indeed, otherwise, who having transcended the influence of *gunas*, would be fit for (welcome) association with a corporeal frame and the (extensive) course of (laborious) activity?

45. Friend, sing to me of the fame of the Unborn Lord, whose fame is a ferry (across the sea of Samsara), who was born in the Yadava race for the benefits of the Rulers of all the worlds who have sought His protection and of those that abide by His Commandments.

ADHYAYA 2.

Uddhava tells Vidura of Sri Krishna's leaving the earth.

1. Thus enquired by Vidura about the welfare of one (Sri Krishna) most beloved of him, the great Bhakta of the Lord, being reminded of Him, was beside himself and could not speak in reply, being overcome with emotion.

2. As a lad of five years (of age), invited by his mother to take his breakfast, he did not care for it, since, in his child-like play, he was worshipping Him (Sri Krishna, the Deity).

Verse 44. *V.* He assumes at His will forms which are purely divine, for He has no birth as the result of Karma. The deeds of one that does nothing under the force of Karma. Otherwise, how could He be (thought) fit to put on the body resulting from Karma and loaded with heavy duties,—He who is far above the influence of the gunas? *D.* The avatara of the Unborn Vishnu is intended for the destruction of those that go astray; the works (*deeds*, creation etc.) of the Lord who does nothing for any purpose of His own, and who is of His own accord the author of creation etc. are intended to furnish matter for the study and contemplation of those that seek after Him, and they are not for any other purpose;—which is impossible; who would be fit (welcome) to bear this corporeal body? Especially, how could it be that Hari who is beyond the gunas, should have it, and should have a body as the result of Karma?

Verse 2. तद्‌चयन् सपर्यां *D.* Offering the breakfast to His Deity.

3. How could he make a reply, who (thus) grew to be an old man, by worshipping Him through (a long period of) life and who began to contemplate His feet on being asked about the tidings of Sri Krishna ?

4. For an hour he became mute, highly rejoiced at the nectar of Sri Krishna's feet, and deeply immersed (in that flood), through intense devotion (kindled in his heart).

5. His hair standing on end all over his body, shedding tears from his closed eyes, overwhelmed with the flood of love (to the Almighty Lord), Uddhava was (then) perceived by him (Vidura) as one whose highest purpose was accomplished (to be the recipient of the full measure of the Lord's grace).

6. Slowly he (Uddhava) came back from the world of the Lord to the mortal world, and wiping his eyes spoke to Vidura with a wondrous smile.

7. Uddhava said :—The bright sun of Sri Krishna having set, our houses of blighted splendour being swallowed up by the mighty serpent of Time, of what good tidings should I tell you ?

8. "Alas ! Unfortunate is this world, especially so are the Yadus who lived with Him and yet did not know Him to be (Hari), even as fish do not know the Lord of stars (as such), (but know Him only as one among them).

9. The Satvatas (though) all able to read others' minds possessed of the highest understanding and culture, and capable of oneness of devotion. regarded the Lord the abode of all beings to be the best among them (and their leader.)

10. By the words of the Yadavas who were deluded by the Lord's Maya, and of those (Sisupala and others) that indulged a

Verse. 4. सुधयानिमग्नः *D.* Immersed in the nectar of Sri Krishna's feet and hence blessed.

Verse. 6. उत्स्मयन् *D.* With a very graceful smile. भगवल्लोकात् *D.* (rising) from the state of meditation in which state he was unconscious of the external world.

Verse 7. गीर्णेषु—यदुषु *D.* When the Yadavas our krinsmen have lost their light and are devoured by the serpent of Time *etc.*

Verse 8. उडुपं *V.* A boat.

Verse 9. भूतवासं *etc. V.* Thought him to be only a Kshetragna, *i.e.* a *Jiva*—And also others (Sisupala and others) deluded by the Lord's Maya and given to lifeless joys regard Him a jiva in the mortal body *D.* Capable of perceiving the mind of other people attached to their body and given to mere pleasures—they regarded the Lord of Bhaktas as the chief of a few men.

Verse 10. असदाश्रयाः *D.* Those who are the resort of impious men or worldly objects.

wicked feeling (that of hatred), towards Him,—the understanding (mind) of any one whose mind is sown in Hari (thoroughly devoted to Him) is never deluded.

11. Indeed, He just showed to men who had not performed proper Tapas and whose eyes had no satisfaction, His splendid form, the eye of the world and withdrawing it, He has disappeared (from our view).

12. It was a form intended for the purpose of His Leelas or activities in imitation of men, which He assumed in displaying the strength of His Yoga-maya ; it was (as it were) an object of wonder to Himself, and the perfect abode of Beauty in the fullest measure, whose members were ornaments to ornaments (*i. e.* gave a charm to the ornaments worn upon them).

13. It was the glorious form which was the joy and pleasure of eyes, and of which all the three worlds observed and thought thus, "Now in respect of this (form) is completely spent all the skill of Brahma in creating the beautiful forms of this low world."

14. And the damsels of the Vraja having gained his esteem in return for their smiles overflowing with love, sportfulness and lovely looks, stood with their wishes unfulfilled, following him with their thoughts as well as their eyes.

15. The Lord of all, the great and small, full of compassion for his own gentle forms (amsas) harassed by others (by His cruel amsas) and accompanied by Avyakta (that of which Mahat-

Verse 11. *V.* The Lord who showed His form, the most charming sight to (all) the world (to those that had the merit of Tapas and had not their eyes satisfied with it)—and vanished, withdrawing it from their view)—स्वविंबं *D.* His essential nature as *Sat Chit* and *Ananda*—also His image—the former was revealed to the wise the latter to others—लोकलोचन *D*, that to which all eyes were turned.

Verse 12. स्वयोग...बलं *V.* The intensity of his wonderful power, *D.* The virtue of His will which is nothing but His essence.

Verse. 13 बत *D.* Expresses pity for the ignorant world—It may be construed thus—all the skill of Brahma, as increating the human form, was, considered nothing when compared with what was observed of Sri Krishna's person.

Verse 14. खिलस्य...शून्याः *V.* Having left their work unfinished.

Verse 15. महदं शयुक्तः *V.* Having the great Amsa, *i.e.*, the form of Sri Rama. स्वशांतरूपेषु *D.* Towards the gods and others who are of Satvic nature. इतरैः *D.* by Daityas and the like. महंदश युक्तः *D.* being urged by Brahma who is a great Amsa *i,e.*, image of God.

tattva is but a small and subtle product), the all-powerful Supreme Being, though unborn, has yet taken a birth like Agni;—

16. The behaviour (like an ordinary mortal) of the Lord who has no birth and who has boundless powers, His seeming to be born in Vasudeva's house (of Vasudeva's wife), His dwelling at the Vraja, as if afraid of the enemy, and His running away from His city—all this perplexes me (my mind) [as irreconcilable with His true (supreme) nature.

17. This again confounds my mind—when I think of it—that He bowed at the feet of his parents and said (to them) as follows: My father and my mother, be pleased to pardon us who, in great dread of Kamsa, did not bring you relief, (did not render any service to you).

18. Having once felt (known) the particles of dust on the lotus of His feet, who could forget the glory of the Lord who by His brilliant brow (with a motion of it) which is the god of destruction, swept off the burden of the earth.

19. During the Raja Suya you indeed witnessed what even Chaidya, who hated Krishna attained—an attainment after which Yogins endeavour by the careful practice of yogas—who could (then) bear separation from Him (such a Lord ?)

20. Similarly you have seen many other heroes who, on the battlefield, drank of the beautiful lotus-like face of Sri Krishna with their eyes and being purified by the Astras (missiles) of Partha, attained to His feet.

21—22. That the self-same Lord who is, without an equal or superior, the ruler of the three Purushas (worlds or gunas), who is in the enjoyment of all blessings by virtue of His essential and perfect blissfulness, whose footstool is sung (worshipped) with the crests of their crown by the eternal protectors of the world who bear offerings (tributes) to Him—that He should

Verse 18. भ्रूविटपेन *V.* by the brow which is like unto a creeper.

D. By a gentle turn of His (moving) rolling brows.

Verse 20. योगिनः *V.* Those firm in Bhakti yoga—(Devotion). *D.* Those that understand the true purport of the Vedas

—NOTE :—Hatred is not really the means of salvation, since Jaya and Vijaiya were the gods watching at the gate in Vaikuntha—whereas the Asuras the cause of hatred are damned in Eternal Hell.

Verse. 22. निधारयेति *D.* May you be pleased to listen to us your servants.

behave like a servant and should Himself standing before Ugrasena seated on the high throne address him thus, "O Lord, may thou believe us to be thy Majesty's dependants (servants)" —this behaviour of the supreme Lord fills us, His servants, with confusion.

23. O unbounded mercifulness! Is there any merciful god to whom we could resort for protection other than the One whom the wicked Pootana suckled at her breast smeared with the worst poison and from whom she yet attained a goal worthy of His nurse (Yasoda)?

24. I think that even those Asuras are devout votaries of the Lord of the worlds, whose heart was (is) set on Him even through anger or hatred and who on the battlefield had the vision of Garuda coming towards them with the Lord who wi elds the Chakra and who is seated on his shoulders.

25. Prayed to by Brahma and disposed to make the Earth happy, the Lord was born of Vasudeva and Devaki (who were) in the prison of Kamsa! the king of the Bhojas.

26. Being removed thence to the Vraja by His father Vasudeva who was afraid of Kamsa, He dwelt there along with Balarama for eleven years, with His glorious nature undisplayed.

27. Surrounded by lads who tend ed calves, Himself tending them, the omnipresent Lord played delightfully in the gardens on the Yamuna, where the trees with warbling (sweet singing) birds were dense.

28. Showing the inhabitants of the Vraja the happy life of boyhood, seeming to cry and to laugh, He looked like an innocent whelp of a lion.

29. The self-same Lord, as He grew older, tended their wealth of cattle, the source of their splendour and prosperity,

Verse. 23. *D.* Note—Here also it is remarked, the grace of God was shown to the good soul though associated with the wicked spirit.

Verse. 24. तार्क्ष्यं पुत्रस्य...आपतंतं. *V.D.* Those who saw Hari seated on the shoulders of Garuda *D.* Note. They were only born of Asura parents; but I think they are essentially the Lord's devotees and though they first thought of Him urged by anger, still it changed into devotion at the end. *D.* शर्म —etc. *D.* Intending to make Vasudeva and Devaki happy.

Verse. 27. परितः *V.* in different directions.

Verse 28. कौमाराः *D.* This use instead of कौमारीः shows His sports and activities were of a distinct character.

Verse 29. सितगोवृषं *D.* where bulls were governed by the cord passed across their nose.

distinguished for milk-white bulls, and playing upon his flute entertained the Gopas (who always went with Him.)

30. As if in play, He knocked down the various wicked spirits, who were sent (against Him) by the king of the Bhojas (and who were) full of wiles and capable of assuming any form at will, just as a boy may kick away his toys (houses and other things made of sand, straw, etc.)

31. He revived the gopas and the cattle that had fallen dead by drinking the poisoned water, and having punished (and expelled) the great serpent, He made them drink (again) the water restored to its natural purity.

32. The omnipotent Lord persuaded Nanda to perform a sacrifice in which cows were worshipped with the help of the best Brahmans, in order that the great wealth might be spent in good ways, (and thus He put down the pride of Indra).

33. When Indra enraged at the interruption of his *Puja* poured down heavy rains (deluged the Vraja with heavy rains), the Vraja which was in great peril was protected (was born again) by the Lord who playfully held up the hill like an umbrella and thereby showed His grace.

34. Honouring (gracing) the evening brilliant with the rays of the autumnal moon, He spent the time in delightful ways singing sweet songs and becoming the ornament of the assemblies of women.

ADHYAYA 3.

A further account of Sri Krishna's life and deeds. The Yadavas go to Prabhasa as commended by Sri Krishna.

1. Uddhava said :—Then Sri Krishna accompanied by Balarama, came to the city of Mathura, and with the desire of making His parents happy, with force pulled down Kamsa, the head of His enemies, from His high seat and killed him and dragged him along on the ground.

Verse 32. गोसवेन *V.* By a sacrifice or zaga called gosava.

Verse 33. *V.D.* The Vraja which was in peril, was protected &c. अतिविह्वले—adj. to इंद्र (*D*) when Indra was confounded

Verse 1. आशाँ—*D.* What His parents desired,

2. From Sandipini, He learnt the Vedas in all their details which were but once uttered (by the teacher), and *gave* him back his dead son who was recovered from the stomach of the Rakshasa called Panchajana.

3. Sri Krishna, like Garuda came in great haste, and set his foot on the head of those who had been invited by (in behalf of) the daughter of Bhishma (by Rukmani) who was in beauty like unto Lakshmi, and, with the intention of being united to her (to wed her) according to the Ghandharva rites, carried her away as she was the avatar of His own Lakshmi (lit. as she was His own share) while they all stood gazing.

4. In a Swayamvara, He subdued the bulls whose nose had not been bored through, and married the daughter of King Nagnajit ; and He beat away the foolish princes who, though their pride was broken (by His successful feat), still cherished a passion for her and came to fight with Him with their weapons, though He was not hurt by them.

5. Like a common man, the All-powerful Lord carried away (from Swarga) the celestial tree "Parijata" in order to grant the wish of His queen Satyabhama, and on this account Indra, blind with rage, pursued Him with His celestial army ; for Indra is indeed like a pet deer in the hands of women.

6. On seeing her son (Narakasura) who seemed to swallow the sky with His body (who was in complexion a Challenge to the sky) struck down by Sri Krishna's chakra, the goddess Bhoomi, prayed to Him (for mercy). Hearing her prayer, Sri Krishna, bestowed upon Naraka's son that portion of the kingdom which he had not annexed, and then entered the harem (in Naraka's palace).

7. There the princesses, who had been siezed and imprisoned by Naraka, saw Hari the friend of the distressed, and

Verse 3. सुपर्ण:—*V.* Having an excellent vehicle. **Srid.** Able to maker apid marches. Sridhar—(another interpretation) invited by her brother who bore a similar name (Rukmi) that they might be happy by gaining the hand of 'Bhismaka's daughter, etc. *D.* The Lord of perfect blissfulness (सुपर्ण) carried her away being his own portion, to be married in the Gandharva form, so as to deprive the other princes of their pride and glory,—the princes who had been invited for her sake for the simple reason that they were Kshatrias by race.

Verse 5 *D.* (*Vide* reading)—Krishna whom Indra had already bowed to and entreated for his own purposes.

D. Supplies 'Urged by words of Sachi' after 'Indra,'

at once rose to receive Him with their looks impelled (urged on) by great joy, bashfulness and love.

8. By virtue of His Maya (supreme powers), at the same hour He accepted the hands of them all in marriage with due ceremony, in (assuming) forms severally agreeable to all in their several apartments.

9. And by each of them He had ten sons who were all equal to Him in every respect, since He purposed to expand "Prakriti," (since He wished by nature to assume various forms).

10. He himself caused the destruction of Kalayavana, Jarasandha, Salwa and others who besieged His city with their armies, and conferred great glory upon His own men (Bhaktas like Muchukunda, Bheema, etc.)

11. He caused Sambara, Dvivida, Bana, Mura, Balwala and some others to be killed by Pradyumna, Balarama and others while He himself slew Dantavakra and some others.

12. Then, He brought about the destruction of the kings and princes who had joined the sides of your brother's sons (Dhritarashtra's sons and Pandu's sons) by whose forces marching towards the Kurushetra the earth was made to quake.

13. Sri Krishna (was not satisfied even when He saw) was not pleased to see Duryodhana who lay stretched along with his followers on the ground with his thighs broken, and with his wealth and life cut short, as the effect of the wicked counsel given by Karna, Dussasana and Sakuni.

14. Sri Krishna thought, "How little after all is the burden of the earth that has been reduced through the agency of Drona, Bheeshma, Arjuna and Bheema though it counts eighteen Akshauhinis in number? For there is still an irresistible force of the Yadavas led by Pradyumna and others who are my Amsas!

Verse 8. D. सविधि according to sastras.

Verse 9. *D.* "Who were all equal to him in all respects." This is taken to mean 'who were somewhat like him' (vide authority in the commentar) प्रकृतेर्विबुभूषया (Sridhar) to become many for the sake of or at the instance of Prakriti. *V.* In order to grace Prakriti *i.e.* to show what development Prakriti under His control is capable of. *D.* In order to produce the various forms of the unintelligent Prakriti.

Verse 10. "His own men" *V.* Bhima, Arjuna and others *D Note.* The destruction of Kalayavana and others done by His Bhaktas should be considered as done by Himself.

Verse 13. *V.* हत.....आयुषा with their prosperity and life cut short—The clause qualifies the plural substantive in the first line. *D.* Reads सननन्द—Sri Krishna was pleased *etc.*

Verse 14. *V. D.* "Who are my Amsas." It is construed with Drona, Bhisma etc.,

15. "The means of their destruction will be found when there will be a quarrel between themselves each looking on the other with fiery eyes in deep intoxication, and (there is) no other; (for) when I am up, they will naturally disappear."

16. Having thus reflected, the glorious Lord established the son of Dharma (Yudhishtira) in his own kingdom and brought delight to His friends while He indicated the way to the righteous.

17. The thread of the "Puru race" that had been well treasured up (securely placed) in Uttara by Abhimanyu was cut by the missile (*Astra*) of Drona's son, but it was restored and kept from extinction by the glorious Lord.

18. The omnipotent Krishna enabled Dharma's son to perform Asvamedha thrice over; and with devotion to Sri Krishna, he (Yudhishtira) protected the earth with the help of his brothers and lived in happiness.

19. The glorious Krishna too, being one with the whole Universe, and treading the path of the world as well as that of the Vedas, enjoyed the pleasures of life at Dwaravati, but without attachment; for, He had the Sankhya Knowledge (how "Prakriti and Purusha" are really distinct.)

20 & 21. With His lovely and smiling looks, with His words sweet as nectar, with His faultless conduct and with His person which is the abode of *Sri* (Lakshmi), He delighted this as well as the other world, especially the Yadus and rejoiced in His own blissful nature, showing but a moment's friendship to women who by night obtained the pleasure of His company.

22. Thus living a life of delights for many many years, He felt renunciation for the ways of the householder's life and also for the means of finding pleasures.

Verse 15. माध्व्या etc. — Intoxicated etc. with wine.

Verse 16. स्वाराज्ये *D.* In the kingdom which was like unto Swarga.

Verse 19. *V.* विश्वात्मा Who entering into all the world supports it. सांख्य etc. realising His own essential blissfulness which is the object of contemplation of those that seek after Moksha. *D.* Being always in the realisation of light and wisdom which are His essence, and consequently not attached to worldly things, *i.e.* not being interrupted by them in respect of His self-realisation.

Verse 21. दत्त.....सौहृद. *V.* who but for a moment showed his affection for women by allowing them to see him for a single moment *D.* स्त्रीक्षण means Rudra now the whole phrase means 'he who showed His affection to Rudra for a moment.'

Verse 22. *D.* NOTE. It should be understood that the renunciation felt by Krishna was by way of setting an example to the world.

23. But when the desired purposes are in the hands of (at the disposal of) God, man is solely in His power. Who then would put confidence in them as a source of delight, if he is devoted to the Lord of Yoga by means of Yoga?

24. Once when the youths of the Yadus and Bhojas were playing in the city, the sages, who knew the will of the Almighty Lord, were offended by them, and they pronounced a curse upon those youths.

25. Some months afterwards, the Vrishnis, the Bhojas, the Andhakas and others, deluded by the gods, drove in their chariots to the sacred place called Prabhasa in the height of their joy.

26. There they bathed, poured libations to the Gods, the Pitris, and Rishis, with the water of the sacred place, and then bestowed upon Brahmins, cows of many excellent qualities.

27—28. And also gold and silver, clothes and beds, skins and woollen sheets, chariots and vehicles (horses and chariots) elephants, girls, and fields sufficient to yield the means of living; they also gave to Brahmins sumptuous meals, so as to delight the Lord. (And then) those warriors whose life had been devoted to the benefit of cows and Brahmins bowed to them (Brahmins) with their heads touching the earth.

ADHYAYA 4.

The drunken Yadavas fight with one another—Sri Krishna's precepts to Uddhava under the Peepul—Uddhava on his way to Badari meets Vidura and tells him that Maitreya will initiate him; and Vidura goes in search of Maitreya.

1. Uddhava said:—Then with their (Brahman's) permission they ate and (also) drank Varuni, and having thereby lost their sober sense, cut one another to the quick with very vile words.

2. When their sense had lost the balance by the poison of the Varuni the struggle (fight) amongst them became, after sunset, as violent as between bambooes.

Verse 23, Sridhar Note. When renunciation is said to be felt even by the Lord who has everything in His command, no other person would put faith in transient objects and much less would a person devoted to the Lord.

Verse 25. *D.* **ययुः** The use of the past tense is intended to show the certainty of a future act.

3. The glorious Lord saw the course of His Maya, made *achamana* with the water of the Sarasvati and sat down under a tree.

4. And (already at Dwaraka) I had been asked to go to Badari by the Almighty Lord who removes the affliction of those that take shelter under Him—and who wished to put an end to His race.

5. Still, O vanquisher of enemies! though I understood His will, I went after the Lord unable to bear separation from Him.

6. Searching for my (the) most beloved Lord, I found Him (Krishna), the abode of Sri, sitting alone on the (bank of the) Sarasvati, the Lord who does not depend upon anything else (lit. who has no abode).

7. I saw the Lord who, in complexion, was a composite of blue and white, who was of *suddha satva*, whose eyes were reddish yet gentle and comforting, and who was distinguished by His four arms and by His golden clothes of silk.

8. The Lord who was sitting with His lotus-like right foot placed on the left thigh with His back against a young Aswattha tree, and who had not become thin (though practising self-denial).

9. Wandering through the world, by chance, came thither, the wise Maitreya, the great votary of the Lord, whose friend and well-wisher is Dwaipayana.

10. While that most devoted sage stood listening, with his head bent owing to joy and intense love, the Lord spoke to me, refreshing me with a long and smiling look full of love (mercy), [with a long look bright with a loving smile].

Verse 3. आत्म...गतिं *V.* The effect of His previous wish (act of will) *D.* The course of His power.

Verse 6. *D.* पतिं The protector-one who protects by conferring on the jiva the knowledge of Atman.

Verse 7. *D.* श्यामावदातं One who shines brightly even during the night.

Verse 8. अक्रुधं (Sridh) perfect in bliss *V.* One who is not subject to the changes of size etc. on account of Karma *D.* आपाश्रितार्भकावस्थं One who had assumed the state of a child (as at the time of His *avatara*).

Verse 9. *D.* द्वैपायन...सखा The friend and companion of Dwaipayana.

Verse 10. *D.* विश्रमयन् removing the miseries of Samsara and producing joy (in my heart).

11. The Lord said: Dwelling in thy heart, I know what thou desirest; and what I give thee cannot be obtained by others; (for), formerly, in a great sacrifice (Sattra), jointly performed by Prajapatis and Vasus, I was worshipped by thee with the desire of attaining unto Me.

12. O good soul, this is the last of births for thee, and in this My grace has been obtained by thee, since thou hast fortunately come to Me in sincere devotion and seen Me in this secluded spot when, unnoticed by others, I am about to leave these mortal regions.

13. Of old, in the beginning of creation, the supreme means of knowledge, which discovers to view all My glories, was imparted by Me to Brahma seated on the lotus in My navel, and the wise call it the Bhagavata.

14. Thus spoken to with kindness, I the (fortunate) recipient of the favour of the glorious glance of the Supreme Person, with my hair standing on end owing to love (towards Him,) and in faltering accents, and with flowing tears, and joined hands,—I said:—

15. Is there any among the four purposes of man that cannot be easily attained by those who worship Thy lotus-like feet? Still, O Perfect One, I do not ask for them, (since) I am eager only to worship Thy lotus-like feet.

16. That there are actions done by Thee that hast nothing to achieve, that there is a birth for Thee that art unborn that Thou who art the ruler of Time betakest Thyself to strongholds and runnest away for fear of the enemy and that Thou who rejoicest in Thine own self (essential blissfulness) weddest Thyself to ten thousand beauties—by these even the mind of the enlightened is severely tried (bewildered).

17. O God, it puzzles our minds (to think) that Thou, whose pure and essential power of understanding is perfect and unaffected, shouldst call me and consult me in the considerations

Verse 11. *D.* मुनीनां of the gods who were called *Munis* being devoted to the contemplation of the Lord.

Verse 14. आवभाषे *D.* The use of the perfect shows that he was wholly absorbed in attentievly listening to the Lord, forgetting everything of the world.

Verse 17. *V.* इव This particle indicates that the Lord of boundless powers may do these etc. out of his Leela.

of the council, as an ignorant man would do, though thou art never careless or ignorant.

18. That supreme knowledge which is powerful enough to discover Thine own mysterious nature, Thou the glorious Lord completely taughtest to Brahma ; be pleased to tell us of it clearly, O Lord, if it is fit to be received by us, so that we may thereby get over the misery (of Samsara.)

19. On me who thus revealed my mind, the supreme and glorious Lord of Lotus-like eyes conferred an insight into His own nature.

20. (Being so fortunate) as to learn the means of the true knowledge of the real Atman, from a Master and preceptor who is no other than Mukunda of worshipful feet, I bowed to His feet and went round Him, and I have come here with a heart distressed at the separation.

21. Full of joy for having seen Him and grieved at the separation I shall go in this state to the tract of the hermitage known as Badari, a favourite spot of the Lord.

22. Badari where the glorious Lord Narayana and Nara the glorious Rishi, the two that confer blessings on the world are engaged in Tapas, which is gentle and yet hard and long (*i.e.* which will extend to the end of Kalpa).

23. Sri Suka said:— Having thus heard from Uddhava of the unbearable (news of the) end of his friends (and kinsmen) the wise Vidura by force of wisdom suppressed the grief that burst out.

24. Vidura, the foremost among the Kauravas, with confidence spoke (as follows) to him (Uddhava) the great votary of Krishna who was about to leave (him).

Verse 18. *D.* समग्रं...तरेम Uddhava requests that if he is not fit to receive all that had been imparted to Brahma he may be favoured with that full extent of knowledge which would completely absolve him from sin and lead him to Moksha.

Verse 19. स्थितिं *D.* A true understanding of the nature of the Lord and the low state of the jiva and the gradation obtaining among the souls.

Verse 20. आराधित...तीर्थात् *V.* From the Lord whose sacred feet were worshipped by me, or from the Lord from whose foot sacred waters (the Ganges) flow and who is worshipped by me. *D.* From the Lord the sacred Water of whose feet I have worshipped.

Verse 21. *D.* त्वद्दर्शन By seeing you (Vidura.)

Verse 22. मृदु *V.* Gentle as intended to make the world happy.

25. Vidura said :—"Be pleased to tell me of the high precept of knowledge which the Lord of Yoga, the ruler of all imparted to you as the means of knowing His own mysterious nature ; for the votaries of Vishnu go about in order to do what His servants need, (to do good to His servants).

26. Uddhava said :—"Well, by Sri Krishna Himself, when about to leave the mortal world, the Rishi Maitreya was commanded in my presence to be your preceptor [lit to be one whom you should wait upon for the knowledge of truth.]

27. Sri Suka said :—Thus in the company of Vidura Uddhava had his grief soothed by the nectar of conversation on the excellent attributes of the all-pervading Lord, passed that night as if it were a moment, on the bank of the Yamuna and thence he went away towards (Badari).

28. The king said :—When the Vrishnis and Bhojas (all) thus passed away and even the Lord of the three (Purushas, *i.e.*, Brahma and others) cast off the (mortal) form, how was it that Uddhava, chief among the great leaders of great warriors, was alone left alive ?

29. Sri Suka said :—When, by force of time and by an apparent cause in the form of the Brahman's curse He thought of ending His race and of throwing off His (mortal) form, the Lord whose will never proves futile, reflected (thus) :

30. Now when I withdraw Myself from the world, only Uddhava the best of those that have self-realisation deserves (to receive) the knowledge which (relates to Me, in My possession).

31. Uddhava is nothing less than Myself, since he is a master unassailed by the gunas (by the worldly objects and interests), and so let him remain imparting to the world the knowledge regarding Myself.

Verse 26. *D.* तत्वसंराद्धः One who has attained the knowledge of truth.

Verse 30. आत्मवतां *V.* Of those that have a correct knowledge of themselves as well as of Paramatman.

Verse 31. नमन्यूनः *V.* equal unto Me enjoying all the blessings like Myself in mukti.

D. note. When a person is spoken of by the great or superiors as their equal or even as superior to them, it is intended to conceal the truth from the unworthy ; or it may be intended to emphasise the superiority of that person among those of whom they speak.

32. Thus commissioned by the Lord of the three worlds, and the author of the Vedas, Uddhava went to Badari and there worshipped (propitiated) Hari by means of deep meditation.

33. On hearing from Uddhava of the praiseworthy (glorious) deeds of Sri Krishna who is the Paramatman and who out of sport (Leela) assumed the human form.

34. And of His thus leaving the body, which promotes courage on the part of the wise and which is impossible to be understood aright by others who are animals of feeble minds.

35. And of the fact that he was remembered by Sri Krishna, he (Vidura) contemplated Him, and, on the departure of the Lord's great votary (Uddhava), wept bitterly, bewildered by feelings of affection and love.

36. Vidura who was already possessed of wisdom, journeyed from the Yamuna, and in a few days reached the river of immortals, where the sage (the son of Mitra), was found (by him).

ADHYAYA 5.

At Gangadwar (Haridwar) Vidura requests Maitreya to initiate him. The creation by God of the Tattvas and their presiding deities and their inability to create the Anda *and their prayer to the Supreme Lord.*

1. At Gangadwar, Vidura, the foremost (most worthy) among the Kurus, purified by his devotion to Achyuta, and gratified very much with His goodness and candour, approached Maitreya of boundless wisdom who was seated (there) and said:

2. Vidura said:—Men do Karma (prescribed duties) for the sake of happiness, but do not thereby attain happiness or the other thing, *i.e.*, the absence of it (*i.e.* misery); or rather they (are seen to) attain misery again and again; hence may your worship be pleased to tell us what is the proper (course to follow) here (in Samsara.)

Verse 32. शब्दयोनिना *D. V.* By him who is to be known on the authority of the Vedas.

Verse 34. *D.* देहन्यासं The leaving of Prithivi Loka, *i e.*, the earth.

Verse 1. *D.* सौशील्य...तृप्तं (adj. to Maitreya)—who was satisfied with the good-nature and other qualities of Vidura.

Verse 2. कर्माणि—V. Cultivation and other pursuits *D. Yagas* and other duties, laid down in the *sastra*.

3. Certainly the great and auspicious (benevolent) souls (Great men) devoted to Janardana, go about here (in the world), for the good of men who by destiny (by force of previous Karma) are turned away from Krishna, and hence, becoming unrighteous, are immersed in misery.

4. Therefore, O foremost one among the pious (wise), point out to us the happy road (course) by which the glorious Lord enthroned in mens' heart sanctified by devotion, and propitiated by them, confers on them the ancient wisdom (proved by the Vedas), as well as the direct realisation of truth (the true nature of Atman.)

5 to 9. O best of wise Brahmins, be pleased to explain to us the following:—What (great) deeds the glorious Lord, the absolute Maker, and the ruler of the three gunas of Maya, does in His avatars; how in the beginning, the Lord who has no desire or is devoid of the attribute of activity, created this world, how He gives it a firm existence and provides it with the means of subsistence; how He again withdraws it into the sky of His bosom, and how refraining from all activity He sleeps in the cave *(Yogamaya);* how the great Lord of the masters of yoga, one as He is, entered into this (world) became many (as Brahma, Rudra and so on); (what He did) by way of His Leelas in His various avatars for the well-being of Brahmanas, cows and gods; for, our mind is never completely satisfied though we frequently hear of the nectar of the deeds of the Lord, who

Verse 4. सतत्व...पुराणम्—*V.* Knowledge which is to be derived from the authority of the eternal vedas and which would throw light on the Truth.

D.—Note the Reading as—स्वसत्ताधिगमं etc.—the traditional knowledge, indicating His own pervasion.

Verse 5. त्र्यधीश *V.* The Lord of the three worlds कृतावतार *V.* In the form of Brahma and others who are His avataras on account of His entering into them.

Verse 6. How He again withdraws the gross world into the substance of Prakriti known as Tamas and the cause of Akasa *etc.* in the subtle state and forming his own body and suspending his activity in respect of the world dwells in the cave, *i.e.*, in the Parama Akasa, namely Vaikuntha, and having entered this world of Chith and Achith and making it obey his commands he becomes many under many names, man and many other things खेगुहायां *D.* Into the cave, *i.e.*, in the Akasa in his stomach.

Verse 8. लोकान् अलोकान् *D.* Bhoo and other worlds and Prithivi and other outer sheets of the Brahmanda.

Verse 9. आत्म...दान *V.* The organs of sense, the physical organs and the forms as God's men and so on. *D.* The distinction in respect of the body, nature, activity or Athirshta, colour and name. आत्मयोनि *D.* He who from the four-faced Brahma takes His birth.

is at the head of all those whose name is most sung for their glory. (Tell me) with what different principles (Tattvas), Sri Narayana, who is self-existent and the maker of the Universe, and the highest ruler of all the worlds, created and arranged the different Lokas (regions) with their protectors, as also the *alokas* (*i.e.*, regions beyond the mountains called the Lokalokas), wherein are observed to be all classes of beings endowed with different kinds of bodies appointed to do different duties; how He has differentiated men (or beings) according to their natural tendencies and their activity and form and name.

10. O worshipful one, I have frequently heard from the lips of Vyasa, of the observances (duties) laid down for the higher classes (the twice-born) as well as the lower classes, and I feel satiated (I do not require more of them) with them, since they lead only to paltry pleasures, and not to the nectarine flood of Sri Krishna's stories.

11. Who could be satiated with the relation of Sri Krishna's story (Sri Krishna of hallowed feet) sung by the wise in great assemblies; for, coming within the range of man's ears (when man hears of Him) He severs his attachment to the householder's life which leads to birth and death.

12. Also your friend the sage Krishna (Vyasa) has taught (produced) the Mahabharata only for the purpose of describing the excellent attributes of the (glorious) and supreme Lord, for, (even) there, the mind of men is certainly (taken up with) the story (accounts) of Hari, through the repeated descriptions of lower pleasures (objects).

13. In the man of faith, that disposition of the mind grows stronger and engenders renunciation towards other

Verse 10. परावरेषां *D.* Of Brahma and other Gods as well as of men.

Verse 11. Who would be satisfied with the mention of the name Bharata which is an account of high and as such praised by Suta and other wise men during our sacrifices for coming within the range of the sense of hearing he cuts asunder the attachment of a person to the householder's life which leads to fear.

Verse 12. *V.* गृहीतानु—गृहीता+अनु—*i.e.*, the mind is drawn to the accounts of Hari through descriptions of worldly things, for these descriptions become the means of creating a disgust to worldly things and thereby engendering devotion to Hari. *D.* reads गृहीता, न, हरेः The mind is not taken with the descriptions of worldly things but it is fascinated with the description of Hari.

Verse 13. *D.* सदानुस्मृति of him who has attained to the happy state of uninterrupted meditation through the constant realisation of the Lord.

objects and it soon puts an end to all the miseries of the man who (begins to) feel happy by the constant contemplation of Sri Hari's feet.

14. I pity those who by force of their sin are ignorant (of the purport of the Bharata) and set their face against the stories of Hari and are therefore fit to be pitied by the pitiable; and whose lifetime goes to waste in useless talk, activities and fancies.

15. Therefore, Kausharava, O friend of the distressed, be pleased to extract as from flowersand tell us for our good, only the story of Sri Hari, the essence of all stories—of Hari who is the giver of happiness and whose fame purifies (the world).

16. Sing me the superhuman deeds of the supreme Lord who made *avataras* and assumed powers (Saktis) for the purpose of creating, preserving and destroying the universe.

17. Sri Suka said;—Being thus asked by Vidura for the supreme good of men, the reverend sage Kausharava spoke to him thus with high regard (with much approbation):—

18. (Maitreya said): O pious Vidura, a good enquiry is made by you, who are (thereby) doing a great favour to men (the world), and who will (by the way) extend your fame, for having (thus) devoted your mind to Adhokshaja (Hari.).

19. This is nothing strange, O Vidura, in you born of Badarayana's loins; for, Hari, the supreme Lord, has been secured by you through unswerving devotion.

20. You are the powerful God Yama, the punisher of all beings; and you were born of a maid-servant who became the wife of his (step) by Vyasa, brother, the son of Satyavati.

21. You are ever beloved of the Lord and His followers (votaries); and the Lord bade me be your preceptor when He was about to leave (the world).

Verse 16. प्रगृहीतशक्तिः *V.* One who has assumed the Saktis, or forms of Brahma, Siva, etc. *D.* One who is pleased to manifest His will-power for the purposes of creating, preserving the world, and so on, or who has the power of Prakriti under His control.

Verse 18. अधोक्षजात्मनः etc *V.* Of yourself to whom Adhokshaja is Antaryamin and the Lord—or of yourself whose mind is set on the Lord Adhokshaja. *D.* Of myself whose mind is set on Hari.

Verse 19. अनन्यभावेन *D.* With such devotion as was not felt towards any other.

Verse 20. *D.* भ्रातुः The brother (Vichitra Veerya) of Vyasa. क्षेत्रे One fit to receive the seed.

22. Therefore I shall describe in detail, and in the proper order, the Lord's Leelas which are full and grand as embodying His Yogamayas, and which comprehend topics ranging over the maintenance, origin (creation) and end of the universe.

23. Before (the creation of) this universe, (*i.e.*, in the beginning) there was the almighty Lord (the Supreme Being) alone who is the Atman (or essence) and Lord of Atmans (jivas); the Lord who, when His will, *i.e.*, Maya is withdrawn (or when He thinks of being alone) is not perceived as the seer or the seen or such other things, (who is but indicated by the various thoughts when the gross world exists.)

24. He was in fact the (one) Seer then; and the absolute Lord did not see the universe (as it had no existence); (all) His powers being asleep (latent), He regarded himself as if He were not, (though) His vision was never asleep (*i. e.*, was never interrupted).

Verse 22. *V.* योगमायोपबृंहिताः produced exhibited by virtue of His wonderful powers. *D.* Constituted of essential powers. *V.* विश्व ...तार्थीः—Preservation, origination, destruction and Moksha (emancipation) of the universe.

Verse 23. *V.* The verses 23, 24, 25 describe the nature of the thing which was in the state of cause before creation. आत्मात्मनां *V.* He who enters into the Jivas and supports them. *D.* आत्मा—Paramatma आत्मनां विभुः The Lord of the Jivas. *V.* आत्मेच्छानुगतौ When His will to create arose or when He thought of destroying the universe *D.* when it was His will to create—will which is identical with His essence. आत्मानानामत्युपलक्षणः *V.* Atma who is sometimes (*i. e.*, during the state of being an effect or the gross state) present in bodies which are both Chit and Achit endowed with various forms and names; or Atma who does not occupy the gross developed bodies, *i.e.*, occupies only the bodies of subtle Chit and Achit not to be distinguished by form or name. *D.* नानाशक्त्युपलक्षितः Who is always observed to possess all the means and materials wholly under His control.

Verse 24. एकराट् *V.* Having one uniform uninterrupted light never subject to increase or decrease as in the case of the soul. सुप्तशक्तिः One whose Sakti in the form of Chit and Achit is in the subtle state. In that state the Supreme Being did not see anything of the visible effect. That He seemed to regard Himself as a non-being means that He was in a state in which He cannot be practically thought of, spoken of or dealt with in any manner, *i.e.*, as one having neither forms or names. The particle इव indicates that the Lord is conscious of His relation to the subtle Chit and Achit as His body. *D.* The purport is "how Hari who was alone in the beginning began to think of creating the world again." एकराट् *D.* One supreme ruler. During Pralaya, He saw nothing of the gross world as existing, since everything had been withdrawn into Prakriti. His power of seeing was not affected, for He is the द्रष्टा a seer. And His vision is never interrupted by sleep. He saw (regarded) the आत्मानं the jiva class as if not existing, since it lay powerless.

25. And that indeed is the power of this perfect Seer which is in the form of both cause and effect, which is perceptible and imperceptible and which is essentially the self and the soul of the perceptible and the imperceptible ; O highly blessed one, it is known as Maya, and in association with it, the omnipresent Being created this world.

26. Then, through force of Time Adhokshaja perfect in intelligent power infused it (intelligent power; the image of His intelligence) into Maya of which the *Gunas* became active, by means of the Purusha form, His own Amsa which presides over Prakriti.

27. Then the Mahat-Tattva was produced out of Avyakta (Prakriti) under the influence of Kala (Time) and it is the embodiment of Vignana capable of exhibiting the universe contained in the body of Atman and of dispelling darkness (ignorance).

Note If it is anywhere said that the Lord sleeps or his eyes are closed in sleep, such passages should be taken to mean that the Lord is regarding certain things with indifference.

Verse 25. सद्दृष्टुः *V.* of him who always sees things that have an existence शक्तिः *etc.*, Maya is called Sakti for it has no separate existence except as an attribute of Paramatman, and it consists of both Chetana and *Achethana* denoted by the term Prakriti in spite of their distinct nature and character. Note. It is to be remembered that the one Supreme Being at the beginning had the subtle chit and Achit for his body and as such he became the material Cause of the gross world. महाभाग *D.* One whose wealth is immense or one whose splendour is supreme, सद्दृष्टुः Of Him who is able to see everything. His Sakti called Maya as being under the control of His all-powerful-self. There is also another Sakti of unintelligent nature (jada) called Maya. The first Sakti is an intelligent agent pervading Mahat and other causes and second Maya or Sakti constitutes Mahat and other things.

Verse 26. *V.* The Lord of perfect power Himself subject to no change and through the jiva forming His own body infused the power of creation into Maya full of their Gunas in unequal proportions under the force of time that is the Lord entered into Jiva His body having Abhimana in Maya and gave Maya an impetus to create. *D.* Adhokshaya in the form of Purusha which he had manifested out of His Mularupa infused his power into both kinds of Maya by which the intelligent Maya is made to think of creating and guiding the creation and the untelligent Maya is made to change in form कालवृत्यां Here Kala means the Adrishta of Jeevas required for the fruition of their Karma by which the Viruthi *i.e.*, the intention of creation is aroused in Maya. In respect of the unintellegent Maya Kala Viruthi means the tendency to modify. The epithet Guna-Mayee means presiding over gunas when applied to the intelligent Prakriti.

Verse 27. *V.* Out of Avyakta of which Paramatman is the soul and which is urged by Kala (time) the Lord who is Himself Vignana being the Antaratma of Jiva and intending to exhibit the universal of effect existing in Prakriti His own body and becoming the guide and director of Prakriti in the subtle state the Lord Himself became the Mahat-Tattva *i.e.* He now appeared with Mahat for His body. *D.* The Mahat Tattva was

28. And that too subject to the influence of the Amsa, (the intelligent image), the guanas (the material cause), and Kala (the agitator) and coming under the vision of the All-powerful Lord, displayed itself in another form (Ahankara) for the purpose of creating the universe.

29. (Thus) from the Mahat-Tattva undergoing modification was produced the Ahankara-tattva which is the source of the effect (Adhibhuta), the cause (Adhyatma) and the agent (Adhidaiva,) and constitutes the *Bhutas*, the *Indriyas* and the *Manas*.

30. Ahankara is of three kinds as Vaikarika, Taijasa, and Tamasa? Aham-tattva undergoing modification, the Manas was produced out of the Vaikarika, as also the gods who are Vaikarikas (as invested with Vaikarika Ahankara), and from whom the objects of the senses perceive light (by whom the objects are brought to light or evolved).

produced out of that (the substance) of Maya) which is called Avyakta urged by Kala that is the Purusha who knows the Adirshta of every being and gives the impetus for creation ; Then Brahma, called Vignana Atma, was also produced bringing out the universe in the body of Atman and dispelling the darkness by the light of wisdom by the grace of Narayana D. From Maya in which His seed was deposited the Mahat-Tattva the body of the four faced Brahma was evolved. Vignana Atma is Brahma that presides over Mahat-Tattva who thinks that it is His body.

Verse. 28. *V.* And also that Mahat constituted of the jiva and satva, Rajas and Tamas and Time *i.e.*, subject to the influence of Time consisting of the three Gunas and having an individual soul within and coming under the influence of the Lord's vision and thought and thus becoming the Paramatma *i.e.*, becoming the body of Paramatman—the Mahat-Tattva underwent modification in order to create the universe *i.e.*, to produce Ahankara and other things. *D.* That Brahma presiding over Mahat-Tattva and also over individual Jivas the three Gunas and the fructifying time,—He, under the influence of the Lord Hari's glance and made His Mahat-Tattva change so as to produce the gross universe.

Note In Kalatma, Atma means Abhimani. Atmanam means the body which is the Mahat. Tattva substance subject to modification.

Verse 29. Sridh Here the term Manas should be taken to include the Gods to be spoken off at length in this sequel *V.* Karya the body; Karma the senses and organs कर्त्रात्मा Karthratma, the cause in the form of the maker of the aforesaid two, भूतेन्द्रियमनोभवः The source of the Bhoothas, Indriyas and Manas. *D.* Note In the series of creation the presiding deities should also be taken as born whenever the details of unintelligent product are said to be evolved.

Verse. 30. *V.* Note. Here by the term Devas (Gods) only the organs of sense in which they abide should be taken, since the gods were created after Brahmanda and the organs etc. before its अर्थाभिव्यञ्जनंयतः *V.* Through these organs the perception of objects arises.

31. The Indriyas which are the instruments of knowledge and action are all constituted only of Taijasa Ahankara. The Tamasà-Ahankara is the cause of the subtle Bhuta namely *sound*, out of which is evolved Akasa, which is the means of knowing Atman and which is the body of Atman.

32. (Then) Akasa in conjunction with Kala, Maya, and Amsa (Time, Prakriti and intelligent image), came under the vision of the Almighty Lord; and Touch (having) evolved out of such Akasa underwent modification and produced Vayu.

33. And Vayu possessed of great force became modified in conjunction with Akasa, produced the subtle principle of Rupa or colour and (from which issued) light, the eye of the world.

34. Light in conjunction with Vayu became modified under the supervision of the Supreme Being, and produced water embodying the principle of taste, (being favoured with the) conjunction of Kala, Maya, and Amsa.

35. And water together with light became modified under the eye of Brahman and through the conjunction of Kala, Maya, and Amsa, (it) produced the earth endowed with the principle of smell.

36. O worthy Vidura, of the Bhutas commencing with Akasa, the wise know (say) that according as each is later in evolution its qualities are in due order *as many as are the earlier links connected with each Bhuta.*

37. These Gods, presiding over Mahat and other Tattvas are Amsas of Vishnu, bearing the mark of Kala, Maya and Amsa,

Verse 31. तैजसानि...द्यव *V.* The Indriyas are produced out of Satvika Ahankara helped on by and mixed with Taijasa Ahankara since Taijasa has no independent power of producing anything except by way of helping on the Satvika or Tamasa Ahankara.

D. लिङ्गमात्मन: That (Akasa) which tends to the knowledge of Atman.

Verse 32. काल...वीक्षितं *V.* The Akasa came under the eye of the Lord on account of Kala, etc.

D. The Akasa came under the Lord's glance in conjunction with Kala—the particular period relating to creation with Maya, *i.e.*, Prakriti and with Amsa, the four-faced presiding over Jeevas.

Verse 37. *V.* These gods namely Mahat and oher principles, so called because they form the body of the Lord Vishnu of whom Kala, Maya and Jeeva are all bodies. These principles prayed to Him. कला: Bodies. *D.* These Gods, *viz.*, the presiding deities, Brahma and others who are conditioned by a body by virtue of Time, Maya, and their being distinct Amsas. These Gods are spoken off as Amsas of Vishnu as being perfectly under His control and somewhat like unto Him but they are altogether different from Him.

and being different [and equal to one another in respect of limitations] they were unable to do their work (to create the Anda); (and so), with joined hands they prayed to the supreme Lord and said.

38. (The gods said). O Lord, we bow to Thy lotus-like feet which is an umbrella to ward off the sufferings of those that resort to Thee, for the ascetics that take shelter under them those feet) with certainty cast off the great miseries of samsara at a distance from them.

39. O Father, O Ruler, O Lord, O All-powerful Lord, because jivas do not find happiness, being stricken with the threefold affliction in this Samsara, we take shelter in the shade of Thy feet.

40. We have resorted (we resort to) to those holy feet of Thine which are the source of the Ganga, the most sacred of all the rivers whose waters cleanse men of their sin, and of which (the feet) Rishis in solitude are in search with the help of the birds of Vedas which dwell in the nest of Thy Lotus-like face.

41. We resort to the footstool (take shelter) under Thy lotuslike feet which we contemplate in our hearts cleansed of all impurity through faith and study and devotion, and grow wise through knowledge that grows stronger by renunciation.

42. For the sake of our protection we all resort to the lotus-like feet of Thee who hast made *avatars* for the purposes of the creation, maintenance, and destruction of the Universe—

Verse 38. *V.* Note. The Mahat and other principles said to pray to God since they are presided over by the Tattvabhimani gods who are said to exist in Parama Akasa. Further as the Lord is said to enter into Mahat and other principles only through the medium of Jiva it is possible to say that they prayed to him.

Verse 39. *V.* Since jivas, etc., do not find happiness except under Thy feet we resort to the shelter of Thy feet as well as the Upasana leading to Mukti. *D.* च्छायांश विद्यां etc., we resort to the acquisition of but a small portion of knowledge regarding the Supreme Being; the full knowledge is given only to the four-faced Brahma.

Verse 40. ऋषयः *D.* Brahma and other wise men. विविक्ते Remaining in solitude Sridhar take it to mean "in one's own mind free from attachments."

Note.—The Vedas primarily describing the Supreme Being seem to describe other things but finally end in explaining the nature of the Lord.

Verse 41. श्रुतवत्या *V.* Along with Karmayoga such as the Pancha Maha Yangiya laid down in the Vedas. भक्तया *V.* By devotion and contemplation. अंघ्रि... पीठं The board or the firm ground, namely, Thy lotus-like feet.

(Thy feet which being remembered, O Lord, confer the state of fearlessness on Thine own people (on the devout souls).

43. O Almighty Lord, we worship and resort to Thy lotus-like feet which are very remote (inaccessible), though Thou art in their own body, to those men who have a rooted passion for (their) worthless body and house (property) and for their belongings.

44. O Supreme Lord, those who have their mind led astray by the senses and drawn to unworthy objects, do not look at all towards those (others) who, O most praised Lord, are ever seeking after the splendour of Thy graceful foot-steps.

45. O Lord, those that by drinking of the nectar of Thy stories and by the intense devotion promoted by it, have their minds thoroughly purified, and obtain true knowledge, strong by virtue of renunciation, they surely attain to the eternal abode of Vishnu, without any great effort or difficulty.

46. But others subdue this most powerful Prakriti by the strength of yoga which consists in the concentration of the mind upon Atman; and thus being firm in their conviction and faith, they enter Thee, the Purusha; and great is the hardship these undergo, whereas there is no hardship whatever in worshipping Thee.

47. O First Being, now, we who have been created by Thee for the purpose of creating the world, (and) have been

Verse 43. असति *V.* for that which is the modification of unintelligent matter. *D.* Inauspicious.

Verse 44. Sridhar construes the verse in another way to this effect. "Those that are devoted to Thy feet do not cast their glances upon those whose minds are led astray by the eyes. असद्वृत्तिभिः etc. *V.* The eyes drawn to the objects which are modifications of Prakriti. The second interpretation of Sridhar is adopted by *V.* पदन्यास... लक्ष्म्याः *V.* Those who possess the wealth of Sama, Dama and other qualities by virtue of which the Bhaktas resign everything to the Lord's feet. *D.* O Lord of Lords, those whose mind is drawn away to external objects by the senses given to them cannot (therefore) see Thy glorious self whose feet is the object of perception to those Paramahamsas who make it their delight to resign everything to Thy feet which are most splendid in Thy gracious movements. (*Vide* different reading.)

Verse 45. अकुण्ठधिष्ण्यम् *D.* Takes this as an adjective to Vishnu, *i.e.* Vishnu whose abode is eternal. आत्मसमाधि *etc. V.* By the strength of the contemplation of Paramatman.

Verse 47. *V.* त्रिभिः *etc.* (1) With the three gunas on the support of Thy Self (2). With the three Gunas which are like Thy bodies. स्वविहारतन्त्रं *V.* The carrying out of the work assigned to us. त्रिभिः *etc. D.* With the three circumstances *viz* Kala, Maya and Amsa.

endowed with three different natures, Satvika, Rajasa and Tamasa, are separated, and are therefore not able to offer Thee the world (so created), the scene of Thy sportful activities.

48. (We pray) that we may in due time bear Thee (our tributes) offerings, that we may eat our food, and that these worlds may take their stand in their place, bear offerings to both of us, and, without obstruction or doubt, find their own food.

49. O Lord, Thou art the First cause of us all, the gods, along with their causes or with those who are born of them; Thou art the most ancient Purusha presiding over all, never subject to changes; O God, Thou art the Unborn, and hast placed Thy seed which is all-intelligence, namely, Mahat Tattva, in the powerful Maya (Prakriti), the source of the three gunas and of all actions (birth, etc.)

50. Therefore what should we, Mahat and others, do for Thee, towards the purpose for which we are born, O God? be pleased to give us the eye (knowledge),—to us who depend upon Thy grace for doing the work assigned to us by Thee.

Verse 48. *V.* O unborn Lord, we are not endowed with power so that we may from time to time bear Thee offerings in worship and we may eat our food, *i.e.*, enjoy sound and other objects of the senses, and these worlds, *i.e.*, the gods and others to be created may present the food, *i.e.*, the objects to both viz the organs of sense and the organs of action, and beyond a doubt reap their enjoyments.

D. O unborn Lord, may it please Thee to form a plan or to endow us with power in order that we may create the Anda, and remaining there we may propitiate Thee, bearing offerings in the form of knowledge and duties relating to Thee, that remaining in the Brahmanda we may in due time eat our food, *i.e.*, deal with the objects intended for us, and that these creatures incapable of doing anything except under our guidance may also enjoy the food of knowledge and pious duties.

Verse 49. *V.* गुणकर्म...अजायां In Prakriti which is His own Sakti, *i.e.*, which is an attribute of the Lord and so has no separate existence; and which is the cause of the organs of sense capable of apprehending the qualities, as well as of the organs of action. कविं– Brahma the Samashti Purusha *D.* शक्तयां...अजायां In Prakriti (both the intelligent and unintelligent) which is His consort and which has no birth, *i.e.*, an eternal principle, and which is the cause, *i.e.* source of satva and other qualities and of Karma, *i.e.*, the Adirshta of jivas. कविः The omniscient Lord who sees things of the past and of the future,

ADHYAYA 6.

The Lord creates the Anda out of the Tattvas, and also the Virat Purusha, the Indriyas, the deities presiding over them, and their objects.

1 & 2. The Rishi said :—

On seeing that those Saktis (Tattvas) of His own were thus not united and that their power of creating the world lay dormant, the Supreme ruler of great and boundless activity, possessed of the divine Sakti (Prakriti) known as *Kala*, simultaneously entered into the group of the twenty-three Tattvas or Principles.

3. The Almighty Lord who thus entered into that group in the form of active power made them meet, rousing to activity the energy that lay dormant in them.

4. The group of the twenty-three whose activity was thus called forth by the Supreme Lord, under His guidance produced the body called Virat with their Amsas (parts).

5. By the entrance of the Supreme into it, the group of principles capable of creating the universe came into contact with one another and in part became agitated (fell into activity), and on this part the worlds consisting of mobile and immobile things depend (for their origin).

6. The Virat Purusha of golden complexion along with all other beings dwelt a thousand long years under water in the

Verse 1. स्वशक्तीनां *V.* Mahat and other principles which are related to the Lord as His body. *D.* Mahat and other principles called Saktis because they are under His power.

Verse 2. कालसंज्ञांदेवीं *V.* His Sakti which is not a separate existence from Him and which is called Kala or Time. *D.* The intelligent Prakriti Lakshmi, called Kala. *Note* :—The Lord enters into everything along with Lakshmi. *Note* :—Sreedhar explains Kala Samgnam as Prakriti roused to action by Time.

Verse 3. च *V.* Says the particle च indicates the Pancheekarana and the satisfaction of the Indriyas by Bhutas. सुसंकर्म *D.* The अदृष्ट which is a cause of creation.

Verse 4. दैवेन *V.* By the will of the Lord. *D.* By Hari. पूरुषं अधिपूरुषं *V.* Brahma. *D.* Brahmanda which is the body of Brahma. अधिपूरुष literally means that in which dwells the one who is known by the Purusha Sukta.

Verse 5. मात्रया By His thought, which is His *Amsa*. चुक्षोभ *V. D.* Became modified into Brahmanda. चुक्षोभ *V.* Became developed into Brahmanda with the Purusha in its heart.

Verse 6. सपुरुषः *V.* Along with Samashti Purusha or the well-known Four-faced Brahma who is हिरण्मय as being within the हिरण्मय ब्रह्माण्ड. हिरण्मयः *D.* Hari, called Purusha, whose body and members consist of ज्ञान and आनंद [knowledge and bliss] सर्व...बृंहितः together will all beings.

middle of the Andakosa (the interspace of the Universe which is in the form of an egg).

7. That Purusha who is indeed the child (product) of the principles of creation and who is possessed of the powers of divine knowledge, activity and spirit, displayed himself as one (the spiritual principle), as ten (in the form of Prana), and as three in (the Adhyatma and other forms).

8. This Virat Purusha is indeed the Atman of all beings and is himself an Amsa of Paramatman and he is the first Avatara in whom the whole world of created beings is seen to be.

9. The Virat Purusha assumed three forms as connected with the Adhyatma, the Adhidaiva, and the Adhibhuta, and the form of Prana in ten manifestations and one form in relation to the heart.

Verse 7. विश्व...गर्भः *V.* The child of the Mahat and other principles which create the world. *D.* The Antaryamin of the principles, etc. दै (दे) व...शक्तिमान् *V.* (1) Having the Lord's will, Jiva-Sakti in the form of Karma, or Avidya, or, (2) having the Lord's will, the Karma of Jivas, and Jivas, and Sakti which is the intelligent power employed in producing the body and other conditions of all the Jivas. *D.* along with the power higher than Brahma and other gods; the Adrishta of Jivas, and the Sakti in *self*, *viz.*, Prakriti which is the means of realising pain and pleasure. *D.* आत्मनात्मानं The Lord assumed various forms for directing the body, the heart, etc.

Verse 8. *V.* This Brahma is the support of all the individual beings, the *amsa* of Paramatman; His first avatara (Avesa-Avatara) in whom all this world of individual beings is seen to be differently created. *D.* Note; एष This does not refer to AndaKosa, but to Hari called Purusha who is said to have deposited His seed &c.—for it would be a strange view to hold that the Anda is an amsa or avatara of Paramatman. The full meaning is:—This is indeed the glorious Supreme Being, His identical amsa and His first Avatara who created the Mahat and other Tattvas, exposed their inability and entered into them along with Lakshmi to endow them with power, brought them together, threw them into activity, created the Anda out of their parts, and again entered into it, dwelt on the waters a thousand long years, then produced the Virat body of Brahma, and manifested Himself there as the ruler of that body and the organs thereof. And it is on the support of this avatara as Purusha that all beings are seen to come into existence and stand preserved.

Verse 9. साधिदैवं *V.* with Adhidaiva—*i.e.*, with the senses said to be in the Samashti stage as existing in Aditya and others, *i.e.*, having in the Samashti body all the objects and the organs as required for the enjoyer and the enjoyed.

Verse 9. *Virat. V.* Here means the Four-faced, not Aniruddha, the context being the creation of Vyashti Jiva,—along with the host of भोक्तृ जीव 's in the Samashti form in his body. साध्यात्म—with Jiva called अध्यात्म—as dwelling in the body (Atman). साधिभूत—with Sabda and other objects contained in the Bhutas, taken all together.

10. Remembering the petition of the Principles of creation (the gods presiding over them) Adhokshaja, the Supreme Ruler, subjected Virat to the force of His thoughts by means of His Tejas (spiritual light) so that they might discharge their several functions.

11. Now listen to me as I tell you how many abodes of the Devas (Indriyas) came to be evolved and differentiated out of Virat subjected to the force of His thought.

12. The mouth of the Virat Purusha was formed, which, being his proper place, the god Agni, one of the protectors of the world, entered along with speech his own power, by virtue of which the world attains the power of utterance.

13. (Next, the palate of the Virat Purusha was evolved, which Varuna, (another) protector of the world entered along with his power, namely the tongue, the sense of taste, by which the world experiences taste (attains the power of taste).

14. Then the nostrils of Vishnu were evolved, which being their own place the twin gods Aswins entered along with the sense of smell, their power, by which the world attains the sense of smell (perceives smell).

15. Next were involved the two eyes of the Lord Virat, which Aditya (the sun) the protector of the world entered along with his power, the sense of sight, by which the world acquires the knowledge of colours.

16. In the next place were evolved His skins which Vayu the protector of the world entered along with His power of Prana, by which the world possesses the sense of Touch.

17. Then were formed His ears which, being their own place, the *Dig-devatas* entered along with their power, *viz.*,

Verse 10. एषां—*V.* Of the Indriyas. *D.* Of the gods such ss Agni. विराजं *V*, Brahma, *D.* The body of Brahma. विवृद्धये—*V.* For the spreading of the Vyashti form. *D.* For enlarging the seats of the gods. अतपत्—thought of *D.* made it expand.

Verse 11. अभितप्तस्य—*V.* Thus thought of. देवानां—*V.* The ndriyas in the Vyashti stage. D. of the gods. Their seats opened out by reason of the expansion of the body of Brahma.

Verse 12 & 13. असौ—*V.* Vyashti Jiva *D.* Hari present in Brahma's body. तस्य Of Hari, the Antaryamin of Brahma intending to express himself in words.

Verse 16. चर्माणि *D.* The places where त्वगिन्द्रिय (sense of touch) is placed.

the sense of hearing, by which the apprehension of sound is obtained.

18. Then His Tvak (त्वक्) the place of herbs and plants, being evolved, these entered it along with their power in the form of hairs, by which the world is alive to the feeling of itching.

19. His organ of generation was (then) evolved, and Prajapati entered it as it is his abode, along with his power Retas (seed), by which (organ) this world finds pleasure.

20. The anus of the Virat Purusha was (next) evolved, and Mitra, the protector of the world, entered it along with his function *Payu*, by which the world obtains the means (organ) of excretion.

21. His hands were then evolved and Indra the Lord of Swarga entered it along with the function of buying and selling, by which the world makes its living.

22. His feet (limbs) were (then) evolved, and Vishnu, the Lord of the world, entered them along with his function of motion, by which man reaches what he wishes to reach.

23. His Buddhi being evolved, the Lord of Vach (Brahma) entered it as his abode, along with his faculty of understanding, whence comes the power of apprehending what should be understood.

Verse 18. ओषधीः *D.* The deities presiding over herbs and plants. अस्थ्रोमभिः *D.* along with the Amsa of Hari. *V.* Along with the Indriya in the form of hair which is its abode. *D.* The change of order in describing the various sets of forms is intended to take them in the order of importance. The set of three (Adhyatma, etc.,) is a permanent distinction and the number 12 of the organs is not always taken as such; and generally it is ten. Knowledge being *one* in the abstract, हृदय is said to be one; but it may be considered as four when considered as the inner organ or sense. प्राण is the Supreme Being as Antaryamin of Brahma, so called from being the great source of activity.

Verse 19. *D.* रतसो—by the गुह्येन्द्रिय —the secret organ.

Verse 21. *V.* वार्तया—along with the function of agriculture and allied pursuits which form the means of living. *D.* along with the organ called *the hand* and its function of taking.

Verse 22. गत्या—*D.* with the organ of the foot, *i.e.*, locomotion.

Verse 24. हृदयं—*V.* the heart which is like a lotus and is His own abode. D. that in which the faculty of mind is located. विक्रिया *V.* along with the states of mind known as understanding, a liking to objects, &c.

24. His heart was (next) evolved and Chandramas (the moon god) entered it along with his faculty of mind (thinking) by which the world experiences (is able to experience) the change (of thoughts).

25. (Then) His Atman (Ahamkara) became evolved, and Abhimana (Rudra) entered it as his place, along with his function of Karma (*i.e.*, with the sense or principle of activity,) charged with the idea of ("I do, or it is done by me"), by which the world knows what should be done.

26. Then was evolved His Satva (*Buddhi* or *Chitta*) and Mahat (Brahma) entered it along with the faculty of intellection, and by means of this organ the world attains the power of realisation.

27. Out of His head issued the celestial region, from His feet the earth ; from His navel the sky ; in which regions are to be seen the modifications of the *gunas* in the form of the gods and other beings.

28. By means of the firm Satva the gods attained the Celestial region ; by virtue of Rajas men (called Panayah because they deal with the gods by means of Yagas) and those that belong to them (cows, etc.) obtained the earth as their abode.

29. By virtue of the third Guna (Tamas), the groups of Rudra's servants (attendants) have occupied the Almighty Lord's navel, *viz.*, the sky which is midway between the aforesaid two regions (of the gods and of men).

30. O best of Kurus, out of the face (mouth) of the Virat Purusha issued Brahman (the Veda) ; as well as the Brahmin who (like letters), as issuing from the mouth, became

Verse 23. बोधेन—*V.* by the faculty of correct perception.

Verse 24. (according to *D.* reading—vide footnote in the Text) Trans. Brihaspati entered into the special Nadi called Atma Nadi that was next evolved along with his function of understanding, by which Brahma devoted to Hari reaches right conclusions.

Verse 25. कर्मणा—*V.* With the quality of attachment to the body. अहं—*D.* the special Nadi called Aham कर्त्रा—with the notion "I do, I am the doer."

Verse 26. सत्वं *D.* The particular Nadi called Satva. असौ *D.* Brahma as well as the Antaryamin of Brahma. *V.* Jiva—विज्ञानं *V.* The proper knowledge as to what should be done.

Verse 27. खं *V.* Antarikshaloka. गुणानां-वृत्तयः *D.* The states such as pleasure, activity, or carelessness,

the foremost among all the Varnas (worthy of being esteemed and worshipped by all the Varnas).

31. From His arms was born the Power of protection, as also the Kshatriya who is devoted to that duty; for the Kshatriya born as the Amsa of the Purusha protects the Varnas from the affliction caused by thieves and others (lit. who are the thorn in the side of the world).

32. Agricultural occupations and trades which are the means of living for the world, were produced from the thighs of the Almighty Virat Purusha; and the Vaisya born of the same limb has followed the same pursuit among men.

33. From the feet of the glorious Lord, service was born (which is useful) for the acquisition of virtue or righteousness, and in the beginning the Sudra was born of it (service), by means of which Hari is propitiated.

34. These Varnas worship Hari their father by means of their several duties discharged with faith for the purpose of purifying themselves, since they are born of Him, along with their powers and duties.

35. O Vidura, who could with confidence think of fully describing this vast world brought into existence by the strength of the Yogamaya of the Virat Purusha who, being the Almighty Lord, works in the form of Kala, Karma and Swabhava?

36. Still, O beloved Vidura, I shall describe the glory of Hari as I have learnt it, to the extent of my understanding, in order to purify my speech that has been rendered foul by talking about other names and things.

37. The wise say that the supreme benefit to be derived by men from the power of speech consists in describing the excellent attributes of Hari who is at the head of all those who are praise-

Verse 31. पौरुषः *V.* Being the amsa of samashti Purusha.

Verse 32. तदुद्भवः *V.* born of Brahma. विशः *D.* Vaisya races, and their presiding Deity Vastu.

Verse 33. तस्यां *V.* for the sake of service.

Verse 35. दैवकर्मात्मरूपिणः *D.* of the Lord who is in the form of दैव the Supreme Lord, कर्म the root of everything (every detail of everything,) and आत्मा as the all-pervading power.

Verse 37. the latter half. *D.* the supreme benefit of possessing the sense of hearing consists in listening to (receiving) the nectar of Lord's stories expounded by men of wisdom.

worthy, and that the greatest pleasure is given to the ear when the wise offer the nectar of His stories.

38. O son, was the glory of Paramatman exhaustively realised even by Brahma, the First of all wise beings, (even) at the end of a thousand years of contemplation in his mind full ripe (as it was) with Yoga (concentration) ?

39. Therefore the Maya of the Almighty Lord is such as deludes even the Mayins ; for He Himself does not know the end of His course ; what need then be said of others ?

40. To that glorious Lord, without reaching whom the powers of speech and the mind (Rudra presiding over Ahankara,) and these other gods presiding over the Indriyas have returned (without completely realising His glories),—to Him I make my salutation.

ADHYAYA 7.

Vidura's queries about the creation of Brahma in respect of Prajapatis, Manus, etc.

1. Sri Suka said :—In reply to Maitreya, Vidura the wise son of Dwaipayana said (as follows), trying to please him with his words (with his request).

2. Vidura said :—" Brahman, how could *gunas* and activity be attributed even by way of Leela to the Almighty Lord who

Verse 39. माया—*D.* महिमा—the glorious power. आत्मवर्त्मा *D.* the preceptor who imparts the knowledge of Paramatman. आत्मा—Brahma. *Note.* Even such Brahma does not fully understand the glorious power of the Lord.

Verse 40. वाचः *V.* Vedas. मनः mind purified by yoga—अहं—I and other Rishis that can see things transcending the mortal senses, *Note.* The want of exhaustive comprehension in all details of Brahman by Vak etc. or by Brahman Himself does not stand in the way of others contemplating Him as unlimited Lord, or His complete self-realisation as such. वाचः *D.* the deities presiding over the Vedas. Tho' these are eternally contemplating His excellent qualities with their mind and describe them with their tongue, they have not been able to exhaust them and concluding that His qualities are innumerable and unlimited, they continue to rejoice in repeating what they have known. अहं Rudra, Garuda and Sesha presiding over the Ahankara Tattva. इमेदेवाः Indra and other gods presiding over the sense-organs.

Verse 1. भारत्या— *D.* in words which are delightful to Mukhya Prana, called Bharata.

Verse 2. *Note.* In the Visishtadwaita system Brahman is considered as the material as well as the efficient cause of the world. Vidura now questions it. चिन्मात्रस्य

is pure intelligence subject to no change and destitute of qualities?

3. In the case of a child there is something else, namely, the desire to impel it to find some sport, and that desire to play comes from another source; but how could that be true in the case of the Lord who is ever satisfied in Himself and who is ever without a second?

4. (It has been said that) the Almighty Lord created the universe by means of Maya, which is constituted of Gunas (Satva, Rajas and Tamas) and which confers on Atman agentship and other attributes; and that through her He maintains it and again withdraws it.

5. How could the Lord be joined to Prakriti (Aja)—the Lord who is essentially nothing but consciousness, unimpaired or unaffected by Time and Place, and by other conditions, through Himself or another?

6. This Omnipotent Lord is but one present in all the bodies (Kshetras); whence could then misery or affliction produced by Karma assail Him?

—*V.* whose nature is constituted of but one Essence, *viz.*, consciousness or Jnana. *D.* whose body is nothing but pure consciousness मात्र shows that lifelessness or जडत्व cannot be predicated of the Lord. निर्गुणस्य *viz.* to Him who is unassailed by the three Gunas, Satva, etc. गुणाः—*V.* The miseries and difficulties produced by *Satva* and other *gunas*—क्रियाः—*V.* modifications and such other activities *D.* creation and other activities.

Verse 3. अन्यतः सदानिवृत्तस्य *V.* who is without other independent things to play with, or other independent persons who could compel Him to play. *D.* The pleasure from sports may arise in the case of one who is fit for it *(i.e.,)* who is an imperfect creature and so his desire to play may be the result of uneasiness and sluggishness; How could then Leela be predicated of the Lord who is ever satisfied, being perfect in bliss and the perfect Atman.

Verse. 4. आत्ममायया—*V.* By means of Maya related to Atman. *D.* by Prakriti under the control of Atman. *Note*: The Lord creates, maintains and withdraws the gross world by means of Rajas, Satva and Tamas respectively. तया *V.* along with Maya.

Verse 5. *Note.* The idea is that it is not possible to concieve how the absolute being may become subject to the influence of Prakriti and its gunas.

Verse 6. *Not* (Sreedhar). The doubt is caused thus: If the Lord is the soul in every body, how could we explain away the miseries to which the soul is exposed? If the soul is said to undergo the sufferings, then Iswara may also be said to undergo the same. The relation of Karma must either be admitted or denied in regard to both. *V.* The question is whether the Lord who is in relation to all bodies is subject to the evils arising from it, or whether the body should be supposed to be incapable of producing any effect while the gunas alone can? *D.* This is another form of the statement of doubt in the preceding verse since the miseries and troubles due to Karma can by no means be attributed to the Lord, present as He is in all bodies.

7. In this maze of ignorance, my mind is bewildered; therefore, O wise one, O lord, be pleased to remove this great confusion in our (my) mind.

8. Sri Suka said:—Thus requested by Vidura desirous of knowing the truth, the sage (Maitreya) whose heart is (always) with the Lord and is free from pride, smilingly said.

9 & 10. Maitreya said:—This is really the Maya of the Lord of boundless powers, that it seems to be against Logic: that the Supreme Being, the eternally Mukta (blessed) one is subject to bondage and misery, just as the person who is the seer in a dream-vision witnesses the inconsistent scenes like the severance of his own head in the absence of such facts.

11. Just as trembling and other affections which are due to water seem to be the attributes of the moon in water (the reflection), so also, though it is not true, the attributes of the Anatman (the body and the organs) seem to be those of Atman (the jiva) who looks upon (them as his own), [but not of Isvara].

Verse 9. *V.* It is by virtue of the Lords' Maya, *i.e.*, wonderful power that Iswara appears to be in misery and Mukta, too—a paradoxical position. *Note.* The relation of Jivas to bodies is due to Karma and Avidya and the consequences of that relation may lead to *purushartha* or not, whereas the relation of the Lord to bodies is neither due to Karma, nor meant for seeking *purushartha*. So His relation may be said to be only out of Leela.

Verse 10. *V.* For in the case of the Jiva who is bound by Karma, the change of self as Deva, Manushya etc., not of the essential self, which is a matter of final attainment and the vision of his own head being cut off in relation to such bodies and the consequent sorrow are posible experiences of the jiva who is made to see such visions and this is all due to the Lord's Maya. *D.* Even without any purpose, the severance of the head and like changes of the body are seen in dream-visions by the jiva by force of previous experiences in this or past lives and here the misapperehension on the part of the jiva is clear; similarly the samsara is the result of mistake on the part of the jiva. *Note:*—The mistake which the jiva makes in respect of visions in dreams should not be taken as supporting the view that dreams are false.

Verse 11. *V.* Latter half:—The conditions of Anatman, *viz.*, the body, though not of the jiva, are thought to be his own by him, since he mistakes the body for his self. In the case of Paramatman who is concealed by Avidya but continues to be the ruler of Prakriti and Purusha, Avidya and its products have no influence. *D. Note* The jiva who does not understand the truth is attributing to himself birth, death etc. under the force of Lord's will; so long as he does not realise the true nature of the Lord and his own self, his dependent character and the absolute nature of the Lord, he continues to be in Samsara. The simile makes it clear that the conditions called Samsara to which the soul is subject are not in themselves unreal, and the cause of jiva's experiences in samsara such as pleasure and plain is the mistake which he commits in looking upon the external conditions as forming his own essence.

12. That state (of delusion) while here, slowly vanishes indeed by force of Nivritti Dharma [duties done without the desire of consequences], by the grace of the Omnipresent Lord Vasudeva and by means of devotion to the Almighty Lord.

13. When the Indriyas cease to do their functions and rest on the supreme Hari, the Antaryamin of the jiva who is the seer, (then) (all) miseries completely vanish as in the case of one who is deeply asleep.

14. To talk about and listen to the excellent attributes of Hari (Murari) forms the means of getting rid of all miseries; What then (need be said of the virtue of) the joy felt by the heart in worshipping the dust of His lotus-like feet?

15. Vidura said:—My doubt is cut off by the sword of Thy good explanation, O Lord! O worshipful one, my mind now thoroughly traverses (perceives) both [(1) the absolute nature of Isvara and the dependent state of the jiva [or (2) bondage and Moksha.]

16. O wise one, it has been well observed by Thee that all miserable condition of the world depends upon Hari's Maya besetting the *jivatman*; and this is an appearance without any thing real behind it and without any basis; and the root of the Universe is nothing outside [the Maya or Avidya].

17. He who is most ignorant and he who has attained to Paramatman and is far beyond Buddhi (Prakriti)—both these get

Verse 12. सवै *V.* That state of samsara which is fit to be eschewd.

Verse 13. *First-half. V.* when the senses cease to go to their objects (worldly) and the Supreme Lord Hari is seen etc. *D.* When the Supreme Lord is directly seen and the senses find delight only in Him, *i.e.*, when mukti is attained.

Verse 15. *V.* उभयत्र-प्रधावति = My Mind goes after both the courses, the delight of listening to the accounts of His excellent qualities and that of worshipping His feet. *D.* My Mind is tossed between attachments to the body and its belongings and Hari, the Lord. अङ्गात्यर्थं.

Verse 16. *V.* It has been well explained by you, O Learned one, that jiva and Prakriti are the abode of Hari and it is a false view that this universe does not contain within itself its own cause Brahma and that Brahma, the cause of all is outside it and has not entered into it. *D.* O wise one, this explanation that it is all due to Hari's own glorious powers is indeed well given; but to my mind all that appears devoid of purpose and sufficient reason, except the पूर्वादृष्ट something invisible and unknown of the past; (all that = the notion of taking the body for the Atman) and at the same time, I cannot think out of Brahman to find the cause of all (so I am in a confusion).

Verse 17. *V.* बुद्धेः...गतः; He who has known his Lord Brahma different from Buddhi: *D.* He who has known or reached Brahman, who is higher than Prakriti.

on with ease in the world; but the man who occupies a middle position between them (who experiences miseries and remains ignorant of the essential bliss), is subject to suffering.

18. Having conclusively known that the world (Anatman) is unreal, though it appears to exist I shall rid myself of even that notion by service at Thy feet.

19. And through service to Thee can be had the feast of intense and natural love to the feet of the glorious Lord, the enemy of Madhu, who is never subject to changes; and (this) is powerful enough to beat out all miseries.

20. In truth, the worship of those that are in the path of Vaikuntha and in whose midst Janardana, God of gods, is daily sung, cannot be easily attempted (accomplished) by men of little Tapas.

21. (It has been said that) having in the beginning created Mahat-tattva and other principles with their (gross) modifications in due order, and having formed Virat (Anda) out of them, the Lord entered into it (him);

22. (Virat) whom the wise describe as the First Purusha, having a thousand feet, a thousand thighs and a thousand arms, and in whom all these worlds (beings) abide along with all their developments.

23. And in him, as thou hast described, Prana exists in ten forms, as also in three forms, namely, the Indriyas and their objects and the gods presiding over them (who are also denoted by the term Indriyas), and from him the Varnas originated; please tell us of His glories.

24. (Tell us of Virat) in whom dwell people of various wonderful forms, with their sons, grandsons, great-grandsons,

Verse 18. The first half *V.* Having conclusively known that the body is not Atman that it seems to be Atman under a mistake, *D.* Having thoroughly understood the uselessness of the notions of 'I and mine,' regarding the body, tho' it is constantly in experience.

Verse 19. कूटस्थस्य *D.* Of the Lord who is present in intelligent and un-intelligent beings as their Ruler, or, who is far beyond the sphere where the corruption due to anger and other passions is possible.

Verse 20. अल्पतपसा *V.* By means of poor Tapas— वैकुण्ठवर्त्मसु *V.* by those that can lead us in the path towards Vaikuntha.

Verse 21. *D.* सविकाराणि Consisting of of the 16 modifications.

Verse 22. *D.* सविकारा:—together with the modifications.

Verse 23. *V.* त्रिवृत्—consisting of the three gunas *D.* Consisting of the three qualities of ओजस्, सहस् and बल. त्वयेरिता: *V.* described by you as created.

Verse 24. *V.* यत्र In Brahmanda *D.* यत्रजाता: born of those varnas (castes).

and (other) descendants of their races, by whom this Universe is occupied.

25. Who are the Prajapatis whom the Lord of Prajapatis (Brahma) created? What are his creations and sub-creations? Who are the Manus and the rulers during the *manvantaras*, created by him?

26 & 27. O son of Mitra, describe to me their dynasties and the deeds of those that were born of them, what *lokas* (regions) are situated above and below the earth; of their arrangements, their positions, their dimensions as well as those of Bhurloka; please tell us of the creation and classification of beasts, men and gods, reptiles and birds, of those that are born of the womb or sweat, of those that are twice-born, and of the vegetable kingdom.

28. Explain to us the unlimited power of Srinivasa (Hari) engaged in creation, on which the universe depends for its origin, subsistence, destruction and support as those are the work of His *gunavataras*.

29. Also describe the divisions of the Varnas and Asramas according to their form, characteristics and nature, (tranquillity and other qualities); the origin (birth) and life of Rishis and the classification of the Vedas.

30. The extensive details of Yagna (sacrifice) and the ways conducive to Yoga, Gnana and its courses; and those of Sankhya and the Tantra taught by the Almighty Lord, (tell me of these), O lord;

31. The crooked course of the Pakhandas, the origin and place of races, the several courses of the Jiva and all the effects produced by the *gunas* and Karma;

Verse 25. *V.* प्रजापतीनांपतिः The Lord of Mareechi and others viz., samashti Purusha.

Verse 28. *V.* गुणावतारैः viz., Brahma and others who are said to be आवेशावताराः Avesavataras, with Rajas and other gunas being predominent in them.

D. सर्ग...त्मनः adjective to विश्वस्य.— the universe subject to the three states, creation etc., गुणावतारैः— *D* — avataras characterised by ज्ञान and other excellent qualities-or by avataras for which Satva and other qualities have been made a basis.

Verse 30. योगस्य—of the performance of duties with the wish for consequences or for finite objects.

Verse 31. पाखण्ड V. and *D*, Those that do not admit the authority of the Vedas. *D.* पाषण्ड—the course of duty which is really characterised by sinfulness.

32. The means of accomplishing Dharma, Artha, Kama and Moksha, without prejudice to one another and the different methods of commerce and agriculture, the tactics of war, the courses of study ;

33. How Sraddha (श्राद्ध) is to be performed, O Brahman, the origin of the Pitris, of the planets, *nakshatras* and stars, and the arrangement of the divisions of Time;

34. The consequence of charitable gifts, of Tapas and of sacrificial acts and the construction of tanks, wells etc ; and what constitutes righteous duty on the part of a traveller as well as of a person in straitened circumstances;

35. The course by which Janardana, the source of righteousness, the glorious Lord, is propitiated, and the persons to whom He shows His grace—all this, O sinless one, be pleased to tell me in detail.

36. O Foremost one among the twice-born, the great Gurus (masters) who are (always) kind to the distressed tell their devoted pupils and sons even what they might not have asked about.

37. In how many ways does the withdrawal or *pralaya* of those principles take place, O Worshipful one? And who are with Him at that time and who go to sleep with Him?

38. The true nature of the Jiva and the essential state of Paramatman, the knowledge to be derived from the Upanishads and what constitutes the purpose of the master and the pupil;

39. O sinless one, tell me of the various means laid down by the wise for the attainment of that knowledge—for how could that wisdom or devotion or even renunciation arise in men by virtue of their own nature (without the grace of the preceptor)?

40. Be pleased to tell me (all about this) as I put these questions eager to know the deeds of Hari; for thou art a friend, and my eyes are shut by Prakriti (Maya.)

Verse 35—धर्मयोनि :—The Lord who manifests Himself at the instance of Dharma or for the sake of righteousness or, He who does Dharma to set an example to the world.

Verse 36 V. पुत्राणांच—as they would tell their sons.

Verse. 38. The first half—*D*. How the Purusha is in His avataras and the essential form of Paramatman, or, whether Jiva is one or not, and what the state of the *Mukta* is etc. नैगमं—*D*, The knowledge produced by the study of the Vedanta,

Verse 40. एतान्—*V*. These points.

41. All the Vedas, sacrificial acts, austerities and charitable gifts cannot, O sinless one, be equivalent to a fraction (a small portion) of the virtue resulting from the promise of shelter to a soul (imparting him the knowledge of Truth).

42. Sri Suka said:—Thus requested by Vidura, foremost among the Kurus, the great sage who was almost a *Purana* of information, was highly delighted on being requested to tell the stories of the Almighty Lord and spoke to him with a smile on his lips.

ADHYAYA 8.

Maitreya's replies to Vidura's questions. Narayana lying on the waters of the Anda creates the wonderful lotus and the Chaturmukha on it. Brahma's tapas and his vision of Narayana

Maitreya said: Indeed the race of Puru is worthy of being highly regarded by the wise, since thou a protector of the world (being Yama), who knowest Hari to be the Supreme Being, art born in it, and at every step and every moment conferest a freshness on the wreath of the Supreme Lord's glories.

2. And I too, being thus devoted to Him shall proclaim the Bhagavata Purana which the worshipful one directly taught to the Rishis, to cut short the great misery of men who run into it for the sake of trifling pleasures.

3. Desirous of knowing the truth the sage of whom Sanat-Kumara is the first, requested the glorious God Sankarshana, first among the gods, who was possessed of the unobstructed light of wisdom and was (now) seated on the earth to explain to them the truth of the Supreme Being who is higher than himself (Sankarshana).

4. Sankarshana who was contemplating his own support which the wise call Vasudeva and who had turned his eyes into himself—eyes which were almost closed like a lotus bud in contemplation and who was opening them a little for the pleasure of the wise sages.

Verse 2. सोहं Here the force of सः is that Maitreya refers to himself as one directed by Sree Krishna to impart the knowledge of Brahman to Vidura who has also made his request.

Verse 3. अतःपरस्य *V.* of the Supreme Being different from this,—*viz.* the world of intelligent and unintelligent beings.

Verse 4. *D.* स्वं consisting of eterna blissfulness, hence absolute.

5 & 6.* (Sankarshana) who had his thousand grand hoods brightened by the excellent gems set in his thousand crowns; thither came the sages wearing matted locks dripping with the water of the celestial river, and worshipping the lotus on which his (Sankarshana's) feet rested, and which with love and reverence the daughters of Sesha worship with various offerings intent upon obtaining excellent husbands; they came constantly singing his (Sankarshana's) glorious deeds in words which they faltered out in their intense devotion, for they were aware of them.

7. O beloved Vidura, by that most worshipful Sankarshana, this was taught to Sanat Kumara who (always) took delight in the duties of renunciation; and (in his turn) Sanat Kumara requested by him taught it to Sankhyayana of rigid vows (firm in his vows).

8. That Sankhyayana, foremost among the Paramahamsas, being eager to proclaim the Lord's glories imparted it to his follower Parasara, our preceptor, and then to Brihaspati.

9. Requested by Pulastya, the generous sage Parasara taught me the Highest Purana; O son, having thus received it, I now expound it to thee who art so faithful and ever devoted to me.

10. When the whole universe was immersed in water, Narayana whose vision is never interrupted, shut his eyes lying on his bed of Sesha, the foremost among serpents, singly delighted in the realisation of His own blissful self, in a state of inaction.

11. Having placed the subtle roots of the Bhutas within his body and intending (when necessary) to rouse the power of Time to activity, He dwelt upon *those* waters which are His own

Verse 5. स्वर्धुन्युदारैः *D.* (the matted locks) rendered highly sacred by their ablutions in the celestial river.

Verse 10. *D.* अनीह :—One who does every thing without effort, or, one who acts for the sake of living beings in his Avataras, or, one who during Pralaya has suspended creation and other activities.

Verse 11. *D.* सोन्तः...भूतसूक्ष्मः Hari who has placed the Bhutas in the subtle form within the space of the *hridaya* in His body. भूतसूक्ष्म may be taken also as the subtle principles शब्द, स्पर्श, रूप, रस and गन्ध. कालात्मिकांशक्तिम् —— the sakti called Pralaya Kala, or his consort Lakshmi presiding over *pralayakala* urged to find delight in Himself.* Construe this with **verse 4.**

abode, just as Agni remains in wood without manifesting his power.

12. For a thousand cycles of *chaturyugas* (four yugas) He slept with his intelligent power, shining as ever; and having again reached the means and materials of action through the power called Time directed by Himself for the purpose, He saw the worlds lying dormant in His body, (withdrawn into Himself).

13. The subtle principle which was within the Supreme Being whose eye intently fell upon it was agitated by the guna which is called Rajas and which acted with Time; and in proceeding to evolve (other effects) it manifested itself from the region of His navel.

14. That Lotus-bud suddenly came forth by force of Time which rouses (calls forth) the Adrishtas (the unseen conditions or decrees) relating to jivas, and, like the sun born of Atman, rendered the vast expanse of water brilliant by its splendour.

15. O wise one! the glorious Vishnu Himself entered that world-lotus which brings to light all the objects necessary for the jiva's experience; and within it, was born, that Maker of the world, himself, the embodiment of the Vedas whom the wise call Svayambhu.

16. Seated on the fruit-stalk of that lotus and not seeing the world, Svayambhu looked about on all sides in the sky and so had four faces corresponding to the four cardinal points.

Verse 12. असादित कर्मतन्त्रः *V.* He who did not bring about the creation. *V.* स्वयोगेरितया- directed by his own will. आसादितकर्मतन्त्रः *D.* He for whom the means, or, the auxiliary condition called Adrishta for creation is made ready—*Note:* The particle अपि indicates that the Lord saw all the three classes of beings.

Verse 13. *V.* The class of subtle principles existing within the Supreme Being the impelling force of whose mind was directed to them so as to throw them into creative activity &c. अर्थः *D.* the thing called गर्भोदक which was produced from His navel. आत्मसूक्ष्म etc. the Lord whose direct vision is fully realised as to the subtle principles and Bhutas which are evident to the senses of a Yogi. *Note.* By the adjective तनीयान् it is shown that गर्भोदक is meant, not the बाह्योदक.

Verse 14 कर्मप्रतिबोधितेन *D.* (Time) which is prompted by अदृष्ट to action.

Verse 15. *D. Note:* सर्वगुणावभासं— an epithet to Padma, lotus, which is essentially Prithivi, on which *sabda* and other objects of sense become a matter of experience. स्वयं *D.* from the Supreme Being Hari. वेदमय; one who is to be known by means of the Vedas, one who is next in importance to Vishnu and Lakshmi and described by the Vedas as such.

Verse 16. लोकं *D.* Prithivi and other regions, or any person other than Himself.

17. Resting upon that lotus which grew from the waters in which waves rose in endless series, being tossed by the *pralaya* winds, Brahma, the first god, did not (truly) make out the real nature of the world or of his own self.

18. "Who am I seated on the lotus? whence is this lotus which grows alone on the waters? There is possibly something beneath it on which this stands supported, and which should necessarily be a positive existence."

19. He thus thought over and through the passages (hollow) in the stalk he entered into the water; going down and searching through the stalk of the lotus which had a rough and thorny stalk, Aja (Bramha) did not reach that which he sought to know.

20. O Vidura, when he thus made the search in boundless darkness for his own cause, there lapsed a very long long time (that which has three divisions) which is the weapon Sudarsana of the Unborn Lord, and which fills the beings of the world with fear and shortens their life.

21. He returned thence, without having gained his desire, and coming back to his own abode, the four-faced god slowly subdued his breath and withdrew his mind from all external objects and sat down in meditation, having gained perfect concentration.

22. That Aja gained perfect power of understanding at the end of a man's life by means of the Yoga he practised and then

Verse 17. लोकतत्त्व *V.* the true nature of the lotus which comprises the world in itself. लोकतंत्र *D.* the cause which produces Prithivi and other regions.

Verse 18. *Note*; *D.* The lotus must have something beneath it to rest upon and in the absence of Prithivi and other things which are not yet created, that source of Padma should necessarily be *sat*, viz., Brahman and this should be admitted as a matter of correct perception. Brahma having, after a moment's doubt, concluded the source of the Lotus to be Brahman, it is clear that his ignorance was only of a moment's duration.

Verse 20. अपारेतमसि *V.* In the waters which like gloom blinded the vision. *D.* the unlimited darkness of Maya which conceals the nature of the self from the view. आत्मसर्ग *D.* the cause of his creation त्रिनेमिः *D.* having three divisions of four months each.

Verse 21. *D.* स्वधिष्ण्यं. His seat the fruit stalk which was like unto the prescribed seat of cloth and deer skin for the purpose of contemplation and there Brahma sat fixing his eyes at the tip of his nose.

Verse 22. *D.* विरूढबोधः—he who attained to the power of direct perception स्वयं the Supreme Being.

he saw in his mind *that* which shone of its own accord and which he had not seen before.

23. He saw the one Purusha who was lying on His bed, the body of Sesha, which was broad, and white like the threads within a lotus stalk, on the waters of deluge (pralaya), where the darkness had been dispelled by the splendid rays of jewels which were on Sesha's hoods spread like an umbrella.

24. (He saw the Purusha) who surpassed in beauty a mountain of emeralds with the evening clouds covering its sides like a garment, with its lofty peaks of gold, with its Vanamala (ranges of forests) abounding in gems, rills, plants and flowers and with bamboos looking like its arms and trees resembling its feet.

25. (He saw the Purusha) whose person by its splendour gave a charm to the wonderful variety of divine ornaments and robes and, by its grandeur of length and breadth, defied comparison, as encompassing the three worlds within itself.

26. (He saw the Purusha) who out of grace shows the lotus of His foot, with the toes beautiful like petals and shining in the rays of the nails which are brilliant like the moon—the foot which grants all the desires of those who worship it for the purpose in pure and pious ways as laid down in the Vedas.

27. (He saw the Purusha) who greets His devotees by His face with its smile that rids the world of its affliction—the face adorned with brilliant earrings, looking rosy with the lips ruddy like the *Bimba* fruit, and most fascinating with its shapely nose and brows.

Verse 23. अयुतमूर्ध *D.* the hoods which were separate from one another and not jumbled together. पुरुषं *D.* having the form of a *purusha*, a human person.

Verse 24. *D.* सन्ध्याभ्रनीवे :—Wearing the cloths *viz.* the evening clouds रत्नोदधेः who was an ocean of jewels. ओषधि...स्रजः who wore a Vanamala composed of herbs, plants and flowers. *Note.* Here the comparison is between Hari seen by Brahma and a mountain in particular conditions which correspond to the dress and ornaments worn by the Lord.

Verse 25. *D.* the latter half: The idea is that the splendour and beauty of the ornaments have sought the Lord and by way of devout service, come in relation to His person, so that they may receive a charm from His transcendental beauty.

Verse. 26. *V.* विविक्तमार्गैः by their duties distinctly laid down for various *castes* and *asramas*. *D.* by courses which are distinctly laid down as Vaidika, Tantrika etc.

28. O son, (He saw the Lord) who was beautifully dressed in a garment looking golden like the filaments of Kadamba flowers, and adorned with a zone about His middle and with an invaluable necklace of pearls, the favourite ornament of His chest which bears (the special mark called) *Sreevatsa*.

29. (He saw the Purusha) the great tree of the Universe whose thousand arms are dazzling with priceless gems and Keyuras, whose root is Avyakta (invisible in Prakriti or Brahman) and whose trunk aud arms are coiled round with the best of serpents.

30. (He saw the Lord), who is like unto a mountain on whom abides the world mobile and immobile, who is the friend of the best of serpents, who is in the midst of waters, whose thousand crowns are like golden summits and on whose bosom emerges into view the gem of Kaustubha.

31. He saw Hari round whom the Vedas (are singing sweetly) like bees, who is adorned with a Vanamala, which is an embodiment of His glory, who is inaccessible even to Surya, Chandra, Vayu and Agni, and who cannot be reached even by Sudarsana and other weapons of war, that range in the three worlds (for their protection).

32. It is only then that Brahma the maker intent upon creating the world, saw and realised the lotus growing out of the Lord's navel, his own self, and also saw water, Vayu, and Akasa and no other thing.

Verse 29. *D.* परार्ध्य...दोर्दण्ड :—Whose thousand arms (looking like branches) were adorned with priceless Keyuras, set with excellent gems. अव्यक्तमूलं the Purusha at whose foot (moola) stands *Avyakta* Prakriti or who is the cause of Prakriti. भुवनांघ्रिपेन्द्रं—the best of all trees in the world or the trees called the worlds. अधिवीतवल्कं—वल्क means त्वक्, skin or bark शेष is described as coiling himself round the body of Purusha in various forms.

Verse 31. *D.* He said Hari wearing the Vanamala which is the embodiment of His eternal glories upon which the bees of the Vedas always attend (singing His praises). Hari who was surrounded by Surya, Chandra, Vayu and Agni who do not leave the presence of Tridhama (Vishnu), *i.e.*, by the mukta gods, as well as by the servants of the Pradhana (the supreme Lord, Hari) who perform Pradakshina; Hari who is inaccessible to those other than the *muktas*. *Note*:—By the latter half it should be understood that the Purusha seen by Brahma is not शबल Brahman conditioned by the gunas.

Verse 32. लोकविसर्गदृष्टिः *V.* Brahma who obtained knowledge necessary for creating the world. *D.* लोकः *Gnanam*. विसर्ग essence लोकविसर्गाः the gods. Surya and others in Mukti who are in

33. He (Brahma) the (efficient) cause of (the grand) work (of creation) being associated with Rajas and desirous of creating beings saw only these (the aforesaid five), and turning to proceed with (his work of) creation and having centred his mind upon the Supreme Being of unmanifest ways, offered praises to Him who (alone) is worthy of praise.

ADHYAYA 9.

The four-faced Brahma offers His praises to Narayana. Vishnu, pleased with Him, commands Him to perform Tapas and gain insight into things and proceed with the creation.

1. How blessed am I to see Thee to-day after a long period (of worship and meditation) ; (for) it is the defect of beings conditioned by a body—that the true course(way) of the glorious Lord is not perceived by them ; and O Lord, there is nothing other than Thyself (fit to be known); still anything else that (might seem to be) is not pure (the perfect Being) ; and it is but Thou that shinest as many in association with the *gunas* of Maya.

pure, spiritual and intelligent nature. The word may also mean Surya and other gods who have no creative activity in the world being Muktas. Brahma saw only these Muktas and the Lord who remained quiet without proceeding with His work of creation etc. and he said nothing else *i.e.*, nothing of the Amukta world. The sight of the Lord in this state is said to be the sight of the Nirguna and not in the sense of one destitute of all attributes and qualities.

Verse 33. *V.* Karma means that which is created, *i.e.*, the world. बीजं means Karana, cause of the world. *D.* स्वकर्मबीजं कर्म means Adrista; बीजं that which manifests. The whole phrase means that which brings out the Adrishta which is made a circumstance for His creation.

Verse 1. *V.* Brahma says that He has realised that the whole universe of Chit and Achit forms the body of the Lord and by that knowledge He has accomplished His grand purpose of life and censures those who are without that knowledge, and explains the absence of a thing which is not pervaded and ruled by Brahman. गतिः—*Swarupa*—the true and essential nature. अन्यत्-another thing, *i.e.*, a thing of which thou are but the Lord and soul. अपि- tho' it might seem to be an independent existence ; तन्नशुद्धं. that thing cannot be an object of correct perception, *i.e.*, it must be a false appearance (but last line), for, owing to the modification of Maya, thou shinest as many. *D.* नज्ञायते...अवद्यं (1) It is a wrong view that the Lord's nature is not known (even by endeavours to delight Him by devotion). In answer to the question why everybody does not obtain the highest grace of the Lord ? the same clause means (2) Indeed the cause of His not being known and seen by all is

2. This is indeed the form of the Supreme Being which, by the manifestation of His essential force of Intelligence, is never approached by Tamas—the form which, in the beginning, He assumed for showing His grace to the righteous ; which is the root (source) of hundreds of avataras. And from the lotus-mansion springing from His navel, I came into being.

3. O Supreme One, O Lord, I do not see any form other than that which is Thine essential form, which consists of mere Bliss, undifferentiated (destitute of difference), and which is unobstructed light, the creator of the Universe, and still different from it and which is the source of the Bhutas and Indriyas and I take shelter in that form of Thine.

4. O Lord, the source of auspiciousness to the world ; this is that very form which is shown by Thee for the good of us who contemplate Thee, during meditation ; we humbly and devoutly bow to Thee, who art such a gracious Lord and who are neglected by those that are confirmed in crooked reasoning and are (only) fit for Hell.

only their sin which consists in their ignorance that He is their Lord and they depend upon Him for everything. नान्यत्वदस्ति. There are things other than Thyself, but they have an existence dependent upon Thyself, and so there is no other thing independent and absolute like Thyself ; and by that other thing thou art not known, for Thou art perfect and it is full of defects ; and Thou being perfect shinest in all Thy glory, tho Thou art present by Your avataras in mahat and all other Tattvas ; and everything is defective being overwhelmed by Prakriti's gunas.

Verse 2. अवबोधरसोदयस्य (The form) of the Lord whose wisdom is bliss, unlimited, ever manifest and never depending on conditions. नाभिपद्म Brahma says He is an avesavatara of the Lord. *D.* This verse also refutes the view as wrong that the Supreme Being is absolutely unknowable. अवबोधरसोदयेन by the overflowing, *i. e.* unlimited flood of wisdom which is His essence and which realises everything by its nature, without any medium. This form is the source of His innumerable avataras as Matsya, Varaha and so on.

Verse 3. *V.* O Lord, than whom there is none higher, I do not see Thy essence and form to be of any description other than this. It is absolue and unmixed bliss destitute of distinctions by caste and qualities, the unobstructed will, distinct from the universe, but the cause of it and it has a form of which the Bhutas and Indriyas are not the product of Prakriti and I resort to that one. *D.* अविकारं not having the six changes, *viz.*, birth, growth etc, and so having unobstructed light and force. एकं not created by another भूतेन्द्रिय etc, prevading the Bhutas and Indriyas.

Verse 4. *D.* ध्यानात्मनः Thee whole essence is ध्यान or who shewest forms according to the contemplation of Thy devotees.

5. But O Lord, Thou dost not leave the lotus of the heart of Thy votaries who perceive the fragrance of the lotuses of Thy feet, borne by the breezes of the Vedas, through (the passages of) the ears, and by whom Thy feet are firmly embraced in intense devotion.

6. Only till the world seeks out Thy feet for its fearless abode, it is assailed by sorrow, desire, disgrace and the all—grasping covetousness, and the wicked attachments as "This is mine" and "This is mine," the root of (all) affliction in respect of wealth, house and friend and relation.

7. Indeed those have their sense confounded by Fate, whose senses are turned away from that devotion to Thee which is the cure of all misery, as also those who, being low-spirited, with a heart overwhelmed with covetousness, are always doing inauspicious things, for the trifling pleasure of having their poor desires fulfilled.

8. O Lord of mighty deeds! my heart droops when I see these beings constantly harassed by hunger, thirst, and the three humours (Vata, pitta, and sleshma), by heat and cold, by wind and rain,—all these acting and re-acting on one another—and by the unbearable fire of desire, and unremitting anger.

9. O Lord, so long as man may (continue to) see this body and other things as different from Atman—a notion which has its strength in Thy Maya appearing as Indriyas and their objects, this Samsara may not cease to be, though baseless, and it will continue to bring hosts of miseries, as consequences of action.

Verse 5. श्रुतिवातनीतम् brought in by the air (vayu) of listening (study) परया भक्त्या by unswerving devotion to Him, alone.

Verse 6. *D.* असद्ग्रहः The attachment to the body mistaking it for itself.

Verse 7. *V.* प्रसंगात् from devout relation to Thee by way of श्रवणमनन etc, as study, meditation etc. *D.* by way श्रवणमनन regarding me.

Verse 9. *V.* So long as man is conscious of the difference, a matter of sense experience as instituted by force of Maya (which rests on the difference of bodies as Deva, manushya etc) and regards it as belonging to self, the Samsara having actions for its purpose does not see its end; but it brings hosts of miseries, tho the great purpose of man is not served.

Verse 9. *D.* When man may see (realise) the distinct and real use of his senses derived from the Lord and directed by the force of His will to be this "I contemplate God, I see Him, I hear of Him," both in Samsara and in Mukti, the Samsara may then come to an end. The Samsara to which many righteous activities are attached leading to the highest purpose and in the same time subjecting man to many troubles.

10. O God, even Rishis fall into Samsara who, here regardless of devotion to Thee, have by day their senses and organs wholly occupied and tossed in (seeking after worldly objects) and who, by night, immersed in sleep, are every moment disturbed by thoughts of their fancied objects and whose labours to attain their objects are thwarted by Providence.

11. On the other hand, O Lord, Thou dwellest in the lotus of Thy votaries' hearts purified by means of devotion; Thou art one whose way is perceived through the study of the Vedas, (sung throughout the Vedas); and in order to show Thy grace, to the righteous, O Lord, Thou manifestest Thyself in whatever form they contemplate Thee.

12. Though worshipped with great preparation and attention by the gods who cherish desires in their hearts, the Lord is not very much pleased with them; for He is the one friend and the ruler from within, dwelling in all beings, who delights in (His Bhaktas') showing compassion to them all—a quality which is never known to the wicked.

13. O Lord, the propitiation of Thy glorious Self is the best end of all the righteous acts, *viz.*, the various sacrifices and other duties, charitable gifts, austere observances and keeping

Verse 10. अर्थरचना: *V.* Endeavours after their objects *D.* Born as they may be even in the families of Rishis, those are doomed to a life in Samsara here, whose senses seek after their objects and are irresistibly drawn to them who are immersed in ignorance, whose minds are full of fancied objects and whose sleep is every moment interrupted and who, O Lord, are thwarted of their plans towards their objects, (for they do not constantly perform their righteous duties and obtain the grace of God); for they are ever averse to devout relations with Thee.

Verse 11. *V,* श्रुतेक्षितपथ: Sruta — the knowledge derived from the Sastras. Ekshitam—the knowledge derived from meditation as a result of the clear preception of what is permanent and transient, *D.* सत् श्रुते- क्षितपथा:—those to whom the path of devotion to Vishnu is shown by the instruction in Sastras by a righteous and devout master.

Verse 12. अवहित: *V.* tho' present in all, not assailed by their defects, because He is Antaratma. *D.* Antaratma—tho' thou art within all beings still thou art in the same blissful state. असदलभ्य या etc. the feeling of compassion which cannot be had by those who are of Asura nature: *D.* first half verse. Thou art not pleased with those that worship thee cherishing worldly objects in their hearts so thoroughly as thou art with the gods.—*Note*:—The Lord may accept the worship of men who are seeking after finite objects and grant their wishes too; but His grace necessary for mukti cannot be secured by them.

Verse 13. *D.* latter half. The righteous duty by way of worship done in sacrifices and other observances does not secure to the person the grace of the Lord, unless it is devoutly offered to Him.

vows; for the righteous duties of men do not perish when offered up to the glorious Lord.

14. We have offered our salutations to Thee the supreme Ruler, who art through eternity free from the illusion of difference, by virtue of Thine own essential light, who art nothing but intelligence, and whose sportful activities belong to Maya which is the cause of the origin, subsistence and destruction of the Universe.

15. I resort to that Unborn Cause Brahman, who is never overwhelmed by Maya, by singing whose names which describe to some extent His avatars and His excellent attributes and deeds, men at once get rid of the sin of many lives and attain to Heaven, though they unconsciously utter those names at the point of death.

16. I bow to the Almighty Lord who is the world-tree which is but one having three feet or branches, *viz.*, Brahma, Vishnu and Rudra, each of which has innumerable branches, *viz.*, Marichi, Manu and others—the tree that grows out of Prakriti

Verse 14. *V.* भेदः—the difference as Deva, Manushya, etc, मोह the absence of correct knowledge due to the misapprehension of the body as self and jivatman as absolute atman. निपीतभेदमोहाय to Him who has always distanced all misapprehension regarding Himself which is of six kinds (1) the notion of being imperfect (2) some other than Vishnu is the supreme Being. (3) Difference between His avataras (4) that jiva is the supreme Being- (5) that Esa is a Jiva and (6) that jiva and Esa are only Jada. बोधधिषणाय—to Him whose Buddhi is nothing but Divine Intelligence. not being the product of Prakriti निमित्तलीलारामाय to Him who is like a pleasure garden for the Sringara cheshta which is really the cause of some great purpose.

Verse 15. *D.* विवशाः those that are immersed in devotion. अपावृतम् not beset by the veil of maya which obscures self. ऋतम् that which remains unmodified in creation, destruction and other states of the world. *Note:* The avatara forms of the Lord not being different from the Moolarupa may confer mukti etc. on the worshippers.

Verse 16. *V.* एकः स्थिति—हेतवः स्वयंच the one supreme Being of undifferentiated name and form is the Lord Vishnu, Brahma and Rudra who are the cause of subsistence, origin and end of the worlds, *i.e.*, the avatara roopa of Vishnu present in Brahma and Rudra. आत्ममूलं—Who is His own root, *i.e.*, who is no effected thing. आत्ममूलं-भित्वा—having brought about the modifications of Pradhana from the Samashti or collective source or Mahadadi to individual bodies of the gross world उरुप्ररोहः consisting of many branches of the gods, beasts and birds, men, immobile things and so on. भुवनद्रुमाय—a tree in the form of the universe. *D.* त्रिपात् Hari present in the three places, Anantasana, Vaikuntha and Sea of milk. आत्ममूलाः—those of whom Narayana is the root, or cause. अहं गिरिशः the Antaryamin of myself and Rudra.

that has its root in Atman (that depends on Atman),—and which has differentiated itself as the three gunas under the names of Brahma (myself), Rudra and the Lord Vishnu Himself, who are the cause of the existence, the origin and the destruction of the world.

17. I bow to that Lord who is in the form of time (Animisha) who being most powerful, cuts off in a moment the hope of life of this world, so long as it is regardless of the duty of Thy worship directly taught by Thee and intended for its own good, while it is constantly engaged in prohibited activities.

18. I bow to Thee, the Almighty Lord, the Lord of sacrifices of whom I am afraid, though I occupy the place which endures through the life of a Brahma esteemed and worshipped by all the worlds, and towards whom I made Tapas and performed many sacrifices for many many years that I might reach Him.

19. I bow to the Almighty Purushottama who, of his own accord, assumed forms among the various kinds of living beings, *i.e.*, among the beasts and birds, men and gods and others, for the purpose of protecting the law laid down by Himself and who rejoiced (in such avataras) though the pleasure arising from worldly objects is ever distanced from Him.

20. O Praiseworthy One, I bow to Thee who puttest on a sleep though never assailed by Avidya of five powers, who hast withdrawn the world into Thy stomach and who, in the midst of

Verse 17. *V.* I bow...cuts off the attachment to worldly life of a man who is not given to unrighteous courses being ever careful in auspicious Karma as taught by Thee in the Vedas and in worshipping Thee according to his Varna and Asrama. *D.* अनिमिषाय. To one who is the antaryamin of Time and is always seeing everything directly with His eternal eye.

Verse 18. *V.* विसखाय—To one that is not helped by another, *i.e.*, who does not stand in need of a helper *D.* तेपे... मान: I made great tapas intent upon acquiring perfect wisdom.

Verse 19, *V.* पुरुषोत्तम—one that is far different from all *chetanas* and *achetanas*. *D.* अनिरस्तरति: The Lord whose blissfulness is in no manner affected by His presence in or appearance among, all classes of beings. उपलब्धकाष्ट: The Lord whose blissfulness is eternally perfect. *Note:* only when it could be affected, the possibility of miserable experience might be supposed.

Verse 20. दशार्धवृत्ति having five varieties, viz., Tamisra, Andhatamisra, Moha, Mahamoha, Tamas, as characterising tree, bush, creeper, a plant, grass; or, the states of wakefulness, Dream, sleep, swoon, and death. अहि—*D.* takes it as an adverb qualifying the main predicate with the agreeable and comfortable bed-sheet of the serpent Sesha.

waters tossed with fearful waves, enjoyest the sleep to which Sesha the serpent, by his softness, like a bed, is favourable, thereby illustrating the pleasure of sleep to men (tossed in the fearful waves of Samsara), [in order to enhance the pleasure of rest for those that have been wearied by the activities of a previous Kalpa.]

21. I bow to Thee, O Praiseworthy One, I who through Thy grace, was born in the lotus--mansion of Thy navel and who am through Thy grace made useful to the three worlds (in finding them on the path of Dharma). I bow to the Lord into whose stomach the world is withdrawn and whose lotus-like eyes open at the end of His *yoganidra.*

22. I bow to that one friend of all the worlds and one Ruler within ; may He unite my vision with that light of wisdom and that ruling power with which the Supreme Lord delights the world, so that I may create this world just as it was in the previous Kalpa ; for He loves those that resort to Him with their prayers.

23. The Lord who bestows (the desired) blessings upon those that have sought Him—May He set my heart upon what He will do assuming various excellent attributes, along with Sri (Lakshmi), the Power under His control, while I create this world which will be the proof of His own glory, so that I may eschew attachment to what I do and the consequent sin.

24. May I not be deprived of the utterance (and the memory) of these Vedic words, while I proclaim to the world

Verse 21. *V.* उदरस्थभवः The Lord in whose stomach the whole world of effects remained *D.* In whose stomach was Rudra. *D.* लोकत्रयोपकरण an instrument for the Lord's creation of the three worlds. *Note* To say that He opened His eyes at the end of His yoga nidra is only to describe the Lord in the light of the experience which common people full of ignorance may realise.

Verse 22 *V.* Begins सोयं that very Lord who is the one friend etc. आत्मा *V.* who is the Antaryamin ; *D* the Supreme one यत्—येन construes with *Bhagena.*

Verse 23. आत्मशक्त्यारमया—along with रमा or Lakshmi who is like an attribute to Him, being inseparably connected with Him. गृहीत—तारः He who in His avataras also is possessed of the same Omniscience and other qualities as in His essential form. *D.* आत्मशक्त्या by His own powers, or, (taking the word as an adjective to रमया by His consort) स्वविक्रमे in His glorious deeds. "May He cause my mind to take delight in His deeds so that &c."

Verse 24. *V.* रूपं Form. *i.e.*, body. *D.* रूपं—विसर्गः I pray that the conclusive understanding I have of Thy supremacy be not lost—the understanding which is guided by the Vedic words and which is like unto an image of Thyself. *Note* V. says that Brahma in this verse prays for uninterrupted memory of the Vedas, whereas D says that Brahma prays that the Knowledge attained thereby may not be lost,

this wonderful form of the Lord of boundless powers, from whose navel like unto a deep pool, while He lay on the waters, I was born as Vignana Sakti *i.e.*, as the deity presiding over the Mahat Tattva.

25. May that most ancient Purusha, the All-Powerful Being of boundless grace, rise, opening His lotus-like eyes, with smiles of overflowing love! And for the successful production of the world may He be pleased to remove my despondency by His sweet and encouraging words!

26. Maitreya said:—Having by force of His austerity, knowledge (worship) and concentration thus tried to see His own cause and having offered Him praises with all the powers of His mind and speech, Brahma stood quiet as if He were wearied.

27 & 28. Then perceiving the intention of Brahma and also seeing that he shuddered at the sight of the Pralaya waters and that he was at a loss to understand the plan of the future world, Madhusudana spoke to Him in deep emphatic accents so as to shake off his confusion.

29. The Lord said:—O Vedagarbha, do not lose Thyself in despair; make your exertion towards creation. What thou prayest to Me for, is already prepared for Thee.

30. O Brahma, again perform Tapas and be engaged in meditation on Me, and by these two means you will see in thy mind (the plan of) all the worlds unfolded to thy view.

31. When thou art full of devotion and perfect in concentration, thou wilt, O Brahma, find me pervading thyself and the (entire) world; and thou wilt also see the worlds and Jivas resting on My support.

Verse 25 *D. Note.* Brahma longs to hear the charming words of encouragement from the lips of the Lord, tho' He is confident of securing the required power and energy through His grace alone.

Verse 26. *D.* खिन्नवत्—as one who would continue to offer his praises not being satisfied with what he had done.

Verse 29. *D. Note.* चोदितम् prompted—The Lord says,' "you were directed by Me by the word, Tapa, Tapa, and even this request of yours was prompted by Me.

Verse 30. तपः Karmaycga विद्या— upasana and gnana yoga. *D.* तपः contemplation of the Lord, remembering and realising His excellent powers and qualities. विद्या Firmness, *i.e.* firm devotion to Him.

Verse 31, *V.* आत्मनि—in Thyself. आत्मनः लोकान्. worlds which are like unto my bodies, or, which spring into existence from Me. *D.* आत्मनिहृदि—In Thy heart in Thy body, or, आत्मनि in Me present in Thy heart.

32. Only when the world sees Me dwelling in everything, like fire in every piece of wood, it will surely be rid of all misapprehensions.

33. Then indeed the Jiva obtains Moksha, his real estate when he sees his self to be absolutely free from the Bhutas, Indriyas, Gunas and attachments to them, and when he sees himself to be one in essence with Me.

34. As thou proceedest to create the innumerable beings along with the various details of action, thy mind shall not fail thee in thy work; for thou hast My supreme grace.

35. Though thou mayest be creating all the beings, the most vicious quality of Rajas will not *bind* thee, the first-born Rishi, since thy mind is constantly set on Me.

36. Thou hast now known Me though I am not to be known by beings limited by the body, since thou perceivest me as one unassailed by the Bhutas, Indriyas, Gunas and Ahankara.

37. When through the stalk thou soughtest to know the lotus root (*i.e.*, the cause) under water, and when a question arose in thy mind as to the existence of the cause (regarding Me), My true nature was revealed to thee in thine own mind (lit. not outside).

Verse 32. *V.* कश्मलम् misery, or misapprehension *D.* the misery, or Samsara which is the result of regarding the Lord and the soul to be one.

Verse 33. *V.* Then indeed the Jiva ceases to be under the power of Karma, when he sees himself (all the souls as well) pervaded by, or, supported by Me in My essential form, and also see himself distinct from the Bhutas, Indriyas and Vasana or antahkarana, though he is in relation to them *D.* Then indeed the Jiva attains to his real estate, when he sees, himself distinct from Bhutas, etc., *i.e.* from the body and sees his self located in the heart in the presence of the Lord.

Verse 34. *V. D.* नाना...प्रजाः Beings according to the force of their extensive and various Karma नात्मा...अस्मिन् Thy mind will not lose sight of me. *i.e.*. Thou wilt be enjoying the advantages of realising myself, though engaged in the creation of the world. *D.* वर्षीयान् .which has been shown to thee for ages.

Verse V. देहिनाम्—To those who are attached to the body and its belongings. युक्तम् taking the reading as *Yukta*, the last foot means, "Me associated with chetanas and achetanas as things under My control and protection. *D.* the latter half—since Thou knowest Me as a ruler abiding in the Bhutas, Indriyas, the three gunas and manas—which is the true knowledge.

Verse 37. आत्मा...बहिः My form was manifested to Thee objectively. *D.* मद्विचिकित्सायाम्, when Thou soughtest to know Me. आत्मा, My self which consists of sat, chit and Ananda. बहि- as an object of thy eyes.

38. O child! that thou offeredest to Me praises glorious as comprising My auspicious stories and that thou wast constant in Tapas towards Me, are (all) due to My Grace.

39. I am pleased with thee; may success attend thee, since thou, intent upon the creation of the worlds, hast described Me truly as Nirguna (though I seem to be) full of Gunas.

40. I, who am the Lord of the gods, and confer blessings upon others will be soon pleased with him who worships Me singing this stotra (which thou hast sung).

41. All the good accomplished by men by means of charitable construction of tanks and the like, Tapas, sacrifices, charitable gifts and concentration on Yoga methods is only the gaining of My pleasure. This is the opinion of the wise that know the truth.

42. O Brahma, I am the soul of all the Jivas, I am the most beloved of all beloved things; and hence a man should try to find delight only in Me; for, only on My account the body and all its belongings become the object of love.

43. By means of thy self which is an embodiment of all Vedas and born of Myself, do thou as before create (produce) the beings who lie hidden in Me.

44. Maitreya said: The Lord of Prakriti and Purusha whose navel is distinguished by the lotus, thus explained to Brahma the creator how the world is to be created by means of His true form and then the Lord vanished.

Verse 39. *V.* गुणमयम्, perfect in excellent attributes. निर्गुण destitute of satva and other gunas which even the souls have to get rid of.

Verse 44. सर्वकामवरेश्वरः *V.* and *D.* the giver of all the desired boons.

Verse 41. *D.* योगैः by means of yogas. राज्यं is taken as an adjective in the sense of 'to be accomplished.'

Verse 42. *V.* आत्मा Antaryamin. *D.* (the latter half.) I am beloved of the soul to which the body and its belongings are dear: hence one should try to find delight in Me.

Verse 43. *V.* (The first half.) By means of the knowledge in the form of all the Vedas having their source in Paramatman the Antaryamin of all the jivas, *D.* (the first half:)—Thou Atma, Brahma, with thy body which has sprung from Me and is related unto Me and which is described in all the vedas—Do thou create *etc*,

ADHYAYA 10.

Brahma performs Tapas again, drinks of the Andodaka, and creates the three worlds on the plan of His Lotus seat and fills it with various mobile and immobile things of his creation.

1 & 2. Vidura said : When the Lord of the world was out of view, how many kinds of beings did Brahma, the grandfather of the world, create both from his body and from his mind ?— O sage of great wisdom, be pleased to explain in order the various points about which I have enquired of Thee and end all my doubts.

3. Suta said : O Saunaka, thus requested by Vidura, the sage Kausharava was very much pleased with him and immediately proceeded to answer the questions of which he was mindful.

4. Maitreya said: Brahma too directed his mind to Atman as the Almighty Lord had instructed him, and performed Tapas for a hundred years according to the celestial measure.

5 & 6. Brahma born of the lotus observed the lotus, his own seat, as well as the water agitated by Vayu which had acquired strength through the time of deluge—his Tapas and wisdom centred in self growing stronger, Brahma with his developed strength of wisdom devoured Vayu along with the water.

7. On observing the lotus which was his seat extending all over space, he began to think " By means of this lotus I shall produce the worlds which had been withdrawn."

8. Then inspired by the Lord's activity he entered into the interior of the lotus ; and broke up the one thing that should become many into three and into fourteen.

Verse 2. आनुपूर्व्येण— *V.* one by one not in order of the questions.

Verse 3. हृदिस्थान् *D.* the questions which were agitating the mind of Vidura.

Verse 7. वियद्व्यापि *V.* extending to the sky, lofty. *D*, of great extent like the sky.

Verse 8. त्रिधा. *V.* into three divisions, *viz* (6) that consisting of Bhoktris or subject of experience, like Devas and others (2) that of the objects of the senses, *viz* sound, colour etc, and (3) that of the organs both of sense and action. *D.* कर्मचोदितः induced by the Adrishta of the beings to be brought into creation ; or Karma means Hari, the object of Brahma's contemplation, and so the phrase means ' directed by the Lord.' भगवान् an epithet to Brahma, possessed of wisdom, renunciation and all other excellent qualities. त्रिधाभाव्य having differentiated it into the earth, the air, and the heaven.

9. The arrangement of the world occupied by living beings is briefly of this extent; and the region of Brahma is a place where righteous duties performed without desire bear fruit. (Note:—that region is not subject to changes as the three worlds occupied by ordinary beings.)

10. Vidura said: You have mentioned the form known as Time of Hari whose forms are many and whose deeds are wonderful; O Brahman, be pleased to describe that form to me as it is, O Lord.

11. Maitreya said: Time is that which is produced by the modification of the Gunas, but which is by itself destitute of attributes, or peculiarities, as well as of both the limits (the beginning and the end). The Lord made Time the instrument of His creation and sportfully produced Himself in the form of the Universe.

12. In fact the Universe is nothing but Brahman which was withdrawn by Vishnu's Maya and it is a finite

Verse 9. जीवलोकस्य *V.* of the created things. एतावान् comprises the subject, the object and the instrument. परमेष्ठी. Here the word Parameshthi stands for the region of Parameshthin *i.e*, the Brahma. *D.* (the second half,) and this is the fruit, or consequence of Brahma's righteous duties performed with the purpose of pleasing Vishnu. अनिमित्त. Here अ means Vishnu, the word cannot be taken to mean, without any purpose or motive 'since everything is said to be done by Brahma only as an act of worship of the glorious Lord.'

Verse 10. *D.* लक्षणम्—the essential nature (called Time).

Verse 11. गुणव्यतिकराकार *V.* Time having the form of, or deriving its form from, Pradhana or mahat and other subtle principles. निर्विशेषः devoid of Prithivi &c., अप्रतिष्ठितः he who is not subject to another power or cause, *i e.*, who exists by Himself तदुपादानं...असृजत् *V.* He took the form of the world in association with Pradhana the material cause of the world. *D.* He manifested Himself in three forms, making Prakriti and its three gunas an occasion, or place for His manifestation, *D.* निर्विशेषः subject to no change, being the same everywhere and at all times, or one than whom nothing is higher. अप्रतिष्ठितः one who rests on no other for His support.

Verse 12—Sridhar. 'of invisible form' may also be taken as an epithet to Time—Radharamana Gosvami explains it thus: whose nature is 'to be destitute of attributes or form.'

V. That Brahman which in the gross developed state with the attribute of the developed chit and achit is in the form of the universe, remains by itself when by the will of Vishnu (Himself) it is withdrawn. *i.e.*, when it returns to the subtle state, with the attributes of Chit and Achit (even during Pralaya); that Brahman has the attribute of Kala possessed of ruling power as pervaded by His ruling power and also possessed of an unmanifest form. *D.* Indeed the universe is produced and protected by that Vishnu who is present in Brahma under the name of Brahma and endows Him with all powers; it is preserved in proper order by His own power directly as Vishnu, and it is destroyed by the destroyer Kala, of unmanifest form, presided over by Rudra created by His own destructive power and form called Iswara.

thing produced under the force of Time by Iswara who is of unmanifest essence.

13. As it is now, so it was in the past, so too will it be in the future; and ninefold was his creation from Prakriti and the tenth variety is called Vaikrita.

14. The destruction of the Universe is of three kinds (as Nitya, Naimittika, and Prakrita) brought about by Time, substance and gunas; and the production of Mahat is the first (in the series) which consists in Atman's throwing the gunas out of balance, *i.e.*, mixing them in different proportions.

15. The second is that of Ahankara Tattva, in which the knowledge of substance and action has its source; and the third is that of the subtle principles of the Bhutas, having the power to produce the gross substance of the Bhutas.

16. The fourth is that of the Indriyas which are the organs of knowledge and action; and the fifth is that of the gods (presiding over the Indriyas) out of the Vaikarika Ahankara, whence the mind (manas) also is produced.

17. The sixth is the production of Tamas which gives rise to Abuddhi, *i. e.* the Avarana or veil which obscures the Jiva's right understanding, and Vikshepa which is associated

Verse 13. *V.* As everything is conditioned by Time in the present, so was it in the past and so will it be in the future (but the thing itself is eternal). The creation of both descriptions, Prakrita and Vaikrita, comprises nine departments. *D.* The reality of the world before creation as well as in the future may be inferred on the analogy of its reality at the present (the reality of the world at the present is proved by the purposes actually and tangibly served by the several things recognised (and related) as cause and effect and accordingly used as means to an end.) The ninefold creation must be taken under two heads as *Prakrita* and *Vaikrita*; the varieties outside the Anda being called the *Prakrita* and those within the Anda being called *Vaikrita*.

Verse 15. *V.* द्रव्य....आदय: the five Bhutas, the organs of sense and action, the mind and the objects of sense *D.* Bhutas etc. and their presiding deities.

तन्मात्रद्रव्यशक्तिमान् the creation comprising the saktis viz the five subtle principles of *sabda*, *sparsa* etc. and the five Bhutas, *akasa*, *vayu* etc; these being called saktis on account of their relation to the Lord as His body *D.* comprising the five subtle principles of sabda, sparsa etc. which form the essence of the five Bhutas (*akasa*, *vayu* etc.)

Verse 17. अबुद्धिकृत *V.* brought about by the will of अ—Vishnu, the antaryamin of Brahma. *Note.* Brahma remaining unaware of it, the sixth creation was brought about by the mere force of the Lord's will. *D.* Brahma was more intensely than ever thinking of अ—Vishnu, while bringing out the sixth variety of creation, so that the Tamas might not interfere with his communion with the Lord.

with Isvara and deludes the Jivas in respect of the Supreme Being)—these are the six kinds of Prakrita creation; and of the Vaikrita also hear from me.

18. 19. And this is the Leela of the Almighty Hari, (in association with Rajas) the thoughts regarding whom free the soul from Samsara; the seventh is the most important creation which consists of the six kinds of immobile things; and these consist of trees which bear fruits without flowers, plants which cease to be as soon as they have produced their fruit, creepers that are disposed to climb, bamboos of which the bark is strong, creepers of stiff branches which do not require the support of other things, and also trees which bear fruit after putting forth blossoms—all these draw their nutriment upwards from below, and these are mostly wanting in sensibility, having but one sense in the interior, *viz.*, the sense of touch and possessed of many peculiarities giving rise to varieties.

20. The eighth step in creation consists of birds and beasts and it has twenty-eight sub-classes; these beings are also destitute of knowledge of to-day and to morrow, mostly attached to the gratification of appetites, endowed with the power of scent, to know what is good to them and with no continuity of knowledge in the mind.

21 to 24. The Cow, the goat, the buffalo, the Krishna, (a species of deer) the swine, the Gavaya, the Ruru, the sheep and the camel, these beasts are cloven-hoofed, O best among the righteous; and O Kshatta, the ass, the horse, the mule, the gaura, the

Verse 18 & 19. *D.* When the verse is interpreted as referring to Vishnu, हरिमेधसः means, 'of Narayana whose wisdom is shining brilliantly like the sun or fire: if it is taken as describing the four-faced Brahma, who also creates the world without any effort through His grace, हरिमेधसः means "of Brahma whose thought is wholly centred in Hari" (this supports the interpretation of the word अबुद्धिकृत in the preceding verse. मुख्यसर्गः etc. the most important creation of the immobile nature forms the seventh. उत्स्रोतसः should be taken as equivalent to मुख्यस्रोतसः trees and plants and the like are called मुख्यस्रोतसः on account of their usefulness to others. It should not be taken in the sense 'having upward motion, or, going higher,' since that epithet is applicable only to the gods.

Verse 20. हृदिवेदिनः: *D.* those in whom the perception is confined to the mind. This is a characteristic common to both the immobile and the mobile included under beasts and birds. अविदाः: incapable of knowing what should be done and what should not be.

sarabha and the chamari, these are whole-hoofed. Now hear about beasts having five nails; they are the dog, the jackal, the tiger, the cat, the hare, the hedge-hog, the lion, the monkey, the elephant, the tortoise and the alligator, and the shark, etc; the heron, the vulture, the baka (a species of crane), the hawk, the Bhasa, the bear, the peacock, the swan, the crane, the ruddy goose, and the owl, are birds of the air.

25. O Vidura, the ninth is that of producing but one species, having the characteristic of taking the nutriment from above which goes down into the system (that is to say), men are full of Rajoguna disposed to be very active and to regard things leading to misery as sources of happiness.

26. O Foremost among the righteous, these three are *vaikrita* creation; the creation of the gods also comes under this variety, which is the Vykarika variety already described; the creation of Sanatkumara and other sages is a combination of both, Prakruta and Vaikruta.

27—28. The celestial class has eight species, viz. the gods proper, the Pitris, Asuras, the Gandharvas, the Apsaras, the Siddas, the Yakshas, the Rakshasas, the Charanas, the Bhutas, the Pretas and Pisachas, the Vidyadharas, the Kinnaras and others. These ten, O Vidura, are the creations made by Brahma as I have described to thee.

29. Hereafter I shall tell you of the dynasties and the different periods of Manus. Thus indeed the self existent Hari becomes the creator through Rajoguna in the beginning of every

Verse 25. अर्वाक्स्रोत: *D.* 'having downward course.' This applies to some men as distinguished from another division of men in whom the Rajoguna is predominant, रजोधिक and कर्मपरा: are taken as the characteristics of the class Manushya proper. दु:खेचसुखमानिन: those that regard miserable things to be sources of happiness and pleasure. This is said to be the characteristic of the Asura class in whom the Tamoguna is predominent.

Verse 26. कौमार: *D.* the creation of the gods for a second time within the अण्ड is called Kaumara.

Verse 29. *V.* आत्मभू:हरि Hari who makes the four-faced His body. He creates Himself of His own accord. *D.* The self-existent and unborn Hari being the Absolute Lord, of His own accord, creates the bodies of the gods out of Prakriti and assumes many forms with which He abides in them and guides them; He is the Creator, He stands in the midst of Rajoguna actuating it to evolve things. *Note*: The main purport of this passage is that the Lord Narayana is the maker (creator) of all things, both in the creations during Manvantaras and in the main creation.

Kalpa ; the Lord of unobstructed will produces Himself at His will and pleasure into many forms.

30. Since the Lord works with inconceivable powers, the wise do not insist upon any particular order in this creation which consists of the modifications of the gunas just as no order need be considered in the eddies of a river.

31. O, Vidura, The gods, Asuras and others who have been now described by name and form in relation to this Kalpa were also the same in name and form in a past period of Manu.

ADHYAYA 11.

Maitreya describes to Vidura the nature of Time and its divisions commencing from Kshana and Lava to the time of Mahapralaya.

Maitreya said :—That should be known as a Paramanu or an atom which is the last and the least particle of the parts into which a gross product may be divided, and which is not one, *i.e.*, which has not attained to the state of being an effect, or being a group, which always remains uncombined with another. Only with reference to the accumulation of such particles or atoms do men have the illusory notion of an organic whole.

2. The entirety of matter in its essence which remains the same without undergoing (change) of dimension constitutes the universal dimension when the notion of parts or of differences is left out of consideration.

Verse 30. *V.* In the creation of the Brahmanda composed of *gunas* and their products, there is no necessity for producing it step by step in regular succession ; but all the details are at the same time brought about by the wonderful power of the Lord ; just as the eddies and the bubbles and other things may all form together in a river *D.* मायावत्वात्, as the creation depends upon the mere will of the Lord.

Verse 31. *V.*नामरूपाभ्याम्, Two interpretations are given : (1) as having the same name and form; (2) as having other names and forms.

Verse 1. *V.* ऐक्यभ्रमो यतः—With reference to such subtle imperceptible part of Time, the world forms a wrong notion of an individual one. *D.* Of the things which are products of Prithivi, *i.e*, earth etc. that last part of any one substance which is not perceptible to men in the celestial world and which has still very many parts and aspects on all sides is conventionally called Paramanu ; and on account of this subtlety, there has been the wrong notion of its indivisibility in men like Kanada and others. *Note.* Paramanu as defined by Vaiseshika is not admissible in the Vedic or Vedantic view. Vide Brahma Sutra, Adhyaya II, Pada ii Sutra 11, where Badarayana has refuted that theory.

3. O, best of the righteous, even Time is similarly known by inference both in its gross and subtle forms. It is the Sakti (of Hari), by itself unmanifest, pervading and limiting the Vyakta, the gross creation, and it is powerful enough to bring about the creation and other conditions of the world.

4. That division of Time is said to be Paramanu which is in relation to the atomic state of matter and therefore the time which is in relation to matter as a whole is said to be of universal measure *i.e.* unlimited.

5. Two Paramanus make one Anu and three Anus make one Trasarenu and this last is the smallest visible particle which is noticed soaring up in the light of the sun's ray coming through windows

6 to 8. The time which is co-extensive with three Trasarenus is called Truti and a hundred parts *i. e.* Trutis make Vedha and three such Vedhas are said to make a Lava and three Lavas are known to make a Nimisha or winking, and three Nimishas are said to make a Kshana, five Kshanas are said to make a Kashtha (काष्ठा) and five and ten Kashthas make a Laghu, and fifteen Lagus make a Nadika and two Nadikas make a Muhurta; six or seven Nadikas make a Prahara or Yama of men.

Verse 3. *V.* As in things limited by time, the smallest division of time and the greatest or the longest period of time are as a matter of inference in relation to the condition of the thing limited by it (expressed in the terms of Time). It is pervaded and ruled by the Lord, itself very subtle and unmanifest and yet the powerful cause of the modification constituting the manifest objects.

D. Similarly, (the present) Time also is perceived by men, in both its aspects as the smallest division and as all-encompassing Time., and the all-pervading Lord as the Antaryamin of Time in both the aspects, and being Himself unmanifest is thought of as Paramanu in form or as omnipresent; and he creates, preserves and destroys the manifest world in relation to that Time—The word being taken अव्यक्तभुक् the meaning is "He who gives Prakriti impetus to proceed with creation &c."

Verse 4. *V.* Considered in its aspect of a smallest division, Time may be said to be *Paramanu*; The gross form of the Time (as a year) in the subtlest state is the longest aspect of it. *D.* That time and the Antaryamin Hari are spoken of as *Paramanu*. For both are in relation to the smallest part of substance described in the first verse. The Time and the Antaryamin of Time realise the changeless, essential, unlimited nature of Brahman and both are Parama-Mahat, the infinitely great.

Verse 5. V. *Note.* by the term Trasarenu, (the smallest visible particle of substance) similar subtle division of Time is denoted. *D.* Here *anu* and other terms must be taken as indicative of the divisions of Time. Also it should be remembered that the Supreme Being is present in all these divisions of time ruling the things connected with, it bearing the same names and realising His unlimited and unconditioned self and infinite blisfulness.

Verse 8. *V.* Here the measure of Time according to men is intended; hence it is said नृणाम् *D.* the six Nadikas make one Prahara and seven make one Yama (याम)

9. A measure of capacity made of copper weighing 6 pollums, the sides being 4 times 4 inches high with holes made at the bottom by gold mashas,—the time taken by water to fill that vessel through those holes is said to be a Nadika.

10. 11. The day and night of men consist of four Yamas each and a fortnight consists of fifteen such days and there are two such fortnights known as bright and dark. O Respected Vidura-these two together make a month which is a whole day of day and night for Pitris—Two such months make a season or Rutu and six months make an Ayana which is distinguished as the Southern and the Northern corresponding to the apparent course of the sun in the sky towards the north aud south of the equator.

12. The two ayanas are the day and night of the gods in swarga and they are said to make a year comprising twelve months. A hundred years form the full period of human life as observed by the wise.

13. The powerful deity Surya is the embodiment of Time and he occupies the Kalachakra (the sphere of Time) consisting of the planets, Asvini and other constellations and stars in general and goes round the world embraced by the twelve signs of the zodiac in a period of time beginning with the atomic division of time and ending with the year.

14. O Vidura, the year is spoken of in five ways as Samvatsara, Parivatsara, Idavatsara, Anuvatsara and Vatsara calculated on the revolutions made by the Sun, Jupiter etc.

15. O men, bear your offerings to the God Surya, who is the author of these five kinds of years, who by his own power in

Verse. 12. *D.* Both the *ayanas* are spoken of as ahanee (अहनी) for there is no night for the gods (in the celestial world.)

Verse 13. *D.* Dhruva and other stars. **अनिमिषः** is explained to be a corruption of **अनिशम्मिषः** one who is day and night in motion or, shines with ever-expanding splendour; so the term also conveys the meaning, Hari who is antaryamin and of whom all that description is absolutely true.

Verse 15. *V.* **भूतभेदः** Paramatma who subjects the Bhutas to modification, or who brings about the modifications which are called Bhutas; and it is Paramatman as antaryamin that makes the circuit round the world. *D* Offer your sacrifices to Hari who is the antaryamin of the five kinds of the year, who goes about being present in Surya, who according to His own thoughts, and according to His will, makes Prakriti expand in many ways by virtue of His power called Kala as well as by Prakriti—the Prakriti which is the modification of the three gunas and which is in the sphere of things to be produced in creation,—to Hari who multiplies the objects and who is the source of discrimination as the elder and the younger so as to remove the ignorance of the world.

the form of time unfolds the powers of things to develope into grosser farms, who is a great and powerful Being (in the form of a luminary) making his circuit through the skies for ridding men of misapprehensions and extending (increasing) the fruits of Gunas, viz., the attainment of Swarga and other things by means of sacrifices.

16. Vidura said :—The full measure of life-time has been thus given in the case of the Pitris, the gods and men; please tell me the course of those others who are the wise men dwelling beyond the three worlds.

17. Indeed thy worshipful self knows the course of the all powerful Time and the wise are able to see everything with their eye developed by yoga.

18. Maitreya said:—The yugas are four, viz, Krita, Treta, Dwapara and Kali and they consist of twelve thousand years of celestial measure including the transition periods between every two yugas.

19 & 20. The yugas respectively consist of four thousands, three thousands, two thousands, and one thousand years; the transition periods at the beginning and the end also respectively consist of eight hundreds, six hundreds, four hundreds and two hundreds of years; and the wise who know the fact call that a yuga which is between the transition periods counted by hundreds and only in relation to such yugas Dharma is laid down in the Holy books.

21. In the Krita Yuga Dharma accompanies men on all his four feet, *i.e.*, in entirety and the same Dharma becomes diminished by a foot in each of the other Yugas as Adharma increases.

22. Beyond the three worlds as far as the region of Brahma a thousand Chatur Yugas make a day, O beloved Vidura; night also is of the same length when Brahma the maker shuts his eyes and sleeps.

23. At the end of the night the work of the world is begun

Verse 23. *V.* भुञ्जन्—Comprising the periods of manus. लोककल्पः the world which is inseparably connected with the Kalpa of its existence; or, Kalpa the creation. *D.* The creation of the world brought about for the purposes of Brahma continues to be during the day which enjoys, as it were, the fourteen manus of Brahma. *Note.* It is Hari that enjoys through all that time, having made avataras as Yagna; hence the term 'enjoying,' is used.

and continued, and it extends all over the day of Brahma and comprises the period of the fourteen Manus.

24. Each Manu enjoys the power during the period alloted to him, which is a little over seventy-one Chatur Yugas. During the *Manvantaras* the several Manus, their descendants, the Rishis, the great gods and their attendants are all born together.

25. This is called the daily creation of Brahma by which the three worlds are made to get on with their work, and during which, beasts and birds, men, the Pitris and the gods are born by force of their karma.

26. During the Manvantaras the Almighty Lord assumes the Satva Guna, and by His avataras as Manu and others in the human form, He protects this universe displaying His energy.

27. At the end of such a day He slightly associates Himself with Tamas and withdraws His own active aspect and remains quiet, all other things having entered Him by force of time.

28. Following Him, the three worlds Bhur, Bhuva and Suvas lie concealed, when the night without the sun or the moon sets in.

29. When the three worlds are being burnt by the fire of Sankarshana which is His own power, Bhrigu and other sages afflicted with its heat go at once from the Maharloka to Janoloka.

Verse 24. *D.* Seventy one times Four yugas and eighteen and a half lacs of years (1850000).

Verse 26. *V.* सत्वम् etc. bearing bodies of विशुद्ध सत्व. (Visuddha Satva). उदितपौरुषः He who manifested His Purusha form. *Note.* It is only the Supreme Being that protects the world, making Manu and others merely His medium. *D.* सत्वम्—सत्वगुणम्—supporting the quality of Satva. उदितपौरुष. He whose prowess is ever brilliant.

Verse 27. *D.* दिनात्यये. On the conclusion of Brahma's day, *i.e.*, when night sets in. तमो...दाय. The Lord assumes the form of Kala, Sankarshana, Rudra, etc. all favourable to the increase of Tamas and withdrawing His manifest activity, and, accompanied by Brahma called Kala, takes His rest on His bed, *viz.*, the body of Sesha on the waters of the Deluge.

Verse 28. *D.* निर्मुक्त etc. When the world becomes destitute of the Sun and the Moon.

Verse 29. *D.* भृग्वादयः Those that live in the Maharloka.

30. At this time, the seas overflow under the force of the time of pralaya with waves tossed high by extremely furious and fearful blasts of wind, and soon immerse the three worlds in water.

31. But Hari alone remains in the midst of the waters lying on the serpent Ananta, with His eyes shut in *yoga nidra*, being sung by those that dwell in Janoloka.

32. Thus with the lapse of days and nights indicated by the course of Time, even the full lease of his (Brahma's) life *viz*, the period of a hundred years, is, as it were, wasted away (seems to be soon spent).

33. One-half of Brahma's life is called Parardha and the first half is gone and the other half is now running.

34. In the beginning of the first half there was a great kalpa called Brahma-kalpa, when Brahma was born, whom the wise call Sabda-Brahma.

35. And towards the end of the first Parardha there was another Kalpa which the wise call Padma-kalpa, when the world-lotus sprang from the navel of Hari as from a lake.

36. And, O Vidura, the present kalpa forming part of the second Parardha is known as Varaha, when Sri Hari made an *avatar* as Varaha, (the Boar).

37. This period of Time described as the two halves of Brahma's day is but a wink of Paramatman, the cause of the world, who is unmanifest and unlimited and has no beginning.

Verse 30. *D*, विषसिन्धवः the seas mixed with the poison issuing from the mouth of Sankarshana, Adi Sesha. उत्कटाटोप—Adjective to वात the wind roaring violently.

Verse 31. *V.* अनन्तासनः Hari who is seated on Ananta, *i. e.* Sesha. योगनिद्रा. Self-realisation, or self-communion is the sleep. *D. Note.* The sleep of Hari is spoken of as such to indicate the time of *pralaya* and it should not be taken in the ordinary sense.

Verse 32. *V.* इव—By इव it is indicated that some portion is still left of Brahma's life-time. *D.* अपेक्षितमिव—It seems that Brahma would have another lease of life in addition to the century already allowed Him. कालगत्या—By the course of time; here Time stands for Hari as the antaryamin of time.

Verse 34 V. शब्द...विदुः Brahma whom the wise call Sabda-Brahma as being in possession of the Vedas that throw light upon the nature of the Para Brahman, His meditation and worship. *D.* Brahma who is to be known through the Vedas, as the wise say.

Verse 37. *V.* अव्याकृतस्य—who is not invested with name or form, the product of Prakriti. *D.* who is not subject to the changes of nimesha (winking) and the like.

38. The time which is conceived as an atom to start with and considered as the two halves or Parardhas at the end of (our) reckoning is a ruling Power, but not in respect of the Supreme Being, and it is only such in respect of beings that have an attachment to the perishable body and its belongings.

39. This (Egg of) universe comprised of the sixteen Vikaras or modifications and the eight Prakritis is fifty crores of Yojanas in breadth in the interior, and on the outside it is surrounded by seven sheaths of the earth and other Bhutas.

40. These sheaths are each ten times bigger than the one which each surrounds and crores of other Andas are also seen within them, (while our Anda) seems but an atom in it.

41. The wise say that Brahman, the cause of all causes, is called Akshara. It is the only essence, the supreme essence of Vishnu, the Glorious and Supreme Purusha.

ADHYAYA 12.

Brahma creates Avidya, Sanaka and others, Rudra, Marichi and other sons; the production of Rik and other Vedas; and the birth of Swayambhuva Manu and his wife, Sataroopa.

1. Maitreya said:—"O Vidura, thus have I described to thee the glory of Paramatman under the name of Time. Now listen to me as I tell you how Vedagarbha (Brahma) proceeded with his creation.

Verse 38. *D.* धाममानिनाम् Brahma, Rudra and others who are attached to their worlds or regions. अनादेः of Hari, who has no cause; (and hence He is the Lord of the world.)

Verse 39. *Note.* विकारैः the objects of the five senses, the five functions of the physical organs, and the five functions of the vital breaths and the function of the 'mind' make the sixteen modifications.

Verse 40. *V.* In Moolaprakriti. *D.* in Hari. *D.* (the latter half): *Note.* The many other *andas* said to be in the Universe are to be taken as the several bodies of Beings which are also technically spoken of as *andas*.

Verse 41. *D.* This Anda is like unto a veritable house of the omnipresent Vishnu, as well as of His forms, the smallest of the small (अणुतम), which are present in various embodied existences—of Vishnu who, the wise say, is the imperishable Brahman, the cause of all causes, and of Brahma and others.

2. In the beginning, Brahma the first maker created Andhatamisra, Tamisra, Maha-Moha, Moha and Tamas—the five varieties of Ajnana (nescience.)

3. Seeing that creation to be very sinful, Brahma was not pleased with himself; then through his mind purified by meditation on the Supreme Being he brought out another creation.

4. That is, Brahma created the sages *viz.*, Sanaka, Sananda, Sanatana and Sanatkumara who renounced all karma and thoroughly controlled their seed (*i.e.*, who lived a life of celibacy all through).

5. Brahma said to them, "O my sons, create beings to people the world with;" but they did not like to do so, since they were given to duty leading to *moksha* and were wholly devoted to Vasudeva.

6. Thus disregarded by the sons who set aside his commands, Brahma was full of irresistible anger; but he began to restrain it.

7. Though it was being restrained by the power of the mind, that passion was born at once as a son of a mixed complexion, blue and red, from the middle of the brows of Prajapati.

8. The son who was so born before all the other gods was Bhava and he cried:—"O, Father, give me names and appoint me places, O Lord of the world.

9. The lotus-born (Brahma) intending to comply with the request thus made by him (Bhava) said to him in sweet words, "Child, do not weep, I shall do it for thee."

10. O Foremost one among the gods, since thou weptest like an anxious boy, people will call thee Rudra by name.

11. I have already appointed these places for you *viz.*, the mind, the Indriyas, the vital breath, the sky, Vayu, Agni, the water, the earth, the sun and the moon and Tapas.

Verse 2. अग्रे. *V.* In the beginning of the Vyashti creation. *Note.* The five varieties of Avidya are in relation to the tree, the bush, the creeper, the shrub, and grass. *D.* These five should be taken in this order: Tamas,, Moha, Mahamoha, Tamisra, and Andhatamisra. Here Tamas is Agnana, or, Ignorance; Moha is misapprehension, and the other three varieties are the first two according as they are of growing persistence.

12. Thou hast also these names: Manyu, Manu, Mahinasa Mahan, Siva, Ritudhvaja, Ugraretas, Bhava, Kala, Vamadeva and Dhritavrata.

13. And, O Rudra, thou wilt have these women for thee, *viz.*, Dhee, Vrithi, Usana, Uma, Niyutsarpi, Ila, Ambika, Iravati, Sudha, Diksha and Rudrani.

14. Accept these names and places and also these wives, and with these create many peoples, since thou art the Lord of peoples.

15. Thus commanded by the Father, the glorious Rudra created beings equal to him by virtue of his strength, form and activity (energy).

16. Seeing that the numberless hosts of Rudras produced by the first Rudra began to devour the world on all sides, Prajapati was filled with fear.

17. He said to Rudra:—"O Foremost among the gods, enough with thy creation of sons of this character who with their fiery eyes burn all the directions along with me."

18. "May you be blest. Perform *tapas* that may bring happiness to all beings, so that by means of *tapas* thou wilt create this universe as it was before.

19. For only by means of *tapas* man surely attains to Adhokshaja, the Supreme Light, the Omnipotent Lord, abiding in the heart of all beings."

20. Maitreya said:—Being thus commanded by Brahma, Rudra went round the Lord of Speech, agreeing to do his bidding and with his leave went into a forest for *tapas*.

Verse 14. *D.* सपोषणम्. to be taken as an adverb construing with the predicate, 'along with your wives'. The wife is called पोषण, for with her help the husband is able to maintain the Dharma of the householder.

Verse 15, Satva akriti swabhavena सत्वाकृतिस्वभावेन By his nature which consists of सत्व. *D.* (Rudra) who was the embodiment oi strength. स्वभावेन with his own qualities oi being *Ugra* severe etc,

Verse 19. अञ्जसा. *V.* with ease. अधोक्षज the Lord in whom the function of the Indriyas produced out of Prakriti is not to be found. *D.* the Lord who is not to be perceived by physical organs of sense. सर्वभूत...अञ्जसा *D.* who is really present in the heart of all. *Note.* The epithets in this verse are taken as describing the true nature of the Lord.

Verse 20. वनम् *V.* Forest. *D.* water.

21. Then, as Brahma was revolving thoughts of creation, ten sons, the sources of all the races of the world, were born of him, since he was endowed with the divine power of promoting Creation.

22. They are Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasistha, Daksha, and Narada the tenth of them.

23—24. Narada was born from Brahma's lap, Daksha from his thumb; Vasishta from his breath, Bhrigu from his skin, Kratu from his hand, Pulaha from his navel, Pulastya the sage from his ears, Angiras from the mouth, Atri from his eyes and Marichi from his mind.

25. Dharma was born of his right breast in whom Narayana is directly present. Adharma was born of his back from whom arises Mrityu (death) most terrible to the world.

26. Kama was born of his heart and Krodha or anger from his brows and Lobha (covetousness) from his lower lip, speech from his face, rivers from his organ of generation and Nirriti the resort of all sin from his anus.

27. From his shadow was born Kardama, the powerful lord of Devahuti. Thus the world was produced out of Brahma's mind and body.

28. Swayambhu full of passion loved Speech (Saraswati), his own beautiful daughter, who captivated his mind, though she had no passion; so we are told, O Vidura.

29. Seeing that their father had set his mind on the path of unrighteousness, Marichi and other sages, his own sons, called his attention to the matter through the courage of their sincerity.

Verse 21. भगवच्छक्तियुक्तस्य *V.* endowed with the power of creation which belongs to the Lord. *D.* having the power of Satva mixed with Rajas under the guidance of Hari.

Verse 25. यत्रनारायणः *V.* and in Dharma, Narayana abides. *D.* Narayana manifested Himself in four forms as Hari, Nara, Narayana, and Krishna, through the wife of Dharma,

Verse 27. कर्दमः *D.* By the epithet, the husband of Devahuti, it is indicated that there is another Kardama connected with the shadow of the body.

Verse 28. अकामां *D*, not vulgar. वाचं Speech (human) The deity presiding over human speech *D.* इतिः श्रुतं This is what we hear; but we do not believe it to be true.

30. And they said, "This was not done by the ancients nor will people do it in future; thou approachest thy daughter without subduing Kama though able to do so.

31. "Indeed, O father of the world, this course cannot be praiseworthy even on the part of those that are strong in celestial fire, by imitating whose conduct the world may (hope to) be fit for a prosperous life.

32. "To thy glorious self we bow—Thou who hast by the light of thine own wisdom given a manifest form to this world which was in thyself, shouldst protect Dharma."

33. When he saw before him his own sons, the progenitors of the world, wisely speaking thus, the Lord of Prajapatis was ashamed and cast off his body.

34. The directions embraced that fearful body which the learned speak of as mist or darkness. Once when he was contemplating how he should create the well-arranged worlds as they were before, the Vedas issued forth from the four faces of the maker (his four faces.)

35. The extensive sacrificial course comprising the duties of the four priests along with Upavedas (Logic and other disciplines), the four feet of Dharma, as well as the Asramas and their duties were produced at the time.

36. Vidura said :—O sage, whose wealth is *tapas*, you said that the Lord of Prajapatis produced the Vedas out of his mouth. Be pleased to tell me what particular things he produced by the several organs or means.

37. Maitreya said :—"Through his mouth beginning with that facing the east, he produced the Vedas known as Rik, Yajus,

Verse 32. स्वेनशोचिषा *V.* By force of his *gnana* in the form of *sankalpa* or, will. *Note. V.* takes the verse as conveying the appeal of Brahma's sons to Paramatma, his father so that he may be prevented from violating Dharma. *D.* To translate the whole—we bow to Thee endowed with such glory and power, who hast, by thy innate light of wisdom, produced this world lying hidden in Paramatman and pray that Thou mayest defend tne Dharma instituted by thyself [*Note*:—The use of the third person indicates that the sons made this appeal to their father in a most inoffensive manner].

Verse 33. *D. Note* :—The great Goddess Saraswati is naturally the consort of Brahma and she is always with him : and there is no leaving her. But it is the human speech (another Deity) whom he is said to have left.

Verse 35. *D.* कर्मतन्त्रं—the sastra relating to the performance of religious duties.

Sama and Atharva, which are respectively used as Sastra (शस्त्रम्) Ijjya, the Adhvaryus part, Songs, and Prayaschitta.

38. Again through the same faces in the same order, he produced Ayurveda, Dhanurveda, Gandharva Veda, the art of the *sthapatis* (sculpture etc).

39. And through all faces, the Lord Brahma, possessed of all knowledge, gave out the fifth Veda comprising the Itihasa and the Puranas.

40. Again through the eastern face He produced Shodasi and Uktha and then in order Pureeshee (पुरीषी) and (अग्निष्टुत्) Agnishtut, Aptoryama आप्तोर्यामा, Atiratra, Vajapeya and Gosawa.

41. 42. Then He produced the four feet of Dharma viz, Learning, or, Knowledge, Charitable gifts, Tapas, Satya or Truthfulness and the Asramas with their respective functions or duties viz. Savitra (the study of Gayatri), Prajapatya (vows to be observed for a year), Brahma (study of the Vedas to the end) and Brihat (the great vow of celibacy), agriculture, help given to Sacrificial acts, Saleena (living by asking for others' help) and Silonchcha (gleaning of scattered corn)—all these to be followed by those that lead a house-holder's life.

43. Those that dwell in the forest are of four classes, viz Vaikhanasas, who live upon corn that grows wild, Valakhilyas who accept only fresh food just made ready, Audumbaras who live upon fruits and other things obtained in the direction they first go in the morning, and Phenapas who subsist upon fruits,

Verse 42. *D.* सावित्रं. The study of the Vedas for twelve years of a Brahmacharin in the preceptor's house. प्राजापत्य. It is said to be a kind of celibacy on the part of one to have one wife and to approach her only in due season, ब्राह्म study of the Vedas till one enters on married life ; बृहत्, rigid vow of celibacy or of vedic studies all through life; वार्ता a particular way of receiving alms; असंचय. not storing the grain obtained for future use, but using all on the same day. शालीनं, collecting once for all the supplies sufficient for a year.

Verse 43, D. वने. In the Vanaprastha asrama. *Vaikhanas* as; those that live upon roots : *Udumbara* : those that subsist on fruits : *Valakhilyas* are those that eat everything : *Phenapa* those that live by imbibing the drops of milk falling from the mouths of cow's calves. *Kuteechaka* an ascetic who remains in his own house and is satisfied with the food, drink, etc, given by his sons etc. *Bahooda* who bathes at any time in any sacred water as soon as he sees it in addition to his ablutions three times a day & who has three *dandas* or marks. *Hamsa* has one mark and also Yagnopavita. *Nishkriya* has only one mark & he is called Paramahamsa as he abandons all duties that may involve any kind of pain to other beings.

leaves and the like that have fallen on the ground,—In the ascetic life there are four classes, *viz*, kuteechaka, Bahooda, Hamsa and Nishkriya.

44. Then in the same order He produced the services relating to Moksha, Dharma, Kama and Artha. Similarly from his heart came forth the Vyahritis and Pranava.

45 & 46. The Ushnik metre issued from His hair, Gayatri from his skin, Trishtup from His flesh, Anushtup from His tendons, Jagati from the bones of Prajapathi, Pankti from his marrow, Brihati from His *prana* (the vital breath) ; the five clases of consonants were formed out of his Jiva (Life) and swaras (vowels) formed His body.

47. The sibilants are said to be his Indriyas and the semivowels, य, र, ल, व, form His strength and the seven notes of music are formed by the sport of Prajapati.

48. (Since) Brahma is Sabda-brahman *i.e.* he has for his body the Vyakta (Vaikhari) and Avyakta (Pranava), the Supreme Being shines to him (is distinctly realised by him),—shines to him while in Avyakta as Perfect and all-pervading Brahman, and while in Vyakta as Indra and other forms endowed with various powers.

Verse 44. *Anveekshikee etc. V.* The four departments of learning respectively leading to (1) a knowledge of Atman and Anatman : (2) that of sacrificial duties for the attainment of Svarga. (3) that of agriculture as the means of living and (4) that which leads to the acquisition of wealth *D*, the four are (1) The Tantra Vidya following the Vedas (2) the three Vedas. (3) agriculture and commerce and (4) the science of Kingly duties. The Vyahritis are said to have issued from the same four faces of Brahma along with Pranava. (*The latter half*) The Vyahritis along with Pranava which proclaim only the ultimate source, Brahman.

Verse 46. *D.* the consonants, क to म, were evolved out of His *jiva*, or *chaitanya* (vitality) ; the vowels from the body.

Verse 47. विहारेण. *D.* Brahma's movements of the body.

Verse 48. शब्दब्रह्मात्मनः. *V.* of Brahma to whom all the Vedas are like unto a body. व्यक्ताव्यक्तात्मनः of Brahma who is both manifest and unmanifest since all the twenty-four Tattvas are in his own body. परः ब्रह्म. a Brahma in the form of words or sounds different from the personal Brahma. By नानाशक्ति. ought to be taken the various functions or powers of the word, which are अभिधा, लक्षणा, गौणी etc. *D.* Brahma is called Sabda Brahma because he is described by most Vedas next to Narayana and he is also called Vyakta a Vyaktatma, since he presides over and pervades both the manifest Brahmanda and the unmainfest principles. (*The latter half*) : Brahma with powers extended by the glorious presence of the Lord in him, and endowed with various capabilities,

49 & 50. Then Brahma assumed a different body and thought of proceeding with the creation. Seeing that also the creation of Rishis possessed of great virtue was not sufficiently extensive, He began, O Vidura, to think over it again in His mind: "It is really a wonder that though I am busy every day, living beings do not increase; perhaps the Providence is interrupting it."

51 & 52. While Brahma was thus doing what was proper and looking forward to the Providence, his form became divided into two and on this account he is called Kaya. And from the two divisions of that form a male and a female were produced.

53. Of the twins he who was the male was Swayambhuva Manu, the Emperor, and the female was called Satarupa and she was the queen of that great man.

54. Then Indeed in their relation as husband and wife, creatures began to multiply; and he begot five children on Satarupa.

55. They were Priyavrata and Uttanapada and three daughters Akuti, Devahuti and Prasuti.

56. He gave Akuti to Ruchi, the second daughter to Kardama and Prasuti to Daksha, through whom the whole world was filled (with people).

ADHYAYA 13.

Swayambhuva commanded to propogate the human race prays for the lifting up of the earth sunk in the water. Hari dropping down from the nose of Brahma in the form of Varaha kills Hiranyaksha and lifts up the earth.

1. Sri Suka said:—Having listened, O King, to the sacred discourse of the sage (Maitreya), Vidura made further enquiry, (his mind) being taken up with the stories of Hari.

2. Vidura said: O sage, that Swayambhuva Manu, the Emperor, was indeed the beloved son of Brahma; what did he do after he obtained his beloved wife.' ?

3. O wisest sage, Be pleased to tell me of the life of the saintly King, the first Ruler of the world—to me who am full of faith; for he was really one devoted to Vishvaksena (Vishnu).

Verse 49. *D.* अपरां उपादाय assuming another sakti or power which is useful for producing the male and the female creatures.

4. The fruit, commended by the wise, of the study made by men with great exertions over long years consists in this—that they come to listen to the excellent merits of those (devotees) in whose heart the lotus-like feet of Mukunda are enthroned.

5. Sri Suka said :—To Vidura who was modest and spoke thus and in whom the feet of Sri Krishna were enshrined, the sage Maitreya who was led on to the narration of the stories of the Supreme Being said as follows, with his hair standing on end.

6. Maitreya, said :—"When Swayambuva Manu was born along with his wife, he folded his hands in reverence and bowed and said to Vedagarbha (Brahma) as follows :—

7. Thou art the one father of all creatures ; thou givest birth to them and providest them with the means of subsistence : still let us know by what means or in what way we can be of service to thee ; (let us know how we should serve thee).

8. O, Praiseworthy one, from among the duties which we can do, may you be pleased to point out that by adopting which we may obtain fame everywhere and success in this as well as in the other world.

9. Brahma said :—O, lord of the earth, hail to you both ; I am pleased with you, my son, since you have with a sincere heart said of your own accord, ' Bid me, O father.'

10. O, heroic son, it is this worship that a son ought to do to his father, that, according to his might, he respectfully receives his command without an inclination to neglect or to question it.

11. Do thou beget on her children like unto thee in qualities; rule the earth in righteous ways and worship the Perfect Being by means of *yagnas* (Sacrifices).

12. O king, great will be the service done unto me by thy act of protecting the people on earth. The glorious Lord Hrishikesa will certainly be pleased with thee for being the protector of people.

13. Empty of purpose will be the labour of those with whom the Almighty Janardana, who is in the form of Yagnas, is

Verse 8. इज्या etc. *D.* that which forms an act of Thy worship in the sphere of our duties.

Verse 13. यज्ञालिङ्गः. *V.* He of whom the sacrifice is a form, *D.* He towards whom *yagna* points.

not pleased; for the very Atman (Self) becomes neglected (if they do not secure His grace by what they do.)

14. Manu said:—"I shall abide by thy command; O Vanquisher of sin, Be pleased, O Lord, to appoint a place for (my) people as well as myself.

15. For the great earth, the one abode of all beings, is submerged in the great water. O God, let endeavours be made to lift the divine earth from below.

16. Maitreya said:—Brahma saw the earth so immersed in water and for a long time reflected, "How can I lift her up."

[Once all the water was drunk by me and the earth was restored to its place; as also the creatures, *viz.*, the gods, the Asuras, the Pitris, the Manushyas, beasts and birds, reptiles, mountains (and forests), elephants and many other things, great and small. What is this again? The earth is now being deluged by waters.]

17. While being created by me, the earth deluged by waters has gone down to Rasatala. Now what should be done in the matter by us who are commissioned to create them? May that Lord Himself, from whose heart I was born, show me the course.!

18. While he was thus thinking over, O sinless one, from his nostril, suddenly issued a tiny boar only as big as a thumb.

19. While he was looking on, O Bharata, the boar in the sky grew suddenly to the size of an elephant and it was a great wonder (to the world).

20. Along with the great Brahmins, Marichi and others with Sanatkumara and Manu, he saw that form of the boar and began to reflect in various ways.

21. O, What Being is this!— perhaps a divine being come in the form of a boar! Oh, What a wonderful thing it is that it has issued from my nose?

22. First it was seen as tiny as the tip of the thumb, and in a moment it became as big as a boulder. Might it be the glorious Lord Yagna, who puts my mind to trial?

23. While Brahma was thus pondering along with his sons, the glorious Lord Yagnapurusha who was like a mountain, roared aloud.

Verse 14. अरिसूदन. *D.* O one that kills my enemies, *viz*, Kama, Krodha etc.

24. Sri Hari filled Brahma and those foremost Brahmans with gladness by his roar which with its echoes filled all the directions.

25. Having heard the voice of the Boar who was only such in form,—the voice that tended to remove their grief, the famous sages in the regions of Jana, Tapa, and Satya sang the praises of the Lord by repeating the three Holy Vedas.

26. Having heard the Vedas thus chanted by them, which describe His own excellent attributes, the Supreme Lord of whom the sacrifice is a body, again roared aloud and in order to bring prosperity to the gods, he plunged into the water like a sportful elephant.

27. Erecting His tail, moving through the sky, shaking His manes and breaking the clouds with His hoofs, the glorious Lord Varaha, the saviour of the earth, possesed of adamantine frame shone most splendid with His stiff and erect bristles, with His white tusks and with the light of his eyes.

28. Smelling the path of the earth with His nose, the Lord of whom the sacrifice is a personality and who was now in the form of a boar of fearful tusks, but looked with gentle eyes on the Brahmans who were uttering His praises, and plunged into the water.

29. With his bowels torn open by the plunge of the Lord whose body was like unto a mountain of adamantine rocks, the sea, like one in distress, roared aloud stretching out his arms of swelling waves and cried aloud, "O Lord of Yagnas, protect me."

30. The Lord of whom *yagna* is a form, tore the body of waters with His hoofs sharp as arrows, so that the sea over-

Verse 25. मायामयसूकरस्य. *D.* who showed Himself as a Varaha by virtue of His own will *V.* who was in the form of a most wonderful Varaha.

Verse 26. Note. वेदवितान that which is explained by the Vedas. वेदवितानमूर्तिः *D.* He whose personality is described by the extensive Vedas.

Verse 27. *D.* उत्क्षिप्तवाल—also means 'having plump cheeks. सटाः also means some particular creepers. रोमश also means Nim tree. खुर—summits. सितश्रृङ्गः having white tusks. ईक्षा...भासः— the pupil of whose eyes is very brilliant. *Note.* this is interpreted as a metaphor where Sri Varaha is compared to a mountain-whence the two interpretations of certain epithets.

Verse 30. त्रिपरुः is a compound meaning having three *paroos i.e.*, the three *savanas*, sacrificial acts to be performed thrice a day. त्रिवरुः *D.* He who is sought by three Vedas, or he who wishes to make avatara in three Yugas or, He who has folds in His neck. *Note. D.* interprets the last two lines thus :—Sri Varaha saw at the

flowed its shores; and at the bottom of the sea on which He would later on rest Himself, He saw the earth, the abode of all beings, and He held her fast to His stomach (bosom).

31 & 32. The Lord shone most brilliantly when He rose (to the surface) from the bottom of the sea lifting up the submerged earth with His tusks; and there under the water, in raging anger intensified by His Sudarsana, He saw the Daitya of irresistible prowess, running up to Him with a gada to check His passage, and slew him without any effort, just as the lion slays an elephant; and now with His cheeks red with the Daitya's blood, He shone like a great elephant who has turned the (red) earth (with his tusks.)

33. Brahma and others perceived Him to be the Supreme Lord who was blue like the Tamala and who, like an elephant, sportfully bore the earth on the ends of His white tusks, and with their hands followed in reverence, they chanted the Vedic hymns in praise of Him.

34. Rishis said :—Victory to Thee, O Lord, Victory to Thee : O Thou that art invoked in sacrifices, we bow to Thee that shakest Thy body which consists of the three Vedas. We again bow to Thee that art a boar on some purpose—Thou in whose pores all the sacrifices lie hidden.

35 & 36. Such indeed is this form of Thine which is too formidable to be looked at by the sinful; O Lord, it is an embodiment of all sacrifices; the vedic metres are found in Thy skin, the *kusa* grass in Thy hair, the sacred ghee in Thine eye, the fourfold duties of the priest in Thy feet, *Sruck* in Thy mouth, and *Sruva* in Thy nostrils : O Lord, *Ida* in Thy stomach and *Chamasa* in Thine ears; *Prasitra* (the vessel in which Brahma's share is poured) in Thy mouth, the planets in Thine act of swallowing and *Agnihotra* is Thine act of chewing, O Powerful Lord.'

bottom of the sea, that earth which He had placed on the surface of the waters when he destroyed the worlds and was about to put on *Yoga Nidra*.

Verse 33. अनुवाकैः, *V.* by passages which were like vedic verses.

Verse 34. *V.* त्रयीतनुं The form or body is said to be त्रयी since the Lord is contemplated as Yagna laid down in the Vedas, or, since He is propitiated thereby.

Verse 35. चातुर्होत्रं—a sacrificial act described in mantras known as Chatur-Hotra, D. त्रयीतनुं. Him whose Self is described by the Vedas.

37. Deeksha is Thy frequent manifestation, the sacrificial acts called Upasadas, three in number, are Thy neck; the two Ishties called Prayaneeya and Udayaneeya are Thy two tusks: Pravargya forms Thy tongue, the two fires Sabhya and Avasathya form the head of Thee that art in the form of Kratu (sacrifice); and the arrangement of bricks is Thy five Pranas.

38. The Soma juice is Thy seed, the three *savanas* are Thy seat, the seven kinds of main sacrifices are the several constituents or *Dhatus* of Thy body; all the *satras* form the joints in Thy body and Thou art all Yagnas, and all Kratus; and the sacrificial act is the tie to which Thou art amenable.

39. We repeatedly bow to Thee who art all the mantras, all the duties and all substance, all sacrificial acts, all action in general, who art the knowledge realised by means of renunciation, devotion and self-control, and who art the preceptor that bestows knowledge upon us.

40. O Almighty Lord, O Supporter of Bhu, this earth along with mountains shines foremost being supported on the ends of Thy tusks, just as the lotus along with the leaves shines borne on his tusks by the great elephant who is just issuing from a forest.

41. This Varaha form of Thine, the embodiment of the three Vedas, with the mundane globe on Thy tusks, is as charming as the beauty of the lofty Kulachala, when it bears heavy clouds on its summits.

42. O Lord, give this earth, Thy queen, and mother of the world, a firm situation, so that she may support the creation, mobile and immobile, for thou art the Father. We make our bow to Thee as well as to her in whom Thou hast placed Thy vital power, like fire in a piece of sacrificial wood.

Verse 37. क्रतु: Sankalpa. If the reading is क्रतो: it means 'of the Lord whose thoughts are always realised as facts,' or, 'who is the main support of all Yagnas.?

Verse 38. *Note.* The sacrifices without the extraction of soma juice are called 'yagnas' and those in whom soma juice is extracted are called 'Kratus.' इष्टिबन्धन: — इष्टि the sacrificial act to be performed on the Pratipat and other days is Thy main body.

Verse 39. क्रियात्मने *D.* To the Lord who prevades all activity as one who makes us do our duties आत्मजया. produced by Thy grace. विद्यागुरवे in respect of Vedas and other sacred literature that inculcate knowledge of the Supreme Being.

43. O Lord, who else could possibly think of lifting up the earth that has sunk to the bottom of the sea ? It is nothing wonderful in Thee who art the home of all wonders and who hast created this exceedingly wonderful world by Thy Maya.

44. O Lord, when Thou shakest Thine own body composed of Vedas, we the dwellers in Jana, Tapas and Satya *lokas* are thoroughly cleansed and purified with the drops of the holy water falling from the ends of Thy manes.

45. He indeed is pitiable and he has lost his judgment who hopes to see (know) exhaustively the deeds done by Thee to whose deeds there is no end. O glorious Lord, make the whole universe happy—the universe which is deluded through association with the gunas on account of Thy *yoganidra*.

46. Maitreya said :—Being thus praised by the sages who were chanting the Vedas, the Lord and the Protector (in the form of the Boar) set the earth on the water traversed by His hoofs.

47. Thus the glorious Lord, Hari, who is Vishwaksena and the Lord of all beings, placed on the water the earth which He lifted without effort from Rasatala, and then vanished out of sight.

48. Janardana is soon pleased with him who listens with faith to, and explains to others, this charming and auspicious story of Hari—Hari whose knowledge is the end of Samsara and whose wonderful deeds are worthy of being recounted.

49. When that Lord of all blessings is pleased, is there anything that cannot be obtained ? Enough with those blessings which are of little value. For, on those that worship Him without any other purpose, the Lord who dwells in every heart, of His own accord, confers the highest blessings.

50. Having realised the supreme purpose of man and having once drunk, through the ear (like unto joined hands), the nectar of the Lord's story inthe midst of many other stories of the past—the story which redeems man from Samsara, who would

Verse 43. अतिविस्मयः *D.* Exceedingly wonderful.

Verse 48; हरिमेधसः *D.* of one whose wisdom leads to the dissolution of Samsara. उशतीं—yielding the desired blessings.

Verse 48. अलं लवात्माभिः *D.* the attainment of Svarga and other blessings which are of a transient nature.

indeed in this world cease to have a charm for it, unless he be something other than man ?

ADHYAYA 14.

Vidura asks why Hiranyaksha was killed. Diti's importunities to her husband at the improper hour; and her conception.

1. Sri Suka said :— " Having heard the story of Hari in relation to His Varaha avatara, told by Maitreya, Vidura who made it his vow to listen more and more to such stories and was not satisfied, again requested him with folded hands as follows :—

2. Vidura said :—" O great sage, we have been told that Hiranyaksha the early Daitya was slain by Hari in the form of a boar—a form which is the embodiment of sacrifices".

3. When the Lord as in sport lifted the earth with the ends of his tusks, what led to the fight with that king of Daityas, O sage.

4. Maitreya said :—" O heroic one, most worthy is the enquiry ; for thou desirest me to tell the story of Hari's avatara which cuts off the noose of death in the case of mortals.

5. By that story told by the sage the child of Uttanapada Dhruva set his foot on the head of Death and ascended to the place of Hari.

6. In this connection, I have also heard an illustrative story of true events told in ancient times by Brahman, the god of gods, in reply to the gods who made the enquiry.

7. O Vidura, on a certain evening, urged by passion and by the desire for children, Diti, the daughter of Daksha, solicited the company of her husband, Kasyapa, the son of Marichi.

Verse 1. *D.* Vidura joined his hands in devotion to Hari and was engaged in sacred observances, so that Hari may be so gracious as to give him more opportunities of hearing His stories.

Verse 2. *V. Adi Daitya*, the Daitya who was the first among those that belonged to the Varaha Kalpa.

Verse 4. *D.* साधु—What is worthy of the assemblies of pious men. वीरः one who takes delight in the will of Hari—वि is Vishnu.

Verse 5. मुनिना—By the sage Narada.

Verse 8. *V.* (first half) Having worshipped the Supreme Person, Lord of Yagnas, of whom Agni is the body etc. *D.* Having worshipped the Lord who is spoken of in the mantras of the Yajur Veda and of whom Agni is the tongue.

8. Her husband who at sunset was engaged in contemplation in the shrine of fire after having worshipped with milk, Vishnu the Lord of sacrifices whose tongue is Agni.

9. Diti said:—"O sage, this Manmatha harasses my pitiable self with the bow in his hand, and that on your account, just as an elephant tosses a plantain tree which he may sieze.

10. Therefore may you be pleased to show grace unto me who am distressed in the midst of thy other wives who are prosperous and blessed with children.

11. The fame of women who are respected of their husbands stands high in the world, and of those to whom the husband like you is born as the son.

12. Formerly, O sage, our worshipful father Daksha most affectionate to his daughters asked us severally :—" O Daughters, whom do you choose for your husband ? "

13. Desirous of extending his race he perceived the inclination of his daughters who liked you intensely for your character, and to you he gave us all, thirteen in number.

14. O auspicious one, be therefore pleased to grant my wish , O sage having lotus-like eyes ; for the distressed do not in vain, O perfect one, resort to the great.

15. O heroic Vidura, in reply to her who was pitiable and was pleading much, being far overcome by developed Manmatha, Kasyapa the son of Marichi, spoke words intent upon consoling (conciliating) her.

16. O fearful one, here am I to grant thy wish whatever it may be—who would not grant the desire of one by whose help the three-fold purposes of man are accomplished ?

17. He who has a good wife takes by virtue of his Asrama along with him the people of other asramas as well and crosses the sea of misery even as one does the sea by means of a ship.

18. O respectable lady, the learned say that the wife is half of the man who looks forward to prosperity ; for, having rested the burden on her the man gets on, free from the fever of anxiety.

19. Depending upon her we easily conquer our enemies called the *indriyas*, hard to be subdued by those that belong

Verse 19. *D.* इन्द्रियारातीन्. Indriyas (the sense) are themselves enemies ; or, the objects which are the enemies of Indriyas,

to the other Asramas, just as the lord of a hill-fort overcomes thieves.

20. O queen of the house, we are not able to do proper return to you, even though a complete life-time is vouchsafed to us ; nor can others who have excellent qualities and virtues.

21. Still I shall do everything to grant thy wish in respect of offspring, so that I may not be reproached by the world. Only wait for an hour.

22. This is the most horrible of hours when everything looks very fearful indeed, and at this hour the Spirits who are the attendants of Rudra wander about.

23. Further, O chaste lady, at this hour in the evening the glorious Siva, the creator of beings and the lord of spirits goes about on the back of the bull, surrounded by a retinue of spirits.

24. With his brilliant *jatas* scattered over, and filled with dust by the whirlwind of *Smasana*, with his pure golden body covered with ashes, the god Siva my brother is as witnessing with his three eyes.

25. In the world there is no one who is a kinsman to him or who is not ; none the special object of his favour or censure ; we by means of our vows wish for and value as a great fortune the very Maya whose blessings have been already enjoyed and spurned.

26. The wise who wish to break through the screen of Avidya sing his faultless work; for though he has neither an equal nor one higher than himself, he who is the goal of the righteous adopted of his own accord the vow of *Pisacha* life.

Verse 20. गुणगृध्नवः *V.* those that see and appreciate qualities or merits : *D.* those that are eager for qualities or merits.

Verse 25. D. अजां भुक्तभोगां—The worldly wealth called अजा or Prakriti, which is in the form of wife, children, etc, and which is already known by experience. *Note.* We wish for this wealth though we have known it by previous experience to be full of misery.

Verse 26. अविद्यापटलं—V. the screen of Avidya, or nescience. D. Avidya which is a disease of the eye interfering with the right vision. गृण्हन्ति—receive through the ear etc., *i.e.* learn and contemplate, (the latter half) *Note.* V. Rudra is said to.....the Pisacha life to set an example to those who are eager to attain to *Brahmagnana.* The epithet should be understood as applicable to Hara. D. Rudra the resort of Indra and other righteous souls is practising the Pisacha course under the command of Hari who has none equal to Him, or, higher than Himself. *Note.* The word आज्ञया is supplied in construing the sentence and निरस्तसाम्यातिशय — is taken as an adjectival clause by supplying the words यः हरिः तस्यहरेः

27. The unfortunate people who do not understand the purpose of His activity laugh at the deeds of the Absolute Lord, and on the other hand, this body, the food of hounds, is caressed, as if it were their very self, with clothes, flowers, ornaments, and pigments.

28. Brahma and other gods are those that watch and keep the bounds He has set. This universe is a thing of which He is the cause, and Maya is His servant, doing His bidding; and this behaviour like that of a Pisacha on the part of the Perfect Being is an inexplicable show.

29. Maitreya said:—"Though she was thus well advised by her lord, she siezed the Brahmana sage by the garment quite like a common woman without the feeling of shyness, her senses being completely confounded by Manmatha.

30. He saw the compulsion of his wife towards a prohibited act and bowed to the decree of Providence and in privacy he sat down with her.

31. Then he bathed in water, controlled his breath and speech, repeated the pure vedic syllables, meditating on the eternal Light.

32. O descendant of Bharata, Diti was now ashamed of the sin arising from her conduct, and approaching the brahman sage and with her face cast down she spoke as follows:—

Verse 27. *D. Note.* Even Hari is found fault with by some, and the character of such persons is described in this verse. समीहितं अविदुषः—Those that do not rightly understand His behaviour in imitation of the world.

Verse 28. *V. Note.* The praise of Rudra in this verse cannot be taken literally, for it would be inconsistent with the preceding passages; so the word 'ब्रह्मादयः' must be taken to mean 'those that are below Brahma, or the term may mean Pulastya, Pulaha, and other Prajapatis, who are also called Brahmas. Or, the whole verse must be interpreted as describing Hari present in Rudra. The Pisachacharya is only an imitation and He is not really subject to any such miserable condition. D. interprets the verse as directly describing the glory of Vishnu which is incomprehensible to Brahma and other gods. To translate the whole verse—Brahma and other gods are protectors of the laws of Dharma instituted by Hari; and Hari is of His own accord the cause of the universe. The Pisachacharya of Rudra is only in obedience to His command. Wonderful and incomprehensible are the ways of Hari in imitation of the world which subjects the great gods like Rudra to such courses in obedience to His Command.

Verse 30. *D.* दिष्टाय—To the Deity who witnesses what every body does.

Verse 31. (*The latter half*). *V.* Contemplating Para Brahman who is consciousness-changeless and eternal. *D.* contemplating Para Brahman who is of bright nature and destitute of all impurity or defect due to Rajoguna, he repeated the *mantra*, called *Brahma gayatri* along with the sound of Pranava.

33. I pray that the Lord of the Bhutas may not destroy the being in my womb. For Rudra is the protector of beings towards whom I have done a sinful act.

34. I bow to the great god Siva who is Rudra (the remover of affliction, (Ugra of irresistible nature), the bestower of desired blessings and of perfect happiness (to those who have no desires), and he in fact wields no weapons, punishes the wicked and he is anger in person in the time of destruction.

35. May the glorious Siva, full of graciousness, my sister's husband, the lord of Sati, be pleased to pardon us women who are considered fit to be pitied even by (the hard-hearted) hunter.

36. Maitreya said :—To Diti who was ardent to secure to her offspring the blessings of both the worlds, and who was trembling with fear, the progenitor Kasyapa having finished his *sandhya* observances said as follows :—

37 & 38. Kasyapa said :—" On account of your mind being impure, the time being improper, your violating my command, and disregarding the gods (who are the attendants of Siva), O inauspicious woman, two wicked sons, the worst of those that are (ever) born of the womb, will be born of you. And, O wrathful one, they will frequently make the three worlds along with their protectors complain (of their atrocities).

39 & 49. When, by them, helpless and innocent beings are embarassed, women are seized and great souls are angered, the glorious creator of the world, the Ruler of all, will be enraged and, having come down into the world, will destroy them just as Indra the wielder of Vajra struck down the mountains.

41. Diti said :—" I like their death directly at the hands of the Lord who has long noble arms distinguished by Sudarsana, and only let not my sons meet death from the angered Brahmin, O Lord.

42. Even those that are in hell do not show favour to him who is burnt by a Brahma-danda, nor to one who is the cause of fear to all beings, whatsoever may be the class of beings in which he may be born.

43 & 44. Kasyapa said :—" On account of your regret and penitence for what has been done, and the consequent consideration of what is proper and improper and on account of your

highest esteem for the glorious Hari and regard for the god Siva and myself, one of thy son's sons will be born worthy of the approbation of the great and the righteous, and the worlds will sing of his fame and fair name like the glory of the Lord.

45. In order to acquire as virtuous character like his good people will try to purify their mind (self) by the absence of hatred and other virtues, just as they purify gold of inferior carat.

46. By his devotion not divided by that to another, is pleased the glorious Lord who is the witness of Himself, and by whose grace the universe is happy, since it consists of Himself.

47. He is the great votary of the Lord of uninterrupted vision and of great glory, and he is most worshipful among the great; and with Sri Hari firmly enthroned in his heart, purified by his ripe devotion, he will renounce the entire world.

48. He will be free from the longing for worldly pleasures, constant in virtue, an abode of excellent qualities, delighted at the prosperity of other people, grieved at their sufferings, and with none to hate him, he will be a means of removing the sorrow of the world, as the moon is of the heat of the summer.

49. While yet in the womb your grandson will have the direct vision of the Lord of lotus-like eyes, who assumes forms according to the wishes of His votaries, who is the grace of His consort the goddess Sri, and whose face is adorned with brilliant ear-rings.

50. Maitreya said:—On hearing that her grandson will be a devotee of the Lord, Diti was greatly rejoiced; also her heart was full of joy to know that the death of her sons would come from Sri Krishna.

Verse 46. यदात्मकं—*V. & D.* the world of which Hari is the Lord, and which He pervades. The purport of the latter half is 'The Lord will be pleased with that son, Prahlada, for his true knowledge that Hari is the Supreme Being and Lord of the Universe.

Verse 48. शीलधरः *V.* good-natured, *D.* practising meditation.

ADHYAYA 15.

Brahma tells the gods the cause of darkness in the world to be Diti's garbha; Sanaka and other yogins visit Vaikuntha and curse Jaya and Vijaya at the gate for restraining them.

1. Maitreya said:—"Afraid of the affliction to be suffered by the gods (at the hands of her two sons), Diti for a hundred years held, (retained in her womb), Prajapati's Tejas (seed) (which was powerful enough) to subdue the Tejas (strength and splendour) of others.

2. When the world was deprived of the light (of the sun and other luminaries), the gods who are the protectors of the world lost their power, complained to Brahma, the creator of all, of the spread of darkness in all directions.

3. The gods said:—O Lord, thou knowest of this gloom of which we are very much afraid! for there is nothing hidden (from thy view), since thy course, *i.e.*, the range of thy vision, is unaffected by time.

4. O God of gods, O Maker of the world, O Crown of all protectors of the world, thou art aware of the mind of all beings, both past and future.

5. We bow to thee whose strength is *vignana* (power of intelligence) who hast assumed this form through Maya and adopted one of the gunas (Rajas); and we bow to thee who art the cause of all that is manifest, [or whose cause is not known by any means or *pramana*].

Verse 1. (Last foot) *V.* Afraid of Indra the foe of Asuras. *D.* Fearing her son's destruction at the hands of Hari, the vanquisher of Asuras.

Verse 2. ध्वान्तव्यतिकरं *V. D.* The undesirable change *i.e.* trouble and difficulty.

Verse 3. *V.* There is nothing unknown to thee, since thou art the body of the Lord.

Verse 4. (Second half) *D.* Thou art aware of the mind of those who are superior to us as well as those who are inferior.

Verse 5. व्यक्तयोनये *V.* The cause of the three worlds in the effected state *i.e.* in the gross developed state *Note.* Thou art the Paramatman having Brahma chiefly characterised by *Rajo Guna* for Thy body and so Thou art the creator of the world *D.* We bow to thee whose understanding is uninterrupted, who hast known this universe by Maya *i.e.* by the strength of intelligence bestowed upon thee by Sri Narayana, who hast adopted the Rajas and other gunas helpful in thy work under the command of Sri Hari and who art the cause *i.e.* maker of Vyakta (Brahmanda), and who art born of Avyakta (Para Brahman)

Verse 6. *D.* Those who meditate on thee and obtain thy grace by a devotion which is the result of the proper perception of the supreme nature of Hari, thee who art the creator of Jivas, who art given to the uninterrupted contemplation of Paramatman, who hast woven into thyself the whole world *i.e.*, who art the support of all

6—7. Those who, with devotion but without any desire for consequences, contemplate thee, the creator of all Jivas, into whom the world is woven and who art in the form of both the cause and the effect and still different from them—those who are thus of ripe yoga and have controlled their breath, senses, and the mind and thereby secured thy grace, do not suffer discomfiture from any cause.

8. Salutation unto thee, the chief ruler (the chief Prana) to whom offerings are borne by all creatures which are under thy power and are governed by the vedic word, as cattle are by ropes.

9. O Perfect Being, be pleased to do good to us who through Tamas have failed to do our duties! it is fit that thou lookest on those that are in distress with the eye of perfect mercy.

10. O God, this embryo in the womb of Diti is the energy placed therein by Kasyapa! it grows darkening all the directions, as fast as fire in (dry) fuel.

11. Maitreya said:—O Long-armed one, that glorious Brahma who was born of Paramatman and who is within the range of my words (of request) laughed out and winningly said in fine words:—

12. Sanaka and other sages, your elder brothers were born as my sons out of my mind; and they go about the worlds through the sky free from all desires.

13. Once upon a time they went to the region of Vaikuntha, the abode of the glorious Lord, Vaikuntha (Vishnu) the pure Atman—the abode which is praised by all the world.

14. And there all persons dwell having the form of Vaikuntha and propitiate Him (Hari) by means of Dharma which is not prompted by the desire of any fruit.

the intelligent and unintelligent creation and who art presiding over the cause and the effect and art the giver of happiness to the Muktas as well as to Amuktas.

Verse 7. लब्ध...प्रसादानां *D.* This epithet shows that the Yoga of controlling the breaths and of other allied processes does not lead to the full realisation of its object in the absence of the grace of the Supreme Being the object of contemplation.

Verse 8. मुख्यात्मने *D.* to the foremost among the jivas (Brahma the four-faced).

Verse 9. लुप्तकर्मणां *D.* Those who have been prevented from doing Sandhya and other duties.

Verse 11. शब्दगोचरः *D.* one with whom communication is possible *i e.* one who can be spoken to.

Verse 14. *D.* of Dharma done with the only motive of pleasing Vishnu, the Lord.

15. And there dwells the glorious First Person who is only in the range of words (who is to be known only by the Vedanta) who, having associated Himself with the Satva unmixed with Rajas; showers blessings on us, His devotees, whom He would make happy.

16. And there stands a garden called "*The Highest Happiness*" filled with trees that yield all that is desired, and it shines like the embodiment of the final beatitude.

17. And in that Vaikuntha-loka the Muktas that move about in Vimanas along with their consorts are indifferent to the perfumed breezes, though their mind is agitated by the fragrance of the Madhavi flowers (creepers) dripping with honey in the middle of water, and they (always) sing the Lord's deeds which cleanse the world of all sin.

18. And there, while the kingly bee hums as if singing the story of Hari, there comes for a moment a lull in the tumult of pigeons, cuckoos, cranes, the ruddy geese, *chatakas*, swans, parrots, *tittiris*, and peacocks.

19. There the Mandara, the Kunda, the Kurava, the Utpala, the Champaka, the Arna, the Punnaga, the Naga, the Vakula, the Ambuja, and the Parijata,—all these flowers, endowed with fragrance as they are, regard very highly the Tapas of Tulasi when her fragrance is appreciated and valued by Hari who wears the garland of Tulasi as His ornament.

20. And that Vaikuntha loka is thronged with *Vimanas* of Vaidurya (cat's eyes), emerald and gold, which are visible only to those that bow at His feet; and there women of stout hips and smiling faces do not, by their maddening smiles and other

Verse 15. भगवान् *D.* One who is seen in all his glorious forms शब्दगोचरः *D.* The object directly in the view of the Vedas which are there in a bodily form मृडयन् —protecting everything belonging to His devotees वृषः The foremost one and the support of all.

Verse 16. कैवल्यं Para Brahman नैः श्रेयसं It is so called because it is a thing to be attained through the power of Knowledge or wisdom.

Verse 17. अन्तर्जले *D.* near water, *Note.* Vaikuntha is a region where some Amuktas may go and the agitation of the heart on account of the sweet scented breezes is possible only in the case of such Amuktas.

Verse 19. The predicate बहुमानयन्ति indicates that Mandara etc. imply the deities presiding over them, for they only can commend Tulasi.

Verse 20. हरि.... तृप्तैः By those who are only contented with bowing to Hari, standing in the sky.

arts, excite the passion of those *muktas* who have given their heart to Krishna.

21. There, in the abode of Hari, the faultless Goddess Lakshmi, in a beautiful form, with her arms freely suspended, with a lotus in her hand for amusement, and with her lotus-like feet resounding with anklets, appears by her image reflected on the crystal walls chased with gold, as if engaged in dusting the house—Lakshmi whose grace is sought after by others (Brahma and all others.)

22. O Beloved gods, there, in her own garden, and at the wells of pure nectar-like waters surrounded by parapets of coral, while worshipping the Lord with Tulasi, Lakshmi saw her own face with beautiful locks and prominent nose reflected on the water and thought that it was kissed by the glorious Lord.

23. To that Vishnu-loka do not go those who listen to bad stories which spoil the mind, because they concern subjects other than the deeds (creation, etc.) of Hari who shatters the sin of His devotees,—the bad stories, which, when heard by unfortunate men, deprive them of all merit and, alas! throw them into hells of darkness where no relief is possible.

24. And these are men who, deluded by the widespread Maya, do not perform the worship of this most gracious Lord, though they have attained this human life which is sought after even by us, and in which it is possible to gain the knowledge of truth along with the practice of Dharma.

25. And thither go those men who are far above us and possessed of enviable virtue and character, men from whom Yama stands aloof, (or, who have risen above Yama, Niyama and other restrictions), on whose body the hair stands on end

Verse 23. *V.* रचनानुवादात् Recapitulating the details of the Sastras relating to Artha and Kama *D.* रचनानुवादाः means Asuras, who do not think of and sing the deeds of Sri Krishna the Lord. *D.* आत्तवीर्याः Having great power developed by frequent exercise in throwing them into hell.

Verse 24. सद्धर्मज्ञानं The knowledge of truth along with Nivritti Dharma. *Note.* This may be taken as the object of प्रपन्नाः Or as the subject in the clause beginning with यत्र मायया मोहिताः Deluded by the Lord's power that subjects jivas to mundane bondage.

Verse 25. दूरे....शीलाः *V.* Who have been for a very long time practising *yama, and Niyama* and acquiring good habits. *D.* दूरेयमाः Those that have distanced the region of Yama (the god of Death) from themselves.

and from whose eyes tears flow, their mind and heart being overwhelmed by intense love in their mutual conversations about the Lord of delightful glories.

26. Then the sages (Sanatkumara and others) straightway reached Vaikuntha, not seen before, and were highly rejoiced to see the abode which is occupied by the Father of the universe, the one region worthy of praise in all the worlds, which is shining most splendid with its most beautiful and wonderful mansions of the gods and wise men and which is in short a region of divine nature.

27-28. There the sages passed unimpeded through six enclosures, (unattracted by the various wonderful things), and at the seventh, they saw two gods of the same age armed with *gada*, beautifully adorned with invaluable Keyura, Kundala and Kireeta, who wore about their neck and between their four blue arms Vanamala (the wreath so-called) about which swarmed gladsome bees, and who appeared to wear a face somewhat dark with anger from the bent brow, the prominent nose (wide nostrils) and red eyes.

29. When these two were watching with eyes wide open, the sages entered this gate without asking their permission as through the first six gates, of which the doors were made of diamond chased with gold; for they go everywhere unobstructed and free from fear or doubt on the strength of their true vision.

30. The two gods having a disposition not quite pleasing to the Lord, saw these four naked Kumaras, who looked like boys of five though old in years and who had realised the true nature of Atman; and despising their glory, they obstructed them with their rod though they did not deserve it (the treatment).

31. When all the gods were looking on, the sages who were most esteemed of Hari, being thus forbidden by the two chief guards, said (as follows) with their eyes suddenly agitated by

Verse 26. विचित्र...शोचिः *V.* which has splendour on account of the Vimanas etc. *D.* Which makes the Vimanas shine etc.

Verse 27. असज्जमानाः *D.* Not prevented, *i.e.*, unobstructed.

Verse 28. स्फुटनिर्गतेन रक्तेक्षणेन *D.* By the glance which darted distinctly from the fiery eyes.

Verse 29. स्वदृष्ट्या By virtue of their eye being set on the absolute Lord, *i.e.*, by virtue of their realization and uninterrupted contemplation of the Lord.

Verse 30. वेदेण च Here by the particle च implies "also by word of mouth."

the brother of Kama (anger) on the interruption of their desire to see the most beloved Hari :—

32. The Sages said :—What (whence) is this unworthy nature (disposition) in you two, devoted to the Lord's service in the midst of those who have attained to this world and dwell here endowed with the qualities of the Lord? While the Lord is so tranquil and perfect, and while all differences are gone from Him with nothing to cause hatred, is there any one fit to be suspected by you as resembling you in your crooked disposition?

33. Wise men do not see any difference in the glorious Supreme Being, the Paramatman, in whose stomach everything exists; on the other hand, they see the Atman in Paramatman like the sky in the sky. How do you know that Hari has such fear as might split open His bowels—you who wear the appearance of celestials?

34. So we are contemplating to do some great good to you, the two dull-witted servants of the Supreme Being, the Lord of Vaikuntha; on account of your seeing difference even here, go hence to the worlds where, to a person of such sinful knowledge, the three enemies Kama, Krodha and Lobha prevail (to the sinful worlds where the three enemies dwell).

35. Having perceived their pronouncement to be fearful, as being the punishment or the curse coming from Brahmins,

Verse 32. *D.* तद्धर्मिणां Among those who possess the attributes of being engaged in the contemplation of Hari and other duties to Him. कुहकयोः Having a wrong view of things.

Verse 33. *V.* In the Lord who has the whole universe in his stomach there is no thought of difference as to some being fit to enter and others not; the wise see the jivatman in Paramatman, *i.e.*, Jivatman inseparably dependent on Paramatman, for independent existence cannot be predicated of Jivatman just as the ghata Akasa is seen inseparably connected with the unlimited Akasa. And in this Vaikuntha Loka whence have you learnt this idea of difference though you put on the appearance of the Gods. A notion whence arises even the least cause of fear to this Loka. *D.* The wisemen in the world do not see any difference in the glorious Lord who abides in the bodies of all, Mukta and Amukta. On the other hand they see that Atman, (Paramatman) present as Antaryamin in their several selves is identical with the one Omnipresent Lord just as the ghata Akasa is one with the Great Akasa; whence have you (who are of divine characteristics) had this knowledge of fear due to that notion of difference of Brahman which brings on the man having that notion the great fear of finding himself in distress everywhere. उदरं That which is destitute of defects *i.e* Brahman.

Verse 34 *D.* We think that you both have done an improper thing in supposing a difference between the Lord in Vaikuntha and the Lord in his Avataras or in His Antaryamin forms; on account of this notion of difference both of you go down into three bodies the result of great sin and occupied by three Asuras who hate Hari.

which cannot be counteracted by missiles, the two attendants of Hari, filled with great fear, at once touched their feet and prostrated themselves (before them.)

36. O sages, let the punishment you have inflicted on our sinful selves completely absolve us from the sin of slighting the gods. Also by a ray of your compassion, grant that we who will go down into lower lives may not entertain that delusion which will destroy in us the memory of the glorious Lord.

37. At the same moment, the Lord, whose navel is marked with the lotus, perceived the rudeness shown by His own attendants to the righteous who are His devotees, and, being the most delightful object of the great, went there along with Lakshmi, walking on foot and shewing them His feet which are sought after by the Paramahamsas and great sages.

38. They now saw the Lord, who came towards them; His attendants waited on Him with the usual things. He who was till now only realised in their meditation was directly visible to their eyes. On Him descended drops of water from the fringe of pearls in the moon-like brilliant umbrella gently waving before the delightful breeze produced by the two Chamaras which were beautiful like unto swans.

39. They saw the Lord whose face was most charming as showing grace to all (His devotees), who is the abode of all enchanting qualities, who by His affectionate glance *touches* the inmost heart and who with Sri shining on His blue and spacious chest enhances the beauty of His abode Vaikuntha which is situated above Svarga like a crown.

40. (They saw the Lord) who shone with a most brilliant zone on His spacious hips covered with Peetambara and with His Vanamala murmurous with the hum of bees and who wore bracelets on His winning wrists and rested one of His hands on the shoulder of Vinata's son (Garuda) and was waving a lotus with the other.

Verse 36, *D* भूयात् etc. great *i.e.* heavy is the punishment etc.

Verse 37 आर्यहृद्यः *V* delightful to His devotees *D* delightful to men of wisdom.

Verse 38 केसर *D* Rays.

Verse 39 *D* सुभगयंतं etc. Adding grace to the jewel called Kaustupa which is an ornament about his neck and which is like into a house to the four-faced Brahma.

41. They saw the Lord whose cheeks are such as grace the "Makarakundalas" that eclipse streaks of lightning, whose face is attractive on account of His prominent nose, whose crown is set with precious jewels and who looks most fascinating with His most charming and precious necklace of pearls hanging between His stout arms and with the jewel known as "Kaustubha."

42. They saw the Lord of perfect beauty who is contemplated by His devotees thus: —

"In the presence of this (Thy beauty) the pride of Lakshmi in respect of beauty is set (gone) indeed."

Having seen the 'Lord' who assumes a body for the sake of myself, Siva and you, the sages bowed to him with their heads in great delight, for their eyes were never satiated with seeing Him.

43. The breeze charged with the honey in the 'Tulasi' mingled with the filaments of the lotus of the Lord's feet entered by its own way (through the nose) into them and caused a flutter in the heart and body of even those sages who had realised the bliss of the imperishable Lord (caused delight in the heart and made the body bristle).

44. They first saw the interior of the blue lotus of His face, (the face which was charming like the interior of the blue lotus,) and the smile of "Kunda" in His very charming lips, and then His two feet the abode of His ruby-like nails and by repeatedly looking at Him (from head to foot) they meditated on Him having reaped the desired blessings.

45. They sang praises of Him who is in all the world the goal of those that seek after Him by the ways of 'Yoga,' who is the object of contemplation, and the subject of all praise, who is most charming to the eye, who shews a human form

Verse 42. *D.* (First half) describes the Anga or person, of the Lord thus: Lakshmi thinks "Now this is a revelation, now I certainly see what it is, there is nothing that excels this"; it is also mentally realised by His devotees, it is perfect in incomphrensible qualities such as beauty.

Verse 43. संक्षोभं etc *D.* The excitement of their mind is not like that of men under the force of passions, but it is like the expansion of a full blown flower under the force of intense devout feelings.

Verse 44 *D.* असितपद्मकोशं The face which is like unto a lotus bud just blown.

Verse 45. *D.* बहुमत Realised as perfect.

and who possesses the eight divine powers which are His own by nature and not to be found in others.

46. The Kumaras said :—O Ananta, Thou art hidden from the view of sinful souls though present in their hearts but not from ours. It is but to-day that Thou hast presented Thyself to our sight, but Thou hadst entered our minds through (the passage of) the ear, at the very moment when Thy mystery was described to us by our father born of Thee.

47. We know Thee to be that ultimate Truth, the Paramatman, O Gracious Lord, who now by means of 'Satva' givest delight to these (Thy) devotees. We know Thee to be that which sages destitute of passions and the notion of 'I' and 'mine' know by means of intense devotion learnt through Thy grace.

48. O Beloved Lord, those that have taken shelter under Thy feet and are blessed souls capable of appreciating the charm of the stories relating to Thee whose glory is praiseworthy and sanctifying, do not attach great value even to 'Moksha,' the result of Thy grace, and necessarily no value too to any other attainment (such as the rank of 'Indra' and other 'Gods') which is exposed to fear at the motion of Thy brow.

49. Let us even take our birth as it pleases Thee in the regions of hell as a consequence of our sin, if only our minds should, like the bee, find constant delight in Thy feet and our words should like 'Tulasi' derive their grace from Thy feet and the cup of our ears be filled with Thy infinite and excellent attributes.

Verse 46. *V* दुरात्मनां *V* of those that have not practised Yoga or that have not practised devotion and other courses necessary for securing the grace of Paramatman *D* of those whose mind is not endowed with good and virtuous dispositions अनन्तराद्धः one of boundless glory.

Note :—The sages see that the description given by their father of Paramatman is directly borne out by the form which they are now witnessing.

Verse 47. अनुतापाविदितैः obtained by force of renunciation felt for the Samsara *D.* Reads अनुभावविदितैः Obtained by the force of a correct and conclusive knowledge of the Lord's glories उद्ग्रन्थयः *D.* Those that have got rid of their Ahankara or attachments to their wife, children, etc.

Verse 48 आत्यन्तिकं प्रसादं *D. Note* :— The Moksha from Linga Sareera is not by itself regarded as the most valuable attainment. For, the full revelation of Ananda does not take place till the Lord is directly seen in the region of Mukti.

Verse 49 *D.* Reads नष्टाः In the sense of put to suffering.

50. O Lord of universal glory, our eyes have enjoyed the full measure of delight by (looking at), the form which Thou hast manifested and we make this our salutation to Thee, our glorious Lord, who though invisible to unworthy souls hast thus shown Thyself to us.

ADHYAYA 16.

Sri Narayana describes the greatness of Brahmins and approves of the curse pronounced by Sanaka and others. Sri Narayana commands Jaya and Vijaya to go down at once and return soon; accordingly they fall. Brahma tells the story to the Gods; Jaya and Vijaya in the womb of Diti and their punishment not before long by Sri Narayana.

1. Brahma said:—Having expressed approbation of the words of those sages who by birth were Yogins and were singing His praises, the Almighty Lord whose abode is Vaikuntha said this (as follows):—

2. & 3. The Lord said:—Since these two attendants of Mine, Jaya and Vijaya, have regardless of Me committed a great violation in respect of you, the punishment which, O sages, has been dealt unto them by you who are devoted to Me really meets with My approval on account of their slighting the gods.

4. So I request you to regard Me with favour, for the Brahmin is My highest Deity. I look upon it as done by Myself that you were insulted by My servants.

5. When the servant has committed a fault and the master's name is taken (for discussion) by the world, that undesirable talk destroys the master's reputation, even as the corroding disease spoils one's skin.

6. I am that Vaikuntha—the world down to *svapachas* is at once purified by the ablutions (by listening to) in the pure,

Verse 50 *V.* Reads पुरुहूत inthe vocative case:—O Lord that art praised by many, by all the Upanishads—that art described by the five Upanishads.

Verse 1. *Who were Yogins by birth,* योगधर्मणां V. who were by nature possessed of the virtue of devotion to the Lord.

Verse 2. कदर्थकित्य having set at nought.

Verse 4. ब्रह्म...मे *D.* The Brahmin race devoted to Me is worthy of being worshipped by all, and this is a well-known fact and it is also My wish and will that it should be such.

nectarine flood of My glories—I, having obtained such pure reputation from you, would cut off even My own arm if it works against you.

7. The goddess Sri for whose gracious glance all others practise austerities does not leave Me though I am destitute of desire,—Me who can by service to Brahmins claim to have the dust on My feet purified and have been free from all impurity and have established My good nature.

8. I do not accept the sacrificial offering in the Yaga through the mouth of Agni with so much satisfaction as I do the food dripping with ghee in the mouth of the wise Brahmin who with satisfaction eats every mouthful resigning to Me the consequences of all his action.

9. Who would not bear with wise Brahmins the dust of whose sacred feet I bear on My crown though I am possessed of the supreme power of unlimited and unrestrained Yoga Maya, and though the water used in worshipping My feet immediately purifies all the worlds including the god Siva who wears the moon as his ornament.

10. The kite-like messengers of Yama who is appointed by Me to deal out punishment will, enraged like serpents, pull to pieces with their bills those who look with a notion of difference upon the great Brahmins who are My own selves, upon cows that yield the materials for sacrificial offering and other helpless beings and also upon such persons as have their understanding deranged by their sin.

11. By those who, out of regard for Me, with a glad heart and with their lotus-like face brimming with nectarine smiles

Verse 8. वितानैः *D.* By sacrifices performed in the best manner.

Verse 9. *D.* अखण्ड...विभूतिः Who manifests Himself in many forms through His Yoga Maya (His own will) which is perfect and one with Him. किरीटैः By the plural it is indicated that in no avatara the Lord neglects Brahmins.

Verse 10. भेदबुध्या With the idea which is opposed to the fact that Brahmins are My own selves *D* reading. Those who through crooked understanding afflict the great Brahmins who are as it were My own selves and are devoted to Me, as well as other helpless beings and those who are blinded by revengefulness and other passions see them in the light of that wrong notion—the eyes of such wicked men are pulled out and eaten by the kites of Yama.

Verse 11. उपाकृतः I am laid under an obligation to them.

and with words charming with love, speak softly even to such Brahmins as may be uttering harsh words just as a son does to his father or as I do—by them I am influenced.

12. Therefore let these two who did not perceive the mind of their Lord, (Myself,) attain at once to the (low) state which they deserve for having disregarded you, and then let them return to My presence; and this is My grace shown unto them that the punishment of the two servants may take effect before long.

13. Brahma said:—Poisoned as their heart was with anger at that time, and though they were bitten by the serpent of anger, their hearts were not satisfied with having enjoyed the Lord's sweet and brilliant speech which was a stream of Mantras and which was worthy of the assembly of Rishis.

14. With their ears wide open, they listened to the excellent speech, short yet hard to comprehend from its high purposes, not of shallow purport, but of inexhaustible significance, but even after careful enquiry they did not understand His purpose.

15. Being highly rejoiced, with folded hands, and with their hair standing on end, those sages said to the Lord, who by His yoga maya had begun to mainfest the supreme glory of His transcendental divine nature and power.

16. The Rishis said:— Lord, we do not see Thy meaning when Thou the supreme Isvara sayest "Favour has been done to me etc" (we have done You a favour).

Verse 12. *D.* reading यत्कालतः..... विवासः For, in the absence of My grace, their expulsion under the force of your curse would be an eternal damnation, and so it is a favour done to them that they are allowed before long to return to their places.

Verse. 13 *D.* reads double meaning into the verse Sarasvati being taken in the two senses (1) speech (2) the river Sarasvati and so the epithets also bear two interpretations; *Rishi Kulyam* (1) Meant to be the praise of the Rishi class (2) Beloved of Rishis. *Deveem* (1) Brilliant with the ideas conveyed (2) Worthy of being resorted to by the gods and others for the purposes of bathing and sporting. आस्वाद्य (1) By listening (2) By bathing and drinking *Note.* The Lord's speech restored to the sages the calmness of mind that had been disturbed by the interruption to their interview with the Lord.

Verse. 14 आदाय *V.* Taking the sentenses into careful consideration. यादाय.

Verse. 15 *V.* (First half) To the Lord who confers on me the supreme position and rank in the world created by Prakriti capable of all this wonderful creation *D.* To Hari by whose will such boundless fortune and power are conferred on me in the rank of Brahma—a fortune which is brought into existence by a single motion of his brows.

Verse 16 यत्...प्रभाषसे *V.* Since Thou art within the range of mind and speech, Thou speakest. *D.* Since Thou being Addhyaksha *i.e.*, the Supreme Lord, sayest "you have done me a favour etc", We are not able to understand the meaning of Thy words.

17. O Lord, (Thou sayest indeed) that Brahmins are the Supreme Deity to Thee, who art the defender of Brahmins; but, of wise men who are esteemed of the gods, Thou, the Almighty Being, art both the soul and God.

18. The eternal Dharma is derived from Thee and is maintained by Thy Avataras (forms); Thou art the highest fruit of Dharma and therefore fit to be kept a secret and Thou art not subject to change (like the fruit of karma) and only as such Thou art known to the wise.

19. Can it be true that Thou art the recepient of others' favour, Thou by whose grace the Yogins are able to renounce the world and with certainty get over Mrityu (death or samsara)?

20. Thou art the Lord to whom indeed Lakshmi constantly resorts—Lakshmi the dust on whose feet is borne on their crown by persons desirous of various objects. For she appears to be solicitous for the place of the royal bee that dwells on the fresh wreath of Tulasi offered in worship at Thy feet by the blessed devotees.

21. Thou hast not highly regarded even that Lakshmi who ever follows Thee (*i.e.* tries to please Thee by her services, by all her acts) and Thou art intensely attached to Thy great devotees. Such as Thou art, art Thou purified by the dust on

Verse. 17 ब्रह्मण्यस्य *V.* of one who protects Brahmins and maintains and respects their privileges. आत्मदैवतं *V.* Thou art Thy own deity and therefore Thou art the supreme deity of these wise Brahmins who are treated with high esteem even by Thy divine self आत्मदैवतं *D.* The tutelary deity.

Verse 18 धर्मस्य...गुह्यः The highest fruit of righteousness *D.* धर्मस्य परमः One who is the Lord of Sri who is far higher than Dharma namely Vayu who is so called from his being the supporter of everything.

Verse 19. लोकं etc., *V.* The place of the bee *i.e.*, the lotus-like feet of the Lord, *D.* अन्यैः etc. Brahma and others who are seeking after renunciation, devotion, and such other virtues. धन्य etc. The region of the feet which bear the fresh wreath of Tulasi offered in worship by blessed souls who are full of devotion, wisdom, and other qualities and who do not desire Svarga and other finite ends. मधुव्रतपतेः The Lord of those devotees and wise men who sustain themselves by accepting only what is excellent.

Verse 21. *D.* विविक्त चरितैः By acts of worship that cannot be done by others.

Note. The idea is this:—The sages say that they do not think that the Lord is specially pleased with Lakshmi for her acts of worship any more than for her devotion to Him as He is with other great devotees and that He who claims purity by the dust under the feet of Brahmins cannot be said to have set any special value upon Srivatsa mark or any other grace.

the path traversed by Brahmins, or by the mark of Sree Vatsa, while Thou art the store-house of all excellent qualities.

22. O Triyuga! Indeed for the sake of the Dwijas and the gods, all this world, mobile and immobile, is maintained by the three feet of Thee, the Glorious Lord, who art Dharma: Through Satva, Thy body that confers blessings on us. Thou hast in their behalf put down the qualities of Rajas and Tamas that kill Dharma.

23. If Thou the supreme Lord, shouldst not protect the race of the great Brahmins deserving to be protected only by Thee, by proper regard and kind words, O God, then will be lost the happy and blessed path (of Vedic teachings) and the world would follow the course of the foremost *man* as their authority (for their conduct).

24. That (the effacing of the Vedic path) cannot possibly be Thy purpose, since Thou art the store of *Satva* and intent upon doing what is good to people, and hast rooted out the enemies by means of Thy powers (Kings). And Thou, the Lord of the universe, sufferest no diminution of glory by bowing to Brahmins for the (simple) purpose of protecting Dharma; on the other hand, it is but a Leela of Thine.

25. And, O Supreme Lord, we unhesitatingly agree to any other chastisement, or any course of living that Thou mayest ordain for them both; or let any condign punishment be inflicted on us, since we laid a curse upon Thy innocent attendants.

Verse 22 *D.* नून without any other object to be acheived. धर्मस्य-of the supporter-an epithet to the Lord. त्रियुग one that manifests avataras in three yugas or ages त्रिभिः स्वैः etc. By His own three forms which are said to be in Anantasana, Vaikuntha and the sea of milk. वरदया In the form of Kapila conferring wisdom or higher knowledge upon His devotees सत्वेन By promoting the quality of Sattva.

Verse 23 *V.* शिवः पन्थाः The course laid down in the Vedas for doing duties and for meditation *D.* वृष ¹n the vocative case. O Lord of boundless power and wealth. देव vocative. शिवः पन्थाः The course of acquiring the knowledge of truth and of righteous life followed by the great.

Verse 24. सत्वनिधेः *V.* By associating with Suddha Satva. अनभीष्टमिव absolutely undesirable D. *Note.* By the term अनभीष्ट, it should not be supposed that the ruin of the vedic course is the source of any affliction to the Lord; it is *Anabheeshta* in as much as He thinks that such ruin ought not to be.

Verse 25. *D. Note,* The sages intend to convey that the Lord may be pleased to ordain whatever He pleases to do in the case of Jaya and Vijaya and inflict any punishment on themselves. किल्बिष any fault or sin acquired under special circumstances.

26. The Lord said :—These will immediately go down into the Asura life, and, having developed their yoga (the contemplation of God) by means of concentration intensified by anger, will soon return to My presence. O sages, know that the curse you uttered was ordained by Myself.

27-28. Brahma said :—Having seen Vaikuntha, the source of delight to the eye and the self-luminous Vikuntha, His abode, and having gone round and bowed to the Almighty Lord and obtained His leave, the sages went away rejoiced, praising the supreme splendour of Vishnu.

29. The Lord said to His attendants, "Go ye, be not afraid, be happy; though I am able to nullify the power of Brahmins, I do not wish to do so; for such is My will."

30. This had been already pronounced by Lakshmi when she became angry as she was prevented at the gate from entering during My yoganidra.—

31. "For having shown your anger in my case, you shall go through the consequence of insulting Brahmins and then come back to my presence in a short period of time."

32. Having (thus) directed His warders at the gate, the glorious Lord entered into His abode (mansion,) which is beautifully surrounded by rows of palaces and endowed with all-surpassing splendour.

33. Under the force of the irresistible (irrevocable) Brahmins' curse, they both, foremost among the gods, fell down from Hari's Loka, deprived at once of their splendour and pride.

34. O my Sons (Gods), when they were falling from the region of Vishnu a loud outcry of 'Alas! Alas!' arose from the tops of the palaces.

Verse 26. संरंभ etc. *D.* having developed the means of devotion through the concentration engendered by external hatred.

Verse 28. श्रियं *V.* Wealth or fortune *D.* The glorious nature of self and Paramatman.

Verse 29. ब्रह्मतेजः *V.* The punishment inflicted by the Brahmins.

Verse 30. मयिउपारते *V.* When I was quietly lying on account of *Pranaya Kaloha D,* When I was in *Yoganidra.*

Verse 31. संरम्भयोगेन *V.* By means of concentration due to anger *D.* Here the so-called anger or hatred should be taken as some circumstances leading to real love and devotion which alone can secure the grace of the Lord: for the Lord can never be delighted with intrinsic hatred, the most despicable passion.

Verse 32 लक्ष्म्याजुष्टं--possessed of glory or it may be construed thus लक्ष्म्यासह अविशत् entered along with Lakshmi.

35. And it is only those two great attendants of Hari that have now entered the formidable Tejas (seed) of Kasyapa in the womb of Diti.

36. Now, your power is in fact eclipsed by that of those twinborn *Asuras*, and so, the Lord Himself now intends to do this (adopt the remedy).

37. The Supreme Lord Himself, the first Being, the Lord of the *three*, the Cause of the origin, subsistence and destruction of the universe, whose Yogamaya cannot be overcome by the greatest yogins, will (soon) do what is good to the world; and in that respect what could be the use of our thoughts over it?

ADHYAYA 17.

The birth of Hiranyaksha and Hiranyakasipu after a hundred years of Diti's pregnancy. Hiranyaksha sets out in quest of victories and challenges Varuna to a fight with him. Varuna asks him to throw his challenge to Sri Narayana.

1. Maitreya said:—Having heard the cause explained by him (Brahma) born of Paramatman, all the gods, returned to *Swargaloka* rid of fear.

2. Now Diti the righteous wife who was apprehending great trouble (to the gods) from her children, (as indicated by her lord) was delivered of twins at the end of a hundred years.

3. Then appeared many ill-omens at the hour of their birth, in the heavens, on the earth, and in the mid air, all intimating great fear to the world.

4. All parts of the earth with the mountains on them shook violently; all the directions were in a conflagration; thunderbolts and firebrands fell on the earth and comets appeared foreboding grief.

5. (Then) blew the wind which was piercing to the touch, and frequently hissed (through the sky); also a host of whirl winds uprooting huge trees and holding high its banner of dust.

6. In the sky the luminaries being obscured by clouds which seemed to laugh boisterously with flashes of lightning, no spot was visible by reason of encroaching darkness.

Verse 37 दुरत्ययायोगमार्गः: *V.* one whose power to produce this wonderful creation cannot be easily comprehended or conceived *D.* one whose ways and methods are not possible to comprehend.

Verse 2. अपत्यपरिशङ्किनी *D.* Fearing that Hari may destroy her sons.

7. The (high waves of the ocean) roared aloud as if stricken with sorrow, his bowels being agitated; rivers and wells were also writhing with withering lotus-blossoms.

8. Often misty halos were formed around the sun and the moon was eclipsed by Rahu. Then were heard roars of thunder without clouds; and deep sounds as of moving chariots issued from (mountain) caves.

9. In the villages she-jackals vomited fearful fires from their mouths and kept howling portentously; jackals howled and owls hooted along with them.

10. In various parts dogs uttered different voices lifting up their heads and necks as in singing or in weeping.

11. And the maddened asses (donkeys) struck the surface of the earth, O Vidura, with their hard hoofs, and ran about in herds, braying impatiently.

12. Birds frightened by donkeys flew wailing out of their nests, and both in the village and in the forets beasts passed dung and urine.

13. Cows suddenly trembled, blood flowing from their udders; clouds rained pus; the images of the gods wept tears; and trees dropped down in the absence of any wind.

14-15. The other bright planets took a crooked course and passed over (crossed the path of) the auspicious planets and the constellations of stars, and coming back fought with one another; having noticed these and other mighty ill-omens, people who did not understand their true import except the sons of Brahma, were all frightened and thought that the destruction of the world had come.

16. Those two early Daityas grew like two great mountains, their energy and power fast unfolding and their bodies becoming as hard as steel.

17. Touching the firmament with the tops of their gold crowns and encompassing all the directions with their arms, brilliant with splendid Angadas, and shaking the earth with

Verse 7. क्षुभितोदरः (The sea) of which the bowels *i.e.* the water animals were agitated.

Verse 15. अन्यान् *D*, The earthquake and other phenomena नतत्वविदः *D*, people did not know why Jaya and Vijaya were cursed, or what was indicated by these ill-omens.

their feet at every step, they stood adorned with splendid zones about their middle which was far above (the orbit of) the sun.

18. Kasyapa Prajapati gave them names; people know him to be Hiranyakasipu who was first of the twins born of his body; and call him (the other) Hiranyaksha whom she (the mother) first brought forth.

19. Suspecting death from nothing by virtue of Brahma's boon, and puffed up with the strength of his arms, Hiranyakasipu brought the three worlds with their protectors under his power.

20. His beloved younger brother, Hiranyaksha, ever intent upon doing what pleased him, armed himself with Gada, and eager to fight, went to Swarga, seeking war.

21—22. As soon as they saw him advance with irresistible force, with anklets of gold ringing (about his feet), wearing the wreath of Vaijayanti, and resting the Gada on his shoulder, intoxicated with pride on account of his strong mind and body as well as his boons, with none to subdue him and with nothing to fear, the frightened gods hid themselves, as serpents do for fear of Garuda.

23. The king of Daityas saw that they had vanished on account of his brilliant (terrific) might, and roared violently on not finding Indra and his celestial hosts, who had lost their wits (or not finding the cowardly Indra etc.)

24. Returning thence and eager to find sport, the Daitya of immense energy like a haughty elephant, plunged into the deep sea which was fearfully boisterous (unfathomable and terribly boisterous.)

25. When he plunged, all the aquatic beings, which are the hosts of Varuna, lost heart, and, cast in fear, ran away very far, baffled by his heroic splendour, though he dealt no blow.

26. For many many years did he the Daitya of vast strength sport through the sea and often beat down, with his

Verse 16, अश्मसारेण *V.* Like steel *D.* Hard as stone.

Verse 21. वैजयन्ती *D.* A four fold wreath of flowers. *V.* A wreath in which flowers tender leaves and other things are put together.

Verse 23. महसा *D*, By his strength.

gada made of *maurvi*, (blackiron) the high waves which frequently rose by the force of his breath, and O Son! he, (then) reached Vibhavari, the city of Varuna.

27. There he saw Varuna, the king of Asuras, (Loka Palaka) the lord of aquatic animals, and he smiled and bowed like a mean person to impose upon him (Varuna) and said 'O great king; be placed to give me battle.'

28. 'Thou art the protector of the world, a great king of wide fame, who can subdue the prowess of those that are haughty and presume to be valiant; for having conquered all the Daityas and Danavas in the world, thou of old performedst the Rajasuya, O Lord!'

29. The god Varuna, the lord of waters, thus deceived by the enemy who could not contain his haughtiness (waxed angry); but by the force of reason he stemmed the anger which rose in him and was (being) observed by the enemy, and said 'O good warrior, we have attained tranquillity (we have subdued our passion.)

30. 'I do not see any one other than the Eternal Person who will give satisfaction in battle to thee a veteran in the ways of war. O foremost one among the Asuras, betake thyself to Him whom heroes like thee sing (in appreciation).

31. 'Thou wilt soon come up with Him who for doing away with wicked beings like thee and doing good to the righteous assumes (many) forms, and, being rid of thy pride, thou wilt lie in the bed of heroes surrounded by hounds.

ADHYAYA 18.

Hiranyaksha goes in search of Narayana to Rasatala as directed by Narada; and there his fight with Hari in the form of Varaha, who was lifting up the earth.

Verse 27. स्मयन् *D*, Being intoxicated with pride. नीचवत् Like a Mlechcha saluting with one hand.

Verse 28. वीर्यावहः He who could withdraw all the power and strength of the opponent and make it his own, or who could deprive the opponent of all his power.

Verse 29. वि=अवोचत् answered in the negative, or spoke of a different person.

Verse 30. आराधयिष्यति Will withstand or check.

1. Maitreya said:—O Vidura, having heard the reply (as stated above)of Varuna, the Lord of waters, the high-spirited and haughty Daitya (Hiranyaksha) did not mind the threat; and having from Narada learnt the coming of Hari, he entered Rasatala in great impatience (haste).

2. There he saw the victorious Hari of Dhara (the earth), who was bearing the earth upwards on the ends of his tusks and depriving him (Asura) of his splendour by His fiery eyes; and he laughed out saying "Oh! it is the wild beast"

3. He says (said) to him, "Come on, O dull creature; leave the earth; it has been given to us, the dwellers in Rasatala, by the creator of the universe. Thou canst (wilt) not go unscathed with the earth, while I am witnessing with my eyes wide open, O worst of the gods that hast assumed the form of a boar.

4. "Art thou maintained by our enemies (only) to be destroyed—thou who by Maya killedst the Asuras, thou who conquerest by covert means. By putting an end to thee who art strong in *yoga maya* but possessed of little prowess, O ignorant one, I shall remove the sorrows of my friends.

[Really Thou art resorted to for the sake of Moksha; Thou destroyest Asuras by Thy supreme power, vanquishing them even from a distance, O comforter of the ignorant. I shall establish

Verse 1. *D.* विगणय्य (1) despising what Varuna said, (or) (2) considering what he said. संविविशे—here means 'entered or plunged into the sea, shutting his eyes.

Verse 2. अविजितं *D.* Not conquered by any other—धराधरं *V.* looking like a mountain— वनगोचरः— (वन—water गो land, roaming through water and on land. अक्ष्णा वृहारुणश्रियं who by his eyes throws into shadow the reddish splendour of a lotus.

Verse 3.—(Sridhar) — interprets verses 3-7 as a praise—He says "Come on, O Omniscient Lord, Thou art Sri Narayana dwelling on the waters of the sea; Thou art the one sought after by yogins, and Thou art the one seeking out the Asuras to be destroyed; all the other gods are low creatures compared with Thee; while we are standing with all watchfulness, Thou hast made no reckoning of us and carried away the earth and Thou wilt surely take possession of all our kingdom and have all our prosperity transferred to Thyself; and that is beyond doubt; still give us our liberty out of pure mercy; for Thou hast manifested this form of Varaha out of Leela.

Verse 4 परोक्षजित् मायया *V.* who conquers the Asura by the force of His thought through Indra and others. मायया *D.* under the pretext of being a Varaha and the like in form. योगमायाबलं D. The strength of His own essential nature aad will. i.e. there being no other who could claim equality with him. V. Having essential strength which cannot be comprehended on account of its being unlimited.

that Thou art of incomprehensible strength, in the form of yoga-maya, and that compared with Thee all others are of little prowess, and I shall (thereby) wipe out the tears of my friends the gods]

5. "When Thou standest with Thy head broken by the gada falling from my arms, all those Rishis and gods who worship Thee with offering will naturally cease to be (when) deprived of their roots.

[When Thou standest firm in perfect ease with Thy head unhurt even by the gada falling from my arms, all those Rishis and gods that ever bear Thee the tribute of their offerings will not be without their roots *i.e.*, will be firmly rooted or established.]

6. Being pierced with the sharp words of his enemy which were like the *tomara* (a sharp pointed arrow,) and seeing the Earth on his tusks affrighted He patiently bore all that trouble and rose out of the water, like an elephant with his female companion when assailed by a crocodile.

[Being pained to see Brahma and others put to the rack with the *Tomaras* of bad expressions *i.e.*, with the wrong superficial interpretations put upon the Vedic words, and for the moment patiently putting up with the pain He rose out of the water etc.]

7. The Daitya of golden hair and of fearful tusks, roaring like thunder, pursued like the *makara* fish, Him who was rising out of the water, and said "Is there anything reproachful in the view of the shameless wicked?"

[He said, "What reproachful thing could be found in those who are ashamed to do anything wrong and than whom none are more righteous and merciful? *Note*: It may also bear this meaning—The Asura blames himself for pursuing one who lifts up the earth for the good of the world and says what reproachful thing would not be done by the wicked who are like himself shamelessly following their own purpose.]

8. While being praised by Brahma (the creator of the world) and showered over with flowers by the gods, the glorious

Verse 8 विश्वसृजां प्रसूतैः (another reading noted by Sridhar)—an epithet to the gods or men of wisdom such as Marichi and others सलिलस्य गोचरे D. Not far from the water. V. on the water, within the range of preception and communication.

Lord placed the earth on the water and in it His own power of supporting heavy burdens, while the enemy stood gazing.

9. The Lord, as if extremely angry, laughed outright and spoke to the Daitya who had closely pursued Him wearing ornaments and a wonderful armour of gold and wielding a huge gada and every moment insulting Him with bad words.

10. The Lord said: True, we are brutes of the forest and I am in search of domestic lions like you; warriors, O inauspicious one, are not gratified with thy brag and thou art fast bound with the cords of Death.

11. Here, we are taking away the trust property of the dwellers in Rasatala; we are not ashamed; and we are put to flight by thee with the Gada; we shall somehow make a stand in the field; for we cannot but do so: and where should we go having brought about enmity with the strong?

12. Thou art indeed the leader of leaders of those that fight on foot! Soon and unhesitatingly endeavour to overthrow us; having put us down wipe the tears of Thy own people! for he who does not carry out what he resolves upon is not worthy of society.

13. Maitreya said:—Being (thus) severely taunted and ridiculed by the Lord in anger, he waxed violently angry like the serpent which is made to dance.

Verse 9 काञ्चनचित्रिताङ्गं D. having the different parts of the body adorned with ornaments of gold.

Verse 10 मृगः *V.* One who is in search of others. *Note* The Lord Varaha says, that He became a मृग on account of his going in search of those who are like Hiranyaksha. अभद्रं Inauspicious an adjective to विकत्थनं in the *V.* reading वनगोचरामृगाः *D.* It is true that we belong to the territory of waters and are sought after by wise men and we also find out those that are like thee.

Verse. 11. न्यासहराः *V.* We deprive thee of न्यास *i.e.*, the ground on which thou settest thy foot *i.e.*, the earth which is thy own support. *Note.* this and other statements in the following verses are taken by the *V.* commentator as uttered with a questioning tone. So the answers are in the negative. For instance by the first statement the Asura is told that the earth was not a thing meant for the dwellers in Rasathala. Similarly the next statement "We are made to flee" is equivalent to "Are we made to flee? No, on the other hand we put you to flight," and so on,

Verse 12 यत् रथानां *D* Here by the word रथ warriors riding in chariots are meant. अदुद्रहः Thou hast been treacherous to us. यत् तत् किल Main construction being thus given and the word किल taken in the sense of sport, the idea comes to be "To do wrong has been the natural sport of Asuras."

Verse 13 प्रलब्धः *D.* Deceived by words.

14. Fierce with rage, breathing violently and with his senses agitated by anger, the Daitya rushed at Hari and *struck* him with his *Gada*.

15. But by moving aside, the Supreme Lord evaded the violent blow with the gada aimed by the enemy at his chest just as a person accomplished in yoga avoids the god of death.

16. Then he again took up his *gada* and constantly brandished it biting his lips in great wrath, and towards him, Hari rushed in rage.

17. And then the Lord struck the enemy on the right brow with His *gada*; but, o gentle one, he struck it with his *gada* being a skilful soldier.

18. Thus with their two mighty gadas Hiranyaksha and Hari in great rage struck each other, each desirous of victory over the other.

19. When these two vied with each other, hitting each other's body with their formidable gadas and grew more and more enraged at the smell of the blood flowing from their body and being eager for victory displayed various and wonderful courses, the combat shone like a fight between two strong bulls on the earth.

20. O descendant of the Kurus, Brahma surrounded by Rishis came thither to witness the combat between the two who hated each other and fought for the earth—the two, Hiranyaksha the son of Diti and the Supreme Being who had through Maya assumed the Varaha form the members of which are all yagnas (sacrifices).

21. Observing the son of Diti to be full of heroic spirit and pride, and destitute of fear, and finding him capable of averting every blow aimed at him and possessed of irresistible prowess, the worshipful Brahma the leader of thousands of Rishis, said to Narayana the First Varaha.

Verse 15 योगारूढः *D* having recourse to Yoga.

Verse 19 इलायां *D* on the earth.

Verse 20 मायया V. By His own thought and wish यज्ञावयवः He on whom or on whose limbs the sacrifice and its means and materials depend. मायया *D*. By His own power of will. स्वराट् Brahma who makes known to the world the absolute Lord (स्वं)

Verse 21 सहस्राणीः *V*. The leader of the thousand gods D. The leader and ruler of the creatures belonging to many Kalpas.

22—23. Brahma said:—O Lord, he is one that does wrong and causes fear and works evil to the gods, to wise Brahmans, to the offspring of Kamadhenu and also to other innocent beings who all seek shelter under Thy feet.

The Asura has obtained boons from me; (though) he is going in search of a rival hero, he has met none; and he wanders about the worlds afflicting them.

24. O Lord, do not play with him as a child does with an enraged cobra—him who is crafty, insolent and unrestrained and who is the foremost among the unrighteous.

25. O Lord, slay him before the hour favourable to him arrives and he grows fierce and unconquerable by assuming his Asura Maya (in the form of sin.)

26. It is now the most horrible hour of the evening ruinous to the world; O Lord, it is fast approaching; O Ruler of all, may You bring victory to the celestials.

27. Now it is the auspicious hour called Abhijit, it is almost passing; for the sake of thy friends, the gods, soon slay him, the unconquerable.

28. Providentially, he has directly come to face the death appointed by Thee, which is none but "Thyself"! Display Thy power, kill him in battle and establish the world (Thy creatures) in (peace and) happiness.

ADHYAYA 19.

Hiranyaksha slain by Hari.

1. Maitreya said:—Having heard Brahma's sincere words agreeable as nectar and with a laugh (at his fear regarding Himself), He accepted his prayer with a glance full of affection.

2. Thereupon the Lord Varaha who manifested Himself through Brahma's nostrils, sprang at the enemy and with His

Verse 24 मायाविनं One who has the wonderful power of creating various kinds of forces in the form of the four-fold army etc.

Verse 24 स्वांमायां D takes this as referring to the Lord and interprets thus "Having manifested Thy own glorious power.

Verse 26 लोकशंवट्करी *V.* capable of doing what is unfavourable or harmful to the world. छंवट्करोरी *V* Causing delusion लोकछंवट्करी *D* Capable of devouring all creatures,

Gada struck the Asura on his chin—the Asura who was moving in front of him in absolute fearlessness.

3. That Gada, struck by that of the enemy, flew out of the Lord's hand and looked splendid as it fell down whirling; and it was a wonderful sight.

4. Though he gained an opportunity, he did not strike at the enemy who stood weaponless and he respected the law of the battlefield, kindling the anger of Vishvaksena (Hari).

5. When the Gada was blown off and there was wild shouting (at the wonderful feat), the Lord esteemed (him for) his righteous disposition and remembered his weapon Chakra.

6. Over Him who was now wielding the impatient Chakra and was in close engagement with the chief of his attendants, now born as the wicked son of Diti were uttered various expressions such as 'Hail to thee, Pray slay him' by celestials passing through the sky who did not understand the nature and power of the Lord in that form.

7. Seeing the Lord with eyes as broad as the petals of a lotus standing before him with His Chakra in His hand, the enemy with his senses excited through rage panted violently and bit his lips in anger.

8. The enemy having fearful tusks looked at Him with his fierce eyes as if he would burn Him, sprang at Him, and aimed a blow with his *Gada* saying "Thou art killed."

9. O righteous one, the glorious Lord as Yagna Varaha playfully struck down the weapon coming with great force like the tempest, the enemy watching it with eyes wide open.

10. The Lord says to him, "Take the weapon, try, thou art eager to conquer"; thus addressed he again aimed a blow at the Lord and roared aloud.

11. Seeing the weapon come towards Him, the Lord stood firm and playfully caught hold of it as it came near just as *garuda* seizes a cobra.

Verse 3. विघूर्णिता *D.* Whirled and let go, *V.* making a noise.

Verse 4. *D.* लब्धतीर्थः Having obtained an opportunity (for the display of his skill),

Verse 6. दितिपुत्राभिधेन *V.* Under the name of Diti's son, व्यग्रचक्रं Him who was whirling his Chakra. तद्विदां Of those who knew the nature of the Lord, *i.e.*, who knew Him to be the Lord,

12. When his prowess thus proved futile, the great Asura whose pride was put down lost his spirit and splendour and was unwilling to take back his weapon offered by Hari.

13. Then he took the three-forked *Soola* that seemed to grasp everything like a flaming fire and he aimed it at Vishnu in the Varaha form like one who employs the arts of black magic against a pious Brahmin.

14. With His keen-edged Chakra Sri Hari cut down the Soola which the Daiteya hero darted at Him with all his strength and which came glowing through the sky and waxed in brilliancy as it advanced, just as Indra cut down the wings of Garuda.

15 When by Hari's Chakra his Soola was shattered to pieces he advanced towards Hari, in great rage, roared aloud, and with his hard fist hit Him on His spacious chest of wonderful splendour (the abode of Lakshmi), and then the Asura vanished out of sight.

16. O Vidura when thus hit by him (the Asura), the glorious Lord, the First (ancient) Varaha, was not in the least shaken in any manner or respect like an elephant struck with a wreath of flowers.

17. Then he (the Asura) made use of his magic in various forms against Hari who rules over all kinds of *Yogamaya*—at the sight of this all creatures were cast in great fear and thought the destruction of the world had come.

18. Fierce blasts blew and spread the darkness of dust; and pieces of stone fell in volleys as if thrown from slings.

19. The sky seemed to be without planets and stars, being overcast with clouds, attended with flashes of lightning and pealing thunder, and frequently raining puss, hair, blood, excretion, urine and bones.

20. O sinless one, mountains were seen to discharge various weapons, and the Rakshasa women appeared naked, bearing *Soolas* and with their hair hanging loose.

21. By numerous Yakshas and Rakshasas, foot soldiers, horses, chariots, and elephants and by ruffians, very cruel

Verse 15. विभूतिमत् Which is the seat of Viboothi or Lakshmi,

Verse 21. अश्वरथ etc. *V.* By these words are meant those that ride on the horse in the chariot, etc,

expressions such as "Kill, Break etc." were continually and loudly uttered.

22. The glorious Lord of three feet (the three Savanas in the Yagna being considered the three feet of the Lord of whom the Yajna is a form) discharged the Astra (missile) called Sudarsana, his favourite weapon, capable of averting and destroying the Mayas or magical forces manifested by the Asuras.

23. At that hour a shudder suddenly arose in the heart of Diti who remembered the command of her lord and from her breast blood flowed.

24. When all his Mayas were dispelled, he (the asura) again came to the presence of Kesava, and in rage he embraced him, but he found the Lord standing outside his enclosed arms.

25. With His hand (fist) Adhokshaja gave a heavy blow at the root of the ear of the Daitya who dealt blows with his fists of adamantine strength, just as Indra the lord of Maruts struck down Vritra the Asura.

26. Being struck but indifferently by the Lord, the Conqueror of all, he fell like a huge tree uprooted by the tempest, his body rolling about, his eye-balls shot out, his arms, feet and hair shattered and thrown into disorder.

27. Looking at him who lay on the ground with his splendour undiminished, with his fearful tusks, and with his lips firmly bit, Brahma and other gods who had come thither (with a sense of regard), spoke of his death thus:—"Oh who could attain to such a death?"

28. "This great Daitya was fortunate enough to cast off his body struck with the foot of the Lord, and looking on the face of Him whom Yogins contemplate in solitude by means of concentration in Yoga with the desire of liberating themselves from the unreal body investing them.

29. These two are his attendants who attained to this miserable state on account of a curse; they will be restored to their original position after some births here (in this world)"

Verse 22. त्रिपात् *D.* The Lord whose three feet are Amrita, Sama and Abhaya.

Verse 24. उपोपगूहमान: Embracing him as he came very near.

Verse 25. त्वाष्ट्रं *V.* Visvaroopa by name.

Verse 28. योगसमाधिना *V.* By Samadhi Yoga or the Yoga of *Karma* and *gnana*.

30. The gods said:—We bow to Thee, O Lord, we bow to Thee who art the source of all Yajnas, who hast assumed a form of pure Satvaguna for the purpose of maintaining the world. Fortunately, this Daitya who subjected the worlds to great affliction is slain; and O Lord, we are free from anxiety through our devotion to Thy feet.

31. Maitreya said:—Having thus struck down Hiranyaksha of irresistible prowess, Hari as Adi Varaha returned to His region (abode) of uninterrupted happiness, while Brahma (seated on the lotus) and other gods were singing His praises.

32. O good friend, I have told you, as it was told by my *guru*, of the deeds of Hari who made this Avatara and by whom Hiranyaksha of great prowess was vanquished like a plaything in the great fight.

33. Suta said:—On hearing the story of the Lord thus related by Kausharava (Maitreya), O Saunaka, Vidura, the great devotee, was extremely delighted.

34. Great is the rejoicing that arises when we hear of other righteous persons of hallowed name and glorious reputation. What then need be said of hearing of the deeds of the Lord who bears the mark of Srivatsa?

35. He is the Lord who quickly rescued from distress the great elephant who, seized by the crocodile, contemplated His lotus-like feet, while his female companions (elephants) stood roaring aloud.

36. Which grateful man (capable of appreciating good deeds), would not worship the Lord who is easily pleased by men that are sincere and seek no other shelter, though it is difficult for the unrighteous to please Him?

37. O Brahmins, that man is completely absolved even from the sin of killing a brahmin, who listens to, sings, or rejoices in, this story of His marvellous deed of destroying Hiranyaksha, which was a sport of Hari, who appeared as Varaha for some (grand) purpose.

Verse 37. ब्रह्मवधात् *D.* From Samsara which is the result of having lost the true knowledge of Paramatman or in which the true knowledge of Brahman is lost.

38. This is a highly sacred story which confers great merit, happiness, reputation, long life and many other blessings on the hearer, which is the source of the (strength) of life and senses and which promotes heroic spirit on the battlefield; and to those that listen to it Narayana will be the resort at the end.

ADHYAYA 20.

Maitreya concludes the incidental accounts of Varaha-Avatara and the destruction of Hiranyaksha; and describes to Vidura the creation of Yaksha, Rakshas and others made by Brahma:—

Saunaka said:—O son of Suta, after obtaining the earth for his seat, what ways (openings) did Swayambhuva Manu find for bringing forth the beings of later birth (of beings that lay withdrawn into Iswara.)

2. Vidura who was the great Bhakta of Sri Krishna and His absolutely sincere (unswerving) friend, and who abandoned his elder brother along with his sons for the reason that he was unrighteous (in his conduct towards Krishna *i.e.* in having disregarded Sri Krishna's counsel.)

3. Vidura who was born of Dwaipayana and was not inferior to Him in glory (greatness), was devoted to Sri Krishna with all his heart, and (also) attached to those persons that were devoted to the Lord!

4. What did Vidura cleansed of all sin by his ablutions in sacred waters ask Maitreya the foremost among those that know the truth, on meeting him (Maitreya) at Kusavarta (seated at Gangadwar)?

5. When they conversed together (in the course of their conversation), O Suta, indeed there must have been told stories which are sacred like the waters of the Ganga as turning upon

Verse 1. महीं...अध्यास्य *v.* Having brought the earth (the world) to its proper stable condition. *D.* Having taken his place on the earth. मार्गाय *V.* for the purpose of man, which is one of the four Dharma, Artha Kama, and Moksha. *D.* For the sake of the knowledge of Varna and Asrama and the difference between them.

Verse 2. ऐकान्तिकः सुहृत् *V.* One special favourite of Sri Krishna ऐकान्तिकः *D* One who has the conviction that Hari alone is the Supreme Being.

Verse 3. सर्वात्मना *V.* In every relation as mother, father, brother e&c. *D.* For all the aforesaid reasons.

(as relating to) the lotus-like feet of Sri Hari and capable of removing all (our) sin.

6. May God bless thee! be thou pleased to tell us those stories of the glorious Lord whose deeds are great and fit to be sung! Who, able to appreciate what is excellent, will not find delight (satisfaction) in drinking the nectar of Sri Hari's *Leelas*?

7. Thus requested by the sages and dwelling at Naimisha, Ugrasrava the son of Suta set his mind on the glorious Lord (*i. e.*, contemplated Hari) and said to them, "You may listen to them, I shall relate."

8. (Suta said):—Vidura rejoiced to hear of the lifting up of the earth from the bottom of the sea by Hari who through His own Maya assumed the form of Varaha and of His Leela in slaying Hiranyaksha without any effort, and spoke to the sage Maitreya (as follows):—

9. Vidura said:—O Brahmin sage, as thou knowest the course of the manifest Lord, be pleased to explain to me what Brahma the lord of Prajapatis began to do after creating the Prajapatis for the purpose of creating beings in the world.

10. How did Marichi and other Prajapatis endowed with divine wisdom, as well as Swayambuva Manu create this world under the command of Brahma?

11. Please tell me whether they created it having wives (by living a married life,) or independently (by themselves) or whether they all jointly produced this (world of creatures.)

12. Maitreya said:—By virtue of the Jiva's Adrishta which cannot be fully comprehended and explained, through the agency

Verse 7. अर्पिताध्यात्मः One who has devoted his mind and all other senses.

Verse 8. स्वमायया *v.* By force of his own will.

Verse 9. अव्यक्तमार्गवित् *D.* Adjective to Brahma (Nominative)—He who knows the course of the Avyaktas Paramatman *viz.* and other Tattvas.

Verse 10. अभावयन् *D.* Made it increase or grow.

Verse 11. कर्मभिः *D* Urged by Karma.

Verse 12. दैवेन...भगवतः *V.* From the Pradhana constituted of the three Gunas, and forming the body of the Almighty Being who is disposed to create the world by Daiva (Iswara) different from Prakriti, and Purusha one with Paramatman as well as by force of time.

दैवेन D By force of Adrishta of Jeevas or by Hari, the Antaryamin of Adrishta. The main idea in the verse is.—Mahat-Tatva and its presiding deity the four-faced Brahma were born of the Pradhana thrown into creative activity by the Almighty Lord in giving effect to the Jiva-Adrishta and the time of creation.

of the Supreme Being presiding over Prakriti and by the force of Time, the Mahat Tattva was produced out of Prakriti consisting of the three gunas and thrown into agitation by an impetus from the glorious Lord.

13. Out of the Mahat in which Rajas predominates and which is directed by the force of Daiva (the Jeevas' Adrishta), Bhutadi or the Ahankaratatva was produced having the three gunas (three characteristics) and that Bhutadi in its turn produced the sky and other things in groups of five (the five Bhuthas, the five objects of sense, the five senses, organs and the five organs of physical activity).

14. These things were separately powerless to produce the Brahmanda of the five Bhutas, and (when) joined together by the Lord's power, they brought into existence this golden Egg.

15. That Egg lay on the waters of the sea destitute of Atman aud the Supreme ruler dwelt in it for over a thousand years.

16. From the navel of this Iswara arose a lotus of dazzling splendour like a thousand suns, and on that lotus, the abode of all living beings, was Brahma shining by himself.

17. Presided over (guided from within) by the Supreme Being who dwells on the *garbhbodaka*, Brahma brought out the well-arranged world as it had been before, (the several details of the creation having their own arrangement as regards name, form etc.)

Verse 13. त्रिलिङ्गः त्रिलिङ्गकः *V.* consisting of (1) the five Mahabhutas (2) the five organs of sense and 3) five organs of action *D.* having three forms भूतादिः *D.* The Tamasa Ahankara.

Verse 14. दैवयोगेन *V.* By the Almighty Lord's entering into it. *D.* By the Lord's entering into it *i.e.*, by throwing it into a state of activity. संहत्य Having combined or having understood how to do.

Verse 15. निरात्मकः *V.* Without an intelligent being to preside over it and to occupy it. *D.* That which has not yet manifested the nature of Paramatman. अन्ववात्सीत् Dwelt in it in the unmanifest state.

Verse 16 *D.* The purport is—A lotus sprang from the navel of Hari who along with Brahma called Kala was resting on a bed into which Sri had transformed herself, on the waters called Brahmanda garbhodaka.

सहस्र...दीधिति—The lotus which shone much brighter than a thousand suns.

Note :—As it became the abode of all living beings, Brahma the foremost among all the jivas became the ruler or स्वराट् in the Brahmanda..

Verse 17. स्वयासंस्थया *V.* With the arrangements of name and form specially belonging to the world. *D.* with the help of the power belonging to Paramatman.

18. He first created Avidya of five degrees by means of (out of) shadow, (darkness the opposite of Light), namely, Tamisra Andha-Tamisra, Tamas, Moha, and Maha-Tamas.

19. He cast off that body of his, for he was not pleased with it, as it was full of Tamas. The body so cast off was in the form of Night, the source of hunger and thirst, and the Yakshas and Rakshasas took possession of it.

20. Overcome with hunger and thirst they ran to eat it! and being distressed with hunger and thirst they said (to one another): "Do not spare him (out of mercy and love as our father), eat him up."

21. Then the god Brahma in perplexity said to them, "Do not eat me, spare me, O Yakshas and Rakshasas, you are my children (you were born of me)."

22. Endowed with glorious brilliancy Brahma chiefly created the gods and sporting in the light (thus) shed by him—the light which became day—the gods appropriated it (the day time) to themselves.

23. Out of his lower limbs (जघन), Brahma the god created the Asuras (the opponents of the gods) who were full of passion for women. Being (thus) full of passion, they came up to him for its satisfaction.

24. Then the worshipful Brahma laughed, and when quickly pursued by the shameless Asuras, he became (at once) angry and fearful, and ran away in great haste.

25. Brahma approached Hari who removes the distress of those that resort to Him and bestows blessings upon them and who shows Himself to His Bhaktas in the desired form in order to do them good.

Verse 18. छायया *V.* By means of Tamo guna. *D.* By means of the body known as रात्रि or night.

Verse 19. क्षुत्...सदुद्भवाम् The body from which hunger and thirst take their rise.

Verse 22. प्रमुखतः *V.* facing the east. दिव्याः *D.* reading. Adjective to देवताः "Having their attributes of divine sportfulness etc. प्रभया By means of the body otherwise called विद्या capable of throwing light on everything. प्रमुखतः *D.* as the chief aspect of creation.

Verse 23. जघनतः *D.* From the body called *jaghana*.

Verse 25 अनुरूपात्मदर्शनं *D.* Hari who shows Himself to His worshippers according to their fitness.

26. And he prayed to Him thus:—O Paramatman, protect me. By Thy commands I created these beings, and, O Lord, these wicked creatures are coming to seize me and gratify their passion upon me.

27. Thou art indeed the only One capable of removing all the afflictions of the distressed, and Thou art the only One able to send affliction to those that do not resort to Thy feet (for shelter.)

28. Maitreya said:—The supreme Lord Hari who distinctly sees the mind of other beings perceived the pitiable condition of Brahma and said to him, "Cast off this horrible body"; thus commanded, he cast it off. [And the body thus cast off became the evening time (when the day and the night meet) characterised by the kindling of passion (the desire for women.)]

29 to 31. They (the Asuras) found this evening to be a damsel and were infatuated with a passion for her whose lotus-like feet resounded with ornaments, whose eyes were wild with intoxication, whose middle was hidden in bright silks adorned with ornamental belts, whose bosom was completely occupied by high breasts which met each other, who had a shapely nose, and beautiful (rows of) teeth, whose smiles were fascinating and whose sportful looks were charming, who out of shyness withdrew herself from view, and whose head was beautiful with dark locks of curly hair.

32. They all wondered thus, "What beauty is this, what boldness! what charming prime of youth it is! she is moving about like one untouched by passion in the midst of us who are stricken with passion."

33. Thus indulging various thoughts regarding Sandhya in the form of a damsel, the Asuras of wicked mind courtesied to her, and, urged by their passion, enquired of her without any hesitation (thus):—

Verse 28. *Sridhar.* In all these passages the casting off of the body means eschewing the several states of the mind, and the assuming of a new body means to be in particular states of the mind. विविक्ताध्यात्मदर्शनः *D.* Hari whose knowledge of the body and other things is absolutely His own, not depending upon conditions or external things.

Verse 31. संध्याम्—So called because of its origin where the first half and the second half of the body meet.

34. O beautiful one, who art thou (by birth), who is thy father, (whose daughter art thou) ? O brilliant lady, what purpose dost thou seek here? Thou afflictest our unfortunate selves with the inestimable wealth of thy beauty.

35. Whosoever thou mayst be, we have the fortune of seeing thee; but thou tossest like balls the heart and mind of those that see thee.

36. O brilliant one, thy lotus-like feet shine at no one place (are nowhere firm and steady), they are most attractive on account of thy sportful gait, while thou frequently beatest down with thy hand the falling ball; and thy middle is fearful from thy heavy and full breasts and thy clear vision appears serene and thy braided hair is captivating.

37. Thus the Asuras of clouded understanding took for a woman Sandhya (evening) who showed herself so and took their heart captive so that they seized her.

38. With a laugh of deep significance, the glorious lord (the worshipful one) created the races of Gandharvas and of Apsaras women by means of his radiant beauty which seemed to admire itself.

39. Then he cast off that brilliant and lovely body of moonlight, of which the same Gandharvas and Apsaras headed by Visvavasu and others gladly took possession.

40. Out of his laziness he created the Bhutas and Pisachas and seeing them stand naked with their hair dishevelled, he shut his eyes.

41. They took possession of this body created by him, which is said to be his yawning; (and) the wise call that (state) sleep in which, among living-beings, the seed (the vital energy) is

Verse 34. भामिनि *D. O* luminous one.

Verse 35. उद्धुनोषि *D.* Thou art throwing our heart into a state of extreme excitement.

Verse 36. शालिनि *D. O* wife.

Verse 37. प्रलोभयन्तीम् Drawing all their hearts towards herself.

Verse 38. भावः *D.* The behaviour induced by the passion of love. *Note*;—प्रहस्य-जिघ्रन्त्या etc.—By these terms is described that behaviour of a person which is due to the consciousness of one's own beauty.

Verse 40. आत्मतन्द्रिणा *D.* By the body called जृम्भण which brings about yawning and other states in the case of a living creature.

Verse 41. *D.* Those that are grasped *i.e.*, possessed by that body called जृम्भण.

observed to be wasted, and they call it madness under which a person unhesitatingly meddles with offal.

42. The worshipful Brahma realising himself as one endowed with great power and strength and possessed of the necessary ability created the races of the Saddhyas and the Pitris when he remained in an invisible form.

43. The Pitris resorted to that body from which they were created and by means of which wise men offer to the Saddhyas and the Pitris (the portions due to them of Havya and Kavya, *i.e.*, of offerings in sacrifices and other religious ceremonies.)

44. By his power to remain unperceived he created the Siddhas and Vidyadharas and he gave them that wonderful body which is known as the invisible (Antardhana).

45. The powerful Brahma created the Kinnaras and Kimpurushas as his reflection (out of his shadow) and looking at his own image he (admired) his own person.

46. And they also took possession of that form (body) which had been cast off by Brahma and of which they, each with a companion, sing praises at dawn, referring to his great deeds.

47. Lying with his extensive body (body of vast dimensions), and with many a thought, and seeing that the creation was not sufficiently prolific, he cast off the body characterised by extent and anger (and such other qualities).

48. O beloved one, the blades of hair which dropped from his body were born as serpents; and from his body while moving (from one place to another) the fierce Nagas were born with hoods and long necks.

Verse 42 ऊर्जस्वन्तं *D.* One having most nutritious food.

Note:—ऊर्ज is the most nutritious food acceptable to the gods called Pitris; when these are propitiated with such food the person who is possessed by Pretas etc. may be easily cured of such troubles.

Verse 44 तिरोधानेन *D.* By the body so called. अन्तर्धानाख्यं In a body called अन्तर्धान.

Verse 45 (Latter half). Having adorned his own body with sandal, flowers, etc. feeling proud of his own beauty and looking at his own image in the mirror Brahma created Kinnaras and others.

Note:—The different states which Brahma assumes at the time of creating the different classes of living beings become the special characteristics of those creatures.

Verse 47 भोगवता *V.* Delicate and soft. *D.* Having the form of the body of a serpent.

49. When Brahma thought he had accomplished his purpose (completed his work) he created the Manus, the supporters of the world, out of his mind.

50. To these Manus Brahma possessed of self-realisation gave his own body in the human form; and on seeing them (Manus), those who had been first created highly praised Brahma, the Lord of beings.

51. O creator of this world, we are glad (to see) what thou hast done is done well: and in this world, the sacrificial courses are well established and all of us eat our food (in the form of offerings) together.

52. Possessed of Tapas and the power of meditation, of Yoga (in respect of posture etc.) with intense power of concentration (joined to renunciation and other virtues), and also possessed of perfect control over his senses, the sage Brahma created the Rishis, creatures most beloved of him.

53. And to these severally Brahma gave a portion of his body which is characterised by meditation, Yoga, great power, Tapas, knowledge and renunciation.

ADHYAYA 21.

Kardama ordained by Brahma to add to the population performs Tapas on the Saraswati towards the Lord. Sree Narayana appears unto him and permits him to marry Devahuti, the daughter of Swayambhuva Manu. The Manu goes to Kardama's hermitage with his queen and daughter.

1. Vidura said:—O worshipful one, (I request that) the most worthy race of Swayambhuva, the Manu, may be described, of which the progeny in married relations grew in number and prospered (of which the descendants increased in marital relations).

2—3. (Be pleased to tell me how) the famous Priyavrata and Uttanapada, sons of Swayambhuva, protected Dharma (righteousness) and also the earth comprised of the seven Dwipas; and his famous daughter Devahuti by name was, O Brahman, mentioned by thee as the wife of Kardama the Prajapati, O sinless one.

Verse 49 लोकभावनान् *D.* Manus who were intended to extend and improve the world by adding to the population.

Verse 51 अन्नं *V.* All the enjoyments.

4. How many children did that great yogin have by her who was also practised in the Yama and Niyama courses of Yoga? Be pleased to tell me as I am eager to hear of it.

5. O Brahman, be pleased to tell me how the worshipful Ruchi or Daksha, the son of Brahma, obtained the daughter of Manu for his wife and brought forth children (how the worshipful Ruchi and also Daksha the son of Brahma who married Manu's daughter (Ruchi marrying Akuti and Daksha Prasuti) produced various kinds of living creatures.)

6. Maitreya said: The worshipful Kardama commanded by Brahma to produce children made Tapas on the banks of the Saraswati for ten thousand years.

7. Then Kardama worshipped Hari who bestows blessings upon those that resort to Him in great devotion by means of active yoga (*i.e.* of making Puja) along with meditation.

8. Thereupon, O Vidura, the glorious Lord of lotus-like eyes was very much pleased with him and in the age of Krita, He showed Himself to the sage Kardama, assuming a form though He is (generally) known (to the world) only by means of Vedic description.

9. In the sky he saw the Lord untouched by anything impure, brilliant like the sun, wearing a wreath of white lotuses and blue lilies, and clad in purest silks, His lotus-like face fringed with smooth and black curly locks.

10. The Lord who was adorned with a crown and earrings and who wielded in his hands Sankha, Chakra, Gada and a white lotus for sport and whose smiling locks captivated their hearts.

11. He saw in the sky the Lord who had set His lotus-like feet on the shoulders of Garuda, on whose bosom Lakshmi was abiding and whose neck was adorned with the jewel called Kaustubha.

Verse 4 योगलक्षणैः *V.* Possessed of Sama Dama and other qualifications necessary for a yogin.

Verse 7 क्रियायोगेन—*V.* By the yoga which consists in doing certain duties without any wish for resulting advantages, but only as prescribed in the religious codes for the several Varnas and Asramas. *D.* (First half) By means of acts in worship of the Lord as laid down in the Vedas and in the Tantra works.

Verse 8. शाब्दं ब्रह्म *V.* The form or body having innumerable excellent attributes and only to be known through पञ्चोपनिषत् *D.* The personality which is to be known only by means of the Vedas and perfect in every excellent quality. वपुः An auspicious form.

12. Rejoiced at the sight and having obtained the wished-for object he prostrated himself on the ground and fervently praised the Lord with a heart full of genuine devotion and with hands folded in reverence.

13. The Rishi said :—O Lord worthy of all praise, what a blessing it is, that the full fruit of our eyes has been achieved to day by seeing Thee who art the store and source of all power and goodness, a sight which Yogins wish to obtain having developed their Yoga (power of meditation.) through many higher births.

14. Thou grantest their desires to those who for the sake of only some trivial pleasures which may be had even in hell, deprived of proper understanding by Thy Maya, worship Thy lotus-like feet, the ship by which the sea of Samsara may be crossed.

15. O Lord! I am also one of such character desirous of marrying a wife of like virtues who will be like unto a cow in the house-holder's life and be the source of all desired objects; I with such a wicked purpose have sought the foot of the tree (Thyself) which yields all blessings, namely, Thy feet which are the source of all (hopes and attainments).

16. O Almighty Lord, indeed this world, over-powered by desires, is like a beast bound by the cord of the word (law) uttered by Thee who art the Lord of creatures; and I too following the same word bear Thee my offering in the form of duties performed—Thee who art the ruler of time and art in the form of time, O Purest Self and embodiment of righteousness.

Verse 12. प्रीति स्वभावात्मा *D.* Being delighted and having an attentive mind (or having set his mind upon Hari of independent existence, or having the absolute Hari enthroned in his heart.

Verse 13. अखिलसत्वराशेः *V.* Of one whose personality consists wholly and perfectly of शुद्धसत्व. *D.* of the Lord who is an ocean of perfect wisdom and energy. According to *D.* reading the idea is, "the benefit of our eyes in having seen various holy places and holy shrines of the Lord is fully reaped by us to day by seeing Thee." रूढयोगाः *D.* The yogins who have by continued practice attained the power of uninterrupted meditation.

Verse 14. मायया *D.* By Thy power which subjects jivas to mundane bondage or *Samsara*.

Verse 16. शुक्र *D.* O Lord, that puttest an end to the sorrows of Samsara and conferrest blessings upon Thy worshippers. अनिमिषाय To Thee who art the *Antaryamin* of Kala or time and whose eyes are ever wide open to watch the good or bad deeds of all creatures.

17. Thy devotees abandon worldly men and those beasts that follow them, and take shelter under the umbrella of Thy feet ; and they have got rid of the conditions of a mortal body (hunger, thirst etc.) by virtue of their conversation with one another about Thy excellent attributes—this conversation is like wine as it makes them forget worldly things and is like nectar as it is the source of lasting delight.

18. The cycle of Time resting on three supports is not powerful enough to deprive them of their life while it passes on, as it does in the case of the rest of the world—the cycle of time which rotates round the axis of the imperishable Brahman, which has thirteen spokes (the thirteen months including the Adhikamasa), and which has three hundred and sixty joints (the days in the year), the six seasons for its tires, innumerable *parts* (leaf-like carvings all round), and three supports *viz.*, the three periods each consisting of four months.

19. Being but one, Thou the Omnipotent Lord, with the desire to create and with the Yoga-Maya imposed on Thy self and by means of the consequent powers of action assumed by Thee,—createst this world, protectest it and swallowest it, just as the spider does.

20. O Lord of Lords, the purpose to be accomplished ac-

Verse 17. लोकान्...हित्वा *V.* Abandoning those that are in Samsara and also those that follow them.

D. Having given up attachments to the lifeless body and the gross senses which form part of the body. स्वादुपीयूषं *V* The sweet nectar D Fresh drawn cow's milk which gives great comfort.

निर्यापित देह धर्माः D Those that have begun to realise the attributes of a body consisting of सत् चित्, आनन्द, (by talking about the excellent attributes of Hari)

Verse 18. *V* reads जराधुर्द्भिः Having the rotation or recurrence of old age and death, hunger and thirst, and so on.

अजराक्षभ्रमिः D takes it as an adjective to Kala chakra or cycle of time and it means 'that which rotates about the axis which is not affected by old age, *ie*, which never wears away.'

Verse 19. आत्मन्यधि *V* In his own self. योगमायया By means of Prakriti related unto him (depending upon him.)

Verse 19. *D*, Intending to create the world which lies in a subtle form within His own stomach along with the second agent the Yoga Maya (both the intelligent and the unintelligent Prakritis). स्वशक्तिभिः *D.* By Matsya and other Avataras having the full powers of His essential nature (Thou createst etc.)

Verse 20. *Note* :—Sridhar takes Bhuta Sookshma as an attribute to Pada and interprets the verse accordingly. *V.* construes thus, Since Thou (Iswara) createst the subtle Bhutas or Sabda and other objects, Thy place is not desired. etc *D.* The whole Sloka is interpreted thus :—*O* supreme Lord, that by Thine own will without being prompted by another Bhuta Sukshma or Brahmanda, is adopted as Thy form, but it is not intended to be taken as Thy essential form described in the text सत्यंज्ञानं etc. ! And this form has been assumed by Thee for the purpose of showing favour to Thy devotees who are not very much advanced.

cording to Thy mind is not indeed the pleasures of the worldly life, which by means of Thy Maya Thou bringest in the form of the objects of the senses to Thy devotees ; still let that be done out of grace towards them ; for Thou art seen along with Tulasi, the brilliant Tulasi, as if limited in time and space on account of Maya (and the sight of Thee leads to enjoyments here and Moksha hereafter).

21. I bow to Thee who by Thy wisdom hast been free from the experience of the consequences of Karma and been conducting the work of the world through Thine own Maya ; I constantly bow to Thee whose lotus-like feet are worthy of being worshipped and who showerest the desired blessings even upon a worshipper actuated by trivial purposes.

22. The Rishi said :—Thus being sincerely and with a full heart praised, the Lord Vishnu whose navel is distinguished by the lotus and who shone brilliantly seated on the wings of Garuda spoke to him in nectarine accents with His brows gracefully moving and with His looks accompanied by affectionate smiles.

23. The Lord said :—Having known thy mind I have already arranged for that very thing for which I am worshipped by Thee with all the strict observance undertaken by thyself.

24. O Ruler of people, it would never be fruitless to worship Me for those who are like thee and especially those who have controlled their mind and are solely devoted to Me.

25. The emperor Manu, the son of Prajapati who is famous for his righteous works and habits and who, dwelling in Brahmavarta, rules over the earth surrounded by the seven seas.

26. That great sage and king, possessed of the perfect knowledge of Dharma will come here along with his wife, day after to-morrow for the purpose of seeing thee.

27. O powerful one, he will bestow upon thee, the befitting bride-groom, his daughter of dark looks, of proper age, character and qualities and eagerly looking for a spouse worthy of herself.

Verse 21. क्रियार्थं *v.* The benefit arising from the activity in producing and conducting the world. स्वमायया *V.* By His mere thought and out of Leela. अनुभूत्या *V.* and *D.* By self-realisation.

Verse 27. पतिं मृगयन्ती *D.* Fit for marriage *i.e.*, of marriageable age.

28. That princess will soon of her own accord devote herself to thee just in the place where thou hast these long years maintained thy heart in calm meditation.

29. She will bringforth nine children out of thy seed sown in her; and Rishis will beget good sons on thy strength (on the daughters born of Thy race.)

30 And thou too wilt properly carry out My commands and being pure in mind and having resigned all thy work to Me, finally attain unto Me.

31. Having shown kindness to souls (as a house-holder) and having promised fearlessness to them (as a sanyasin) and having attained perfect control over thy mind, thou wilt see thy self and the world (to be all one) in Me and also see Me (one) in thee.

32. O great sage, I shall appear by means of an Amsa of Mine along with thy energy through thy wife Devahuti and write a work treating of the ultimate fruits.

33. Maitreya said :—After having thus spoken to him the glorious Lord who manifests Himself to the senses that are turned inwards withdrew Himself from the tract of Bindusaras enclosed by the stream of the Saraswati.

34. While he stood gazing, the Lord went by the path leading to Vaikuntha which is sung by all the great Siddhas (who have attained wisdom and great powers), [the Lord who is sung by all the great Siddhas and who is sought after by such Siddhas], listening to the Vedic Hymns evolved from the wings of His Garuda and which were heard in a high pitch as 'Sama' notes.

35. On the departure of the brilliant Lord, the worshipful sage Kardama stayed at the Bindusaras expecting the time.

Verse 28. समाहितं *V.* Longing for pleasure *D.* occupied with one thought of having a suitable and worthy wife.

Verse 31. आत्मवान् *V.* He who has controlled his mind. *D.* one who has absolutely sought Me as his shelter. सहजगत् *D.* takes this an adverbial adjunct to the verb "thou wilt see" *i.e.* thou wilt see thyself along with the world as resting on Me

Verse 32. संभूय...कलया Having manifested Myself in My own सत्, चित्, अनन्द, character untouched by anything gross.

Verse 33. प्रत्यगक्षगः *D.* (प्रत्यगक्ष is the Indriya or sense by which the Antaryamin is perceived,)—The Lord who is perceived or who manifests Himself to be perceived by that sense is called प्रत्यगक्षगः

Verse 35 सिद्धमार्गः *V.* The Lord who by virtue of His own nature has all the excellent attributes, सिद्धेश्वरैः By Brahma and others. सिद्धमार्गः He who is sought by Sanaka and other Siddhas.

36. The Manu mounted his chariot decorated with gold along with his wife and daughter and wandered through the world.

37. O Vidura, on the day which the Lord had appointed, he arrived at the hermitage of the sage, whose vows had (by that time) come to a conclusion.

38. The spot where drops of water fell from the eyes of the Lord on account of the overflowing mercy which He showed to Kardama who had in intense devotion sought Him.

39. That spot indeed became the Bindusaras surrounded by the Saraswati whose waters are hallowed, pure, and sweet as nectar and are resorted to by great sages in crowds.

40. It is dense with sacred trees and creepers; it is the home of sacred animals and birds endowed with sweet voice; it is rich in fruits and flowers of all seasons and adorned with charming tracts of wood (glades of forest).

41. It resounds with the notes of gladsome birds, is roamed about by intoxicated bees, rendered noisy by the peacocks dancing proudly and delightful with the joyous cuckoos warbling their invitation.

42. It is adorned with the Kadamba, Champaka, Asoka, Karanja, Bakula, Asana, Kunda, Mandara, Kutaja, and young mango trees;

43. It is filled with the sweet voices of Karandavas, Plavas, Hamsas, Kuraras, water fowls, Saras, Chakravakas, and Chakras.

44. It is largely frequented by deer, boars, wild dogs, elephants, Gopuchchas, and other species of monkeys, mungooses and musk-deer.

45. The ancient king along with his daughter entered that great *Teertha* and went near and saw the sage who was sitting there after worshipping his sacred fire.

Verse 37. शान्तव्रतस्य *V.* of one who has tranquillity of mind and who is habitually capable of controlling his passions. *D.* of one who has completed his Vrata or observance.

Verse 39. शिवामृतजलं Here Amrita means अयाचित according to *D.* flowing unsolicited.

Verse 40. पुण्यमृगा: The deer and the like. द्विजा: Jaritari and other birds.

Verse 44. मर्कै: *D* With wild cats,

46. The sage who looked brilliant with his body long subjected to austere Tapas but who was not much emaciated on account of the affectionate look of the Lord and of having heard (drunk) the nectar of the moon's rays, *viz*, the words of the Lord.

47. The sage who was of high stature, whose eyes were wide like the petals of a lotus, who wore matted locks and was clad in bark and who looked untidy for not having attended to personal comforts as they ought to be;

48. Then the sage was pleased with the king who had come to his hut and fallen at His feet, and received him with befitting attentions gladdening him (with his benedictions).

49. To the King who accepted the *Puja* and took his seat with great modesty, the sage remembering God's command spoke in soft and winning words so as to give him delight, thus:

50. O Lord, your circuit (through your kingdom) is certainly useful for the protection of the righteous and for the destruction of the wicked; for you are the protecting power of Hari.

51. [The sage worships the Lord in Manu]:—I bow to Thee who art Vishnu the pure and who placest Thy forms in the spheres of Surya, Chandra, Agni, Indra, Vayu, Yama, Dharma and Varuna according as it becomes necessary to discharge their several functions.

52—54. When you do not mount your victorious chariot adorned with many precious jewels aud go about with your fierce bow of formidable twang threatening away rogues, and shaking the whole extent of the earth trodden by your armies and when you do not go about like the sun leading a great army, all the boundaries *i.e.*, rules and laws relating to Varnas and ashramas instituted by the glorious Lord will be violated—God forbid such a state of things.

55. And Adharma will grow through men who are addicted to pleasures and are unrestrained by laws or principles, and when you sleep. *i.e.*, are inactive, this world will fall into the hands of rogues and come to destruction.

Verse 50. *D* त्वं=त्वयि

Verse 51. शुक्लात्मने *D*. To one who is the image of Hari.

Verse 55. शयाने *D*. When the King neglects to consider what is just and what is unjust *i.e.* when he is inattentive to the administration of justice.

56. However, O heroic one, let me ask you for what purpose you have come here and we (shall) with a glad heart accede to your wishes.

ADHYAYA 22.

Swayambhuva Manu requests Kardama to accept Devahuti in marriage; and accordingly their marriage.

1. Maitreya said :—On being thus addressed with reference to all his excellent qualities and great actions, the King (Manu), abashed (to hear his own praises or from fear of his proposal being rejected) spoke to the sage full of resignation.

2. For the purpose of maintaining and continuing his self (the whole body of Vedas) Brahma the embodiment of the Vedas, by means of his mouth created you who are rich in tapas knowledge, and yoga and who do not thirst after (the gratification of the senses,

3. For their (Brahmanas') protection the thousand-footed Lord created us from his thousand arms. Verily the wise say, the Brahmin caste forms his heart, and the Kshatria the members of his body; Therefore the Brahmanas and the Kshatriyas protect each other; Indeed the Lord who is both Sat and Asat (cause and effect) and yet destitute of change, is the protector (of all).

5. The moment I saw you, my doubts were all cut asunder, for your own worshipful self has kindly explained the course of duty for one who would protect (the world.)

6. It is this my good fortune that I have found your worshipful self, who cannot be met by those who have not controlled their mind. Luckily for me, the auspicious and hallowed dust of your foot is (to day) touched with my head (is borne on my head)

7. Happily I have been taught by you : a great favour has thus been conferred upon me. Fortunately your sweet words have been received by (gratified) my open (eager) ears.

Verse 1 उपारत *D* immersed in meditation of Hari, the Supreme Being.

Verse 2 आत्मपरीप्सया *V.* with eagerness to extend the knowledge of Atman अस्मत्परीप्सया *D.* For the purpose of protecting us. छन्दोमया: Those who set the highest value upon the Vedas.

Verse 4 सदसदात्मक: *D.* pervading both cause and effect.

8. O sage, it behoves you to listen kindly to what is said by my humble self much afflicted by my affection for my daughter.

9. This is my daughter, sister to Priyavrata and Uttanapada, and she is in quest of a husband worthy of her in age, character, qualities and other attributes.

10. When (Since) from Narada she heard of your character, learning, beauty, merit and age, she chose her husband in you, and has resolutely given her heart to you.

11. Do you therefore, chief amongst the twice born, accept this my daughter devoutly brought to you by me, for she is in every way fit to be your helpmate in the discharge of all your duties as a householder.

12. Even on the part of a person who is free from attachments it is not commendable to reject an object of desire which has come of itself, and what need be said then of one who has a longing for it ?

13. Whoever neglects an object that comes to him of itself and begsit of a miser, loses his wide-spread reputation, and his self-respect is wrecked by the scorn (of others).

14. I have heard of you, wise sage, as disposed (trying) to get yourself married ; kindly therefore accept my gift by way of doing me a favour.

15. The sage said:—Certainly do I long for marriage ; your daughter has not been given away (to any other) ; and it becomes us both to contract this marriage (as it is) for the first time on both sides.

16. O Lord of men ! may you have that desire (purpose) achieved in respect of this princess, your daughter—(the desire) which is well recognised in the Vedic rules ; who would not feel a regard for your daughter who by her own splendour seems to eclipse the beauty of ornaments ?

Verse 11 गृहमेधेषु *D* In the sacrificial duties fit to be performed by a householder.

Verse 14 उपकुर्वाण: *D.* One who intends to marry. One who obtains the permission of his master to marry and returns home after concluding his studies, is said to be उपकुर्वाण.

Verse 15 आद्य: *D.* Literally 'of today.' To be performed today.

17—18. Who would not being wise accept the daughter of Manu, the sister of Uttanapada, the ornament of womankind, who, coming by her own choice,—asks for acceptance, and who cannot at all be seen by those that have not worshipped the feet of Lakshmi ? (Who would not accept) her, on seeing whom on the top of a mansion playing with her ball, glancing at it with perturbed eyes and looking beautiful with the tinkling Nupuras on her feet Visvavasu (who was infatuated with the passion of love) fell down from his heavenly car bewildered by intense passion.

19. Therefore I shall accept this chaste lady on the condition that I shall be devoted to her till she bears the seed of my body; and afterwards I think of mostly devoting myself to the duties characterised by harmlessness such as *Sama* and *Dama* which distinguish Paramahamsas (which is the goal of Paramahamsas) and are the chief means directly taught by Vishnu of attaining wisdom.

20. That Lord of Prajapatis from whom this diverse universe sprang, on whom it stands supported and into whom it is withdrawn—that glorious and eternal Lord is my highest authority in this matter.

21. Maitreya said :—Having spoken only these words, O Vidura, he (the sage) remained silent realising in his mental vision the Lord from whose navel the lotus has sprung; (but) with his smiling countenance he captivated the heart of Devahuti.

22. Having clearly perceived the resolve of his queen as well as that of his daughter, he (the king) was very glad to bestow upon the sage who was endowed with all good qualities, his daughter who was his equal (in every respect).

23. The great queen Satarupa honoured the bride and the bridegroom with presents of immense value suitable for the occasion and also with clothes and ornaments and divers other articles intended for household use.

Verse 17 संमोह *D.* Beauty, or the loss of control over one's thoughts.

Verse 12 समयेन *V.* Till the time (of her conception.)

Verse 23. परिच्छदान् V. playthings.

24—25. Having given away his daughter to the worthy bride-groom the great King was relieved of his anxiety; however he took her in his arms his heart being agitated with fondness for his daughter, and unable to bear the separation, he profusely shed tears calling her "My darling, my child" and drenched her locks with them.

26. Having bid adieu to the great sage and obtained his leave, the king mounted the chariot along with his wife and set out towards his capital.

27. And he went on enjoying the sight of happy hermitages on both the beautiful banks of the Saraswati agreeable to all sages who have attained tranquillity of mind.

28. Having known of their king's return, his subjects came forth to meet him, in great joy singing and praising his glories and playing on their musical instruments.

29. And there in the Brahmavarta is situated the famous city of Barhishmati enjoying every prosperity, having risen at the spot where dropped the hairs from the body of the Yagna-Varaha when He shook it.

30. And it is they that have grown in the form of the ever green Kusa and Kasa with which the Rishis defeated the destroyers of sacrifices and worshipped Yagna (Vishnu).

31. And there the venerable Manu spread a bed of Kusa and Kasa and worshipped Yagnapurusha (Vishnu) from whom he had obtained that place (on the earth) for his residence.

32. Having returned to the famous city of Barhishmati where he lived, the mighty king entered his own palace where the three kinds of affliction do not enter.

33. There, in the company of his wife, surrounded by his subjects, he enjoyed all pleasures without any detriment to his other purposes, *viz*, Dharma, Artha, and Moksha and he listened to the stories of Hari in the mornings with a devout heart, while his spotless fame was sung by the celestial musicians and their wives.

34. Pleasures could not make the sage Swayambhuva Manu fall from his righteous state, since he was a thorough master of Yogamayas (the processes by which one can create

the objects of one's desire) and was devoted to the glorious Lord.

35. The hours (yamas) which rolled away the time allotted to him as a Manu, were not allowed to pass fruitlessly, since he was (ever) hearing of Vishnu, meditating upon Him, conversing and teaching about Him.

36. Thus he spent his period which consisted of seventy-one yugas, having nullified the influence of the three states (wakefulness, sleep etc,) or the three courses (instituted by the three gunas, satva, etc.) by his constant devotion to Sri Vasudeva.

37. O son of Vyasa (Vidura), how could discomforts due to heavenly or human agency or those arising from the (five) Bhutas, the body or the mind, affect one who has taken shelter under Hari?

38. Always bent upon the good of all beings he expounded at the request of the sages, the various auspicious courses of Dharma, laid down for men of different castes and asramas.

39. This admirable story of the first king Manu, the praiseworthy one, has been fully told and you may hear about the greatness of his child (Devahuti)

ADHYAYA 23.

Kardama pleased with Devahuti for her austere tapas. Requested by her he creates a celestial palace by his power of yoga. By a mere bath in the Bindu-Saras the rises out of it with celestial beauty. He assumes nine forms and sports with her in Nandana and other celestial gardens. Nine daughters are born. Devahuti prays for a son when he was about to leave her.

1. Maitreya said:—On the departure of her parents the virtuous wife Devahuti, skilled in reading the mind (of her Lord) through his features, daily attended to his comforts, with delight, as Parvati does to Siva, the Lord of the world.

Verse 36 परिभूतगतित्रयः *V.* One who has overcome *i.e.* risen above the experiences of Adhyatma, Adhidaiva and Adhibhuta. *D.* One who has been able to avoid the three estates of being born as a lower animal, of being a sufferer in health and of being condemned to live in the region of the darkest hell.

Verse 37 मानुषाः (Sridhar) Arising from enemies *D.* Arising from men. भौतिकाः *V.* Arising from enemies, tigers, thieves serpents and such other beings D. Arising from भूत प्रेत and other evil spirits.

2. By her fidelity (implicit confidence in him), affectionate intimacy and purity of character, by her dignity and her control over her passions and senses, and by her readiness to do his bidding, her sincere friendliness and her charming speech (she gave him satisfaction);

3. Having eschewed passion, hypocrisy, hatred, covetousness, (all) prohibited conduct and pride, she was ever on the alert and ever ready (to do him any service) and (thus) pleased her highly glorious lord.

4. That foremost of divine sages observed the daughter of Manu (his wife) intensely devoted to him and found that she was cherishing hopes of great blessings from her Lord (himself) who was more powerful than the Deity;

5. He saw that she had become emaciated and dried upon account of her rigid course of devotion to him over a long time, and oppressed by his own feelings of pity he spoke to her in words faltering with love.

6. Kardama said:—O Manavi, I am now pleased with thee who contributest to my dignity, for thy most devoted attention and thy perfect devotion to me; this body (of thine) which is most beloved of all embodied beings, though fit to be cared for, was not taken into account in wasting it for my sake (to all embodied beings the body is most dear; and yet you have not hesitated to waste your person for my sake though it is fit to be cared for).

7. What blessings of God have been secured by me who am firmly devoted to my righteous duties by means of my *Tapas*, Samadhi, and Vidya, and with perfect concentration of mind, will also be reaped (shared) by thee through thy service to me! see, they are blessings not marred by fears or sorrows,! I shall give thee the divine vision.

Verse 2. विश्रम्भेण *D* with the resolute purpose that everything should be only such as might please her lord. आत्मशौच The purity or sincerity of mind. गौरवेण *V* with regard *i. e.* with the belief that her husband was superior to all.

Verse 3. तेजीयांसं *D* one having the power of doing things beyond the range of the ordinary senses.

Verse 4. दैवादूरीयसः *V* considered superior to the deity, or esteemed as a deity.

Verse 6. समुचितं *D* In respect of the usual bath, toilet, food and drink.

Verse 7. आत्मयोगः *V* The course of true knowledge of Atman as distinct from Prakriti *D* concentration of mind.

8. Of what account then are other enjoyments regarding which the hopes of man are blighted by a motion of the frowning brow of the Lord of infinite power? Thou art blessed; do thou enjoy the rich and divine comforts and pleasures which thy virtue yields thee, but which cannot be gained by men with their crooked notions about themselves as being kings and so on.

9. The woman (the young princess) was relieved of her anxiety on seeing that the sage who spoke thus must be a master of all *yoga mayas* and all *Upasanas*; and her face brightening with smiles and bashful looks she spoke to him in words faltering with love and modesty (thus):—

10. O foremost of Brahmins, I gladly perceive that all this is true of you who are a master of the unfailing powers of yoga-maya; O sage of vast powers I see it,; and I pray, my Lord that the condition of allowing but a single intercourse which you laid down may prove richly fruitful to true wives in relation to their worshipful husbands like you.

11. For that purpose be pleased to think of (arrange for) the necessary means (comforts) as laid down in the Kamasastra; so that my body thinned and weakened through my intense longing for the joys of life, may become fit for them---my body which has been harrassed by Manmatha on your account; Therefore O Lord, think of a suitable mansion.

12. Maitreya said:—Seeking to grant the wish of his beloved wife, Kardama sat up meditating, and, O Vidura, he at once brought out an aerial palace which could range at will.

13. It was a wonderful edifice of celestial make, furnished with every object of desire, adorned with all kinds of precious jewels, so auspicious as destined to growing prosperity in the future and brilliant with posts of precious stones.

14 –15. It was furnished with celestial furniture and was comfortable at all seasons; it was also decorated with variegated

Verse 8. अर्थरचना: *V* Seeking after purposes *D.* The five courses of worldly pleasures.

Verse 10. गुणप्रसव: adj' to संग *D.* that which leads to the birth of a noble son *i.e.*, fruitful.

Verse 13 सर्व...उदर्क *D.* Excellent in having all the richest provisions brought together in one place.

pendants of silks (flags) and wreaths of flowers of various charming hues, swarmed about by sweetly humming bees, as also with cloths of different patterns as Dukula, Kshauma and Kauseya.

16. It was most attractively furnished with beds, cots fans, and seats separately arranged in the several storeys rising one above another.

17. It looked most inviting with the several works of art arranged and set up in different places and with floors of emeralds and daises of red coral.

18. It was bright with its door frames cut out of coral at the entrances, and with its doors of diamond; and also with the cupolas of gold set on the summits of its blue-stone towers.

19. It glowed with rubies, radiant like eyes, set in walls of diamond, with wonderful canopies of various colours and with priceless festoons of gold.

20. At different places it resounded with the notes of swans and pigeons which frequently flew up to the artificial birds(set up there) and thought them to be real ones like themselves.

21. It was provided with playgrounds,sleeping apartments, private chambers, inner and outer yards, all constructed so as to enhance comfort and fill even the maker with wonder and astonishment.

22. (But) He the sage who could read the thought of all beings perceived that she did not look on this palace with a completely delighted heart, and said to her.

23. O timid one, do thou bathe in the waters of this pool and ascend this Vimana; it is a pool hallowed by Vishnu the pure and it confers all blessings upon men.

24—25. Respectfully obeying her lord's words (command) the beautiful princess (who had eyes beautiful like lilies) clad in soiled clothes, her locks falling in tangles, her person thickly covered with dust, and her bust discoloured, plunged into the pool of sacred waters in the Saraswati, [inhabited by good aquatic animals].

Verse 21 संवेश: *D.* the place where beds are arranged.

Verse 25 मलपंकेन *D.* with hardened coating of dirt. *V.* takes मलपंकेन संछन्न as an adective to स्तन in a compound word—with breast discoloured with dirt.

26. In the pool (under water) she saw a thousand maids in their houses, all of youthful age with bodies breathing the fragrance of *utpala*.

27. Seeing her, all those damsels rose up, folded their hands in respect and said, "We are your servants, command us; what shall we do for you?

28—29. With the things necessary for a bath the courteous maidens helped the noble-minded princess to take a bath; and they brought her two new cloths of silk for her wear; and also gave her priceless and brilliant jewels best liked by her (to adorn herself with); and they served her also with food of excellent quality and with sweet and stimulating drink.

30. Then in a mirror she saw her own person changed into a new thing by the bath, adorned with garlands, dressed in comely attire, made to look auspicious (with certain marks etc.), and admired as beautiful by those maids;

31—32. She saw her person washed, bathed from head to foot, decked in all kinds of ornaments, with a *padaka* to grace her neck, with bangles on her hands and with tinkling Nupuras on her feet; with a zone of gold set with numerous gems about her hips, with a precious wreath of pearls (on her bosom) and with the auspicious saffron and Kunkuma on the face.

33. There she saw her own face looking most beautiful with pearl-like teeth, well formed brows and with the engaging and lovely side-glances of the eyes which vied with lotus buds and with dark curly looks of hair overhanging the forehead.

34. The moment she thought of her beloved lord, the foremost one among sages, she found herself along with those maidens just where the wise progenitor was.

35. Then finding herself standing before her lord and surrrounded by a thousand women, she was cast in wonder and doubt to see his yogic power.

36—37. On seeing her who had bathed, and who in her cleanliness appeared as a new person, now (shining) in her original form

Verse 29 सर्वगुणै: *D.* having all the several tastes.

Verse 30 कृतस्वस्त्ययनं *D.* over which the damsels pronounced their benediction.

Verse 32 रुचकेन *D.* with an ornament circular in form worn about the neck.

Verse 35 संशयं *D.* astonishment.

and beauty, with her charming breast hidden from view, clad in rich attire and waited upon by a thousand Vidyadhara damsels, he began to feel the force of kindling passion and mounted the *Vimana* along with her, O Vidura that hast subdued thy enemies (thy inimical passions.)

38. In that Vimana (aerial palace) shone the sage Kardama rejoicing in the company of his wife, with undiminished glory and with Vidhyadara women waiting upon him, and in their midst he looked most charming like the Lord of stars in the sky who has caused the lilies to open (with full blown lilies about him).

39. Riding in that Vimana, surrounded by the bevy of beautiful women and commended by the Siddhas, he enjoyed the pleasures of life for a long time, like Kubera, in the valleys and caves of the Meru, the chief of all mountain chains, which were very delightful by gentle and cool breezes, the friends of Ananga, and filled with the harmonious echoes of the water-falls (cataracts) of the celestial river.

40. Delighted with his beautiful wife he sported in the celestial gardens known as Vaisrambhaka, Surasana, Nandana, Pushpabhadraka, and Chaitraratha and also in the Manasa-saras.

41. With his great and brilliant Vimana that could range at will he rambled about and soared like the wind far above the regions of the gods.

42. What is impossible to achieve for those men of boundless knowledge who have taken shelter under the feet of Sri Hari (of hallowed feet) which put an end to the misery of Samsara?

43. Having shown his wife the whole sphere of the earth, with its countless wonders and in all its arrangements, the great yogin returned to his hermitage.

44. For the purpose of giving his wife the fill of human joy for which she had such a longing, the great sage divided his own self into nine, and dallied with her for years together as if for a short hour.

Verse 38 3rd line *D* reading. He shone unassailed by any defect or sin enjoying the continued and excellent draught of nectar from the lips of his queen and hence becoming a youth of sixteen.

Verse 43 स्वसंस्थया *D.* by his power of contemplation and yoga.

45. In that place, enjoying life with her beautiful lord on an excellent and most delightful bed (beds), she did not know a hundred years passed the time that rolled away.

46. When the couple so eager for the pleasures of life were enjoying themselves in this manner by virtue of yogic powers, a hundred years passed away like a moment.

47. The sage who had realised Paramatman and who was able to perceive every body's wish as well as to grant it, gave her the kindest consideration, divided his own self into nine and sowed his seed into her.

48. Immediately thereafter Devahuti was delivered of nine daughters on the same day! They were all of faultless beauty in every limb and they all breathed fragrant like the red lotus.

49—50. Then the chaste and loving wife perceived that her Lord was about to renounce the householder's life and, with a painful and bewildered heart, yet with a smile on her face, looking down and carving the earth with her foot radiant with its gem-like nails, gently spoke to him in winning words, suppressing the tears in her eyes.

51. Devahuti said:—Your worshipful self has fulfilled every one of the promises made to me! Still it behoves you to promise me protection against (the coming) fear, since I have taken refuge with you.

52. O Brahmin (sage), your daughters have to find worthy husbands for themselves. Pray let me have one (a son) to bring me relief when you will have renounced the house and repaired to the forest.

53. Enough with the time which has been till now spent by me, O lord, in seeking the gratification of the senses, having altogether forgotten the Supreme Being.

54. Having given my heart to the objects of senses, I formed this relation with you, not knowing your higher nature (as one that has realised Brahman); still let this tend to my protection (towards salvation).

Verse. 47 सत्यसंकल्पतिव् *D.* who has realised Hari whose thought always proves true.

Verse. 51 अभयं *D.* The on who will be अभय, the source of fearless protection.

55. The association which when formed through ignorance with the wicked leads to Samsara, may (on the other hand) tend towards the severance of all attachments, when formed with the righteous.

56. That person is really dead though breathing alive, whose activity in this world does not tend towards Dharma and thereby to renunciation and to the worship of the hallowed feet of Hari.

57. Really I am one completely deluded by the Maya of the glorious Lord, since I did not (till now) think of Mukti (release from the mundane bondage), though I had come to you who can show the way to it.

ADHYAYA 24.

The Lord born as Kapila of Kardama and Devahuti—Brahma with Marichi and other Rishis visits and commends them—Advised by Brahma, Kardama bestows his daughters on Marichi and others—Kardama bows to Kapila in solitude and with his permission goes to the forest as an ascetic.

1. Maitreya said :—To the worthy daughter of Manu who thus made known to him her renunciation, the merciful sage Kardama, remembering the words of Vishnu, said as follows :—

2. The Rishi said :—(O faultless one), do not make thyself uneasy, O princess; the glorious Lord denoted by the word of three letters will before long enter thy womb.

3. Thou art constant in thy observances; may good betide thee; with control over thy senses, with attention to *Niyama*, do thou worship the Lord, performing Tapas with perfect faith, and giving away your wealth in charity (be charitable).

4. The Lord Vishnu, the Pure, being worshipped by thee, will be born of thy womb (as thy son) in order to extend my

Verse. 54 अभवाय *D.* for moksha from which there is no returning to Samsara.

Verse. 57 मायया *D* By the power with which Hari subjects jeevas to trials in Samsara.

Verse. 1 निर्वेद....शालिनीं *D* The wife who was disposed to talk of renunciation.

Verse 2. आत्मानं *D.* Thyself and myself अक्षरः *D.* The imperishable Lord who is not subject to change in His relation to the seed either in the father or mother even in respect of body.

Verse 4. *Brahmabhavanaha. D.* (1) He who creates the four-faced Brahma (2) He who makes others understand the truth of Paramatman (3) He who instils into men the desire to perform Tapas हृदयग्रन्थि *D.* The tie of Ahankara *i.e.* Samsara.

fame; He will root out the doubt and ignorance in thy mind and He will give precepts to the world regarding Brahman.

5. Maitreya said:—With great regard and faith in the message (words) of the wise Prajapati, Devahuti also worshipped the changeless Person, the father of the world.

6. After the lapse of a long period the glorious Lord Madhu-sudana manifested himself through Kardama's energy, even as Agni does in a piece of wood.

7. At that hour the raining clouds in the sky sounded the celestial instruments of music; the Gandharwas sang and Apsaras-women danced in delight.

8. Celestial flowers fell showered by the gods and others passing through the sky; and all the directions, all waters, and all minds became serene.

9. Brahma went along with Marichi and other Rishis to the hermitage of Kardama surrounded by the Saraswati.

10—11. O Vidura, the vanquisher of enemies, Brahma naturally possessed of perfect wisdom knew that it was the glorious Supreme Being Para Brahman who had through Satva manifested Himself as the son of Kardama for imparting the true knowledge of the Sankhya Sastra (*i.e.* of the Tattvas or fundamental principles), and in his pure mind praising His purpose and with all his senses excited by intense joy—(Brahma) said to Kardama and (Devahuti) as follows:—

12. Brahma said;—O my child, thou hast truly performed my puja (worship) in that thou didst receive my words with a candid heart and with deference, O Defender of honour.

13. This is the service which ought to be rendered by one's sons to their father, namely, that they should gladly and without any question agree to do the words (bidding) of their father.

14. O worthy Kardama, O my child, these beautiful daughters of thine will swell this creation in several ways (by becoming mothers of several prolific races) with their descendants.

Verse 6. काले *D.* In the tenth month.

Verse 7. घनाघना: *D.* Thundering clouds.

Verse 10. स्वराट् *D.* Brahma who shines foremost as ever devoted to स्व the absolute Lord Hari. संख्यान *D.* True knowledge.

Verse 14. सर्ग *D.* The remaining portion of the creation.

15. Therefore, with due regard to their character and their liking do thou now thyself bestow thy daughters on the great Rishis.

16. O sage, I know thy son Kapila is the First Supreme Person who has made an avatara through His *Maya*, and assumed a body the source of blessings for all beings.

17 and 18. O Manavi, He is Hari the slayer of Kaitabha having golden hair, lotus-like eyes and lotus-like feet bearing the figure of a lotus ; He came into thy womb for pulling out the roots of Karma by means of Sastraic knowledge and direct realisation, [The Lord will impart to Asuri the Sankhya-knowledge obscured by time.] and He will range the earth cutting the knot of the heart (Avidya or nescience).

19. He is the great Lord of the Siddha classes (those that have attained wisdom) and most revered by the Sankhya teachers ; He will be known in the world by the name of Kapila and spread thy fame.

20. Maitreya said :—Having thus comforted the couple, Brahma the Maker of the world, rode on the swan, his vehicle, and along with the Kumaras (Sanaka and others) and Narada returned to Satyaloka which is far above Swarga the third region.

21. O Vidura, after the departure of Brahma, Kardama as directed by him and as laid down in the Sastras gave his daughters to Marichi and other progenitors (of the world).

22 to 24. He gave Kala to Marichi, Anasuya to Atri, Sraddha to Angiras, and Havirbhu to Pulastya ; and he gave to Pulaha Gati worthy of him and the chaste Kriya to Kratu, Khyati to Bhriugu and Arundhati to Vasishtha ; And to Atharvan he gave Santi by whom *Yajna* is made to extend in the world ; and he propitiated all these great men of wisdom who had married, as well as their wives with due and kind attentions.

25. Thereupon, O Vidura, having got married, the Rishis took leave of him (Kardama) and in great joy they set out, each towards his hermitage.

Verse 16. शेवधि *D.* The treasure with which man's purposes can be accomplished.

Verse 17. उद्धरन् *D.* Bringing to light, or eradicating.

Verse 19. कपिलः *D.* He who puts an end to the fear of Samsara.

Verse 20. हंसः Pure, destitute of defect.

Verse 25 कृतदाराः *D.* Destitute of any wish to marry again.

26. Having understood his son to be the Avatara of Vishnu the Lord of the gods, Kardama approached Him in solitude, bowed and said :—

27. Pity! Only after a long time, are the gods pleased with the souls who are burning in hell on account of their sinful deeds.

28. By proper courses of devotion and meditation well developed through many lives, ascetics endeavour to see Thy feet in solitude.

29. And adorable as Thou art, Thou art now born in the house of humble creatures without reckoning the humiliation thereof; for Thou art bent upon promoting the cause of Thy *Bhaktas*.

30. Thou hast made an Avatara in my house to prove Thy word true, as well as to impart the Sankhya-knowledge (to the world); for Thou art the glorious Lord intent upon advancing the veneration for Thy *Bhaktas*.

31. O glorious Lord, destitute of physical forms, what forms of Thine are liked by Thy Bhaktas are the excellent forms which Thou also likest.

32. I take refuge in Thee, whose footstool is fit to be always worshipped by wise men seeking to know the truth in Thee who are perfect in Thy supreme power, self-denial, renown, understanding, energy and wealth.

33. I take refuge in Kapila who is the Supreme Lord and who is in the form of Prakriti, Purusha (presiding over Prakriti), the Mahat-tatva, Time, Ahankara, and the protectors of the world; in whom the whole gross universe lies withdrawn by the intelligent power of Atman (Self); who is the Omniscient Being and on whom all powers (Saktis) depend.

34. I now ask something of Thee, the Lord of all beings, as I am relieved of all the three debts by Thine avatara as my son; and all my desires being fulfilled, I shall hereafter follow the path of Sanyasins and shall go about (to holy places) contemplating Thee in my heart, and free from all sorrows.

Verse 32. श्रिया *D*. Here the singular is intended to indicate that all the attributes of Hari are identical with his essence वैराग्य or renunciation in the case of Hari means that He regards everything else as having no value to Him.

Verse 33. त्रिवृत् *V* He who makes the three gunas grow and develop *D* That which pervades Prithivi, Ap, and Tejas, that which is sought after or described wholly by all the three Vedas. आत्मानुभूत्या By His essential light.

35. The Lord said:—Whatever I say is of authority for the world in matters both spiritual (vaidika) and temporal: and so I am born of thee, O sage, to make true what I have told thee (promised thee).

36. This birth (avatara) of Mine in this world is intended for affording a true exposition of the knowledge of the Tattvas admittedly tending to the realisation of Atman (Self) for those who seek deliverance from the *lingadeha* (दुराशय).

37. This subtle course of knowledge leading to Atman has been lost through long ages; know that I have assumed this body to restore that knowledge (to the world).

38. Thou art permitted by Me; go thou as it pleases thee. And, performing duties dedicated unto Me, do thou conquer *Mrityu* (Samsara) difficult to conquer; and worship Me (be devoted to Me) for the sake of Moksha (immortality).

39. Through the mind in thine own self realise Me who am the Supreme Atman, the absolute Light abiding in the heart of all beings, and thou wilt be rid of all misery and attain to Moksha (the fearless state.)

[Since the world is such (*i.e.*, since thou hast realised it to be transient and worthless), thou shouldst (next) know (through Sastras and precepts) that thy Antaryamin is Isvara (the Supreme Lord of all powers and excellent attributes), and become a Muni (*i e.*, attain the direct vision of the Lord); (and when by this means) thou hast cast off the *Linga Sareera* which consists of the faculties of mind, speech, (and other *indriyas*), the troubles (of misery, ignorance, fear, sorrow &c.) (will) cease to present themselves.]

40. I shall impart to My mother the knowledge relating to Atman, which eradicates all Karma and thereby she will get over the fear (of Samsara.)

Verse 35. सत्यलौकिके. *D.* In the matter of correct knowledge and true wisdom. *V* (1) In the matter of merit and means of acquiring it, (2) in the matter of Brahman and the means of knowing Him.

Verse 36. दुराशयात् *V.* From the body which is the seat of the wicked senses and organs. *D.* From Samsara, a miserable state. समत्वाय *D.* For the purpose of confirming the character of true knowledge.

Verse 39. आत्मानं...वीक्ष्य *D.* Having seen Paramatman in thy own spiritual self as distinct from the Linga Sareera and as consisting of Chit, Ananda, etc.

41. Maitreya said:—The Prajapati (Kardama) rejoiced to be thus graciously directed by the sage Kapila and having gone round him, straightway went to the forest.

42. He devoted himself to the vow (of harmlessness) of Munis (hermits) and sought shelter only under Paramatman, and free from all attachments wandered through the world, having renounced fire and home.

43—44. Setting his mind upon Brahman who is distinct from cause and effect, who is devoid of qualities but manifests Himself as if endowed with them, and who is realised only by means of unswerving devotion to Him alone; having rid himself of Ahankara, attachments, and the disturbance of the opposite states (of cold and heat, honour and dishonour, etc.,) having ceased to see differences and riveted his mind on Atman alone he attained wisdom, with his thoughts becalmed and centered in Brahman within, and shone like the ocean that is perfectly still without waves.

45 & 46. Having secured his mind by concentration on the Atman of the *jiva*, the glorious Lord Vasudeva, by means of intense devotion and being rid of the tie (of Agnana), he saw the glorious Atman present in every being and also all the beings resting in the glorious Atman.

47. By him who had no likes and dislikes, and who regarded everything equally and was filled with intense devotion to the Lord, the divine attainment was realised.

Verse 43. सदसतः *V.* From Chit and Achit *D.* Distinct from the subtle and gross universe. गुणावभासे *V.* In Brahman shining by His excellent attributes *D.* Shining by His excellent qualities and as the guide of *Mahat* and other principles being the Antaryamin. एकभक्त्या *D.* With the devotion that Hari is the one Supreme Being.

Verse 44. प्रत्यक्...धीः *V.* He whose mind is completely settled with regard to Jeevatman as being the body of Paramatman and wholly guided by him. प्रत्यग्रः *D.* Finding delight in his Antaryamin. शांतधीः *D.* With the mind destitute of anger and other passions.

Verse 45. मुक्तबन्धनः *D.* Having no attachment to the body.

ADHYAYA 25.

Devahûti requests Kapila to explain how Samsarâ comes into existence and Moksha or release is obtained; further the exposition of the Bhakti-Yoga mentioned by Him as the path of salvation; accordingly His description of His own glories and of the Bhakti- Yoga.

1. Saunaka said :—Kapila the propounder of the Tattvas is the glorious unborn Supreme Being born (in the world) through His own Maya that He may directly teach men the truth of Atman.

2. Indeed my senses are never too much gratified in (the contemplation of) the glory of the Lord who shines through the Vedas and who is the oldest (the most exalted) of all persons and the greatest of all Yogins.

3. Do thou sing to me who am full of faith and longing to hear of all those praiseworthy deeds which the Lord does assuming bodies through His Maya in response to the prayers of His own men (His devotees).

4. Suta said :—(As I am asked by thee) so was the venerable Maitreya the friend of Dwaipayana asked (by Vidura) about the knowledge of Atman, and he gladly said (taught) this to Vidura (as follows) :—

5. Maitreya said :—After His father (Kardama) had gone away to the forest, Kapila the glorious Lord dwelt at the same Bindu Saras in order to please his mother. (lit. to do what His mother desired).

Verse 1. स्वयं *V.* By virtue of His own will. साक्षादजः *D.* Sri Narayana. स्वयं directly Himself, *i.e.*, without appearing as an Avesa. आत्ममायया. *D.* Through His own will. तत्वसंख्याता *D.* Intending to inculcate a clear and correct knowledge of Avyakta and other Tattvas. श्रुतेदवस्य Sridhara takes it also as an adjective to मे. —Me (Saunaka) who have heard much of the Lord.

Verse 2. *D.* reading. My senses are highly gratified and become rejoiced to hear more and more of the glory of Kapila who possesses all the excellent qualities of Narayana spoken of in the Vedas, who is the highest preceptor object of worship of Sanaka and all other Yogins and who is venerated by men possessed of all those virtues by which they get rid of Samsara.

Verse 3. स्वच्छन्दात्मा *V.* One who has assumed a body by virtue of his own will. आत्ममायया Through His own thought or Sankalpa. स्वच्छन्दात्मा *D.* He whose mind or will is absolutely independent.

Verse 4. *D.* reads शुक उवाच instead of सूत उवाच...आन्वीक्षिक्यां *D.* About the knowledge of Tattvas.

Verse 5. किल may be taken in the sense of *according to tradition.*

6. To her son who sat perfectly quiet and who showed the end of the Path of Tattvas, Devahuti spoke as follows, remembering the words of Brahma.

7. Devahuti said :—O perfect one, I am quite sick of gratifying the wicked senses; for by seeking to gratify them, O Lord, I have come to be in blinding darkness (*i.e.* in utter ignorance of Truth).

8. At the end of many lives, I have by Thy grace obtained Thee (as) the keen eye (power of vision) which can lead one to the end (shore) of that impassable and blinding darkness.

9. Thou art indeed the first and glorious Supreme Being, the ruler of all Purushas and like the Sun Thou hast risen as the eye of the world which is blinded by darkness.

10. Therefore, O God, be thou pleased to dispel my delusion which consists in a strong attachment to this body and its belongings (with notions like) "I, mine, and so on," and which has been instituted by Thyself.

11. With the desire of enquiring into Prakriti and Purusha, I have sought refuge with Thee who art fit to be resorted to for protection and who art an axe to the tree of Samsara in the case of Thy servants (Bhaktas); I bow to Thee the foremost among those who possess and impart the knowledge of the highest Dharmas.

12. Maitreya said :—Having heard His mother's faultless (unobjectionable) request, (thus expressed), which would enhance in men the longing for Moksha, and having gladly approved of it in His mind, the Lord Kapila, the resort of all the righteous that have controlled their minds, spoke with his face beaming with a gentle smile.

Verse 6. तत्त्व...दर्शनं V. Him who sees the end of the course of Tattvas.

Verse 9. चक्षुः सूर्यः *V.* Surya the deity presiding over the eye or the sun in the form of the eye. *D.* construes आद्य with पुंसां the first of all Purushas, *viz.* Brahma and others.

Verse 11. सद्धर्मविदां *V.* of those that know the Nivritti Dharma पुरुषस्य *D.* of Sri Narayana and other Purushas प्रकृतेः of Lakshmi and other things presided over by her.

Verse 12. अपवर्गचोदनं *D.* which pointed to the destruction of Samsara.

13. The Lord said :—In my opinion the Yoga of devotion to Atman is, for men, the way to Moksha (the eternal weal); by means of which (Yoga) pleasure and pain completely cease to be.

14. O sinless mother, I will tell you of this Yoga which of old I taught to the Rishis desirous of learning it and which in all its parts is powerful enough to secure perfect concentration.

15. Indeed it is the mind that is known to be the cause of Bandha (bondage) and Moksha of the Jiva; when attached to objects it (the mind) leads to Bandha, but (when) attached to the Person (Parameswara) it leads to Mukti (release).

16. When the mind is rid of the impurities of lust, covetousness and the like brought on by the attachment (to worldly things) in the form of "I and mine," when it becomes purified and indifferent to pleasure and pain and remains in a state of equilibrium.

17. (Then) The Purusha perceives Himself to be Pure Atman distinct from Prakriti, subject to no difference (change) self-luminous, subtle and indivisible (unlimited).

18. With the mind strengthened by knowledge and renunciation and also Bhakti, He truly sees Himself unconcerned and Prakriti rendered powerless.

Verse 13. आध्यात्मिक *V.* Leading to the true knowledge of Atman as distinct from Prakriti *D.* relating to Paramatman and other Tattvas which are in relation to the body.

Verse 14. सर्वज्ञनैपुण: *V.* That which becomes most efficacious by Sama, Dama, and many other auxiliary virtues.

Verse 15. चेत: *D.* Derives it from the root चि to collect or gather *i. e.* the mind which accumulates dross about Atman.

Verse 16. शुद्धम् *D* Being pure intelligence severed from the physical mind. 2— अदु:खं etc. not being alive to physical pleasure and pain, on account of devotion to the Supreme Being, and of being perfectly tranquil in a state of devotion.

Verse 17. प्रकृते: *V* (Distinct) from the body, the organs, the mind and the vital energies. निरन्तरं *V.* which is equal as having the same form or character everywhere though different in every body. अणिमानं *V.* of the smallest dimensions and hence indivisible and capable of being affected in any manner.

D. Purusha, the jiva, then sees Paramatman who is His *Bimba* untouched by *Jada* in any respect (in respect of His qualities, body, or organs). who is far different from Prakriti, subject to no differences in His Avataras and the subtlest things as being the Bimba or Antaryamin of the Atomic Jiva etc.

Verse 18. परिपश्यति *D.* By the prefix परि it is indicated that the Jiva sees also Brahma and other gods who next to Hari are His Bimbas. उदासीनां Adjective to Prakriti, not disposed to evolve any gross products.

19. Like the devotion directed to the glorious Lord who is all Atman, there is no other auspicious and successful way for yogins towards the attainment of Brahman (the state of being Brahman.)

20. The wise know (say) that the attachment to the senses and their objects (to the wicked) is the undecaying cord (that keeps Atman bound in Samsara). The same attachment to the good (the Sadhus) is the open gate (leading) to Moksha.

21. The Sadhus (those that strictly walk in the path of the Sastra) are full of forbearance (endurance) and mercy; they are friends to all embodied beings and enemies to none; they have their passions subdued and have good nature and good disposition for their ornament.

22. And they cherish firm devotion towards Me with an unswerving heart; and for My sake they renounce all creation and all their kith and kin.

23. They listen to and also tell My sweet stories and the various afflictions do not harass them, (since) their mind is set on Me.

24. And, O chaste lady, these are the righteous people who are rid of all attachment (company); therefore (now) their association must be sought by Thee; for they can cure the evil of attachments (to worldly objects).

25. In closely associating with the pious, there arise conversations most delightful to the ear and to the mind;

Verse 19. अखिलात्मनि *V.* who is the Antaryamin and the Lord of the Jivas ब्रह्मसिद्धये In order to attain to the state like unto the state of Brahman *i. e.* to be in a state of being unassailed by sin and to have their eight qualities manifest etc.

Verse 20. अजरं *V.* Which does not become loose *D.* Which does not decay, as being ever fresh.

Verse 21. अजातशत्रवः *D.* explains it thus अजा+अत+शत्रवः Who are enemies to Kama, Loha and other passions which constantly grow with the body (Prakriti) साधुभूषणाः Those of whom Bhakti is the ornament.

Verse 22. अनन्यभावेन *D* with the heart set on no other than Myself (Vishnu.)

Verse 23 (Latter half) *D.* With their mind full of conviction that Hari is the one Supreme Lord of perfect wisdom, they perform many kinds of Tapas. ऐकात्म्यगतचेतसः *V.* notices this as another reading and explains it thus:—Those whose mind is set on the Lord as being the one Atman pervading all other things as His body.

Verse 25. *D.* वीर्यसंपदः Which gloriously describe My progress in detail at great length. *D* श्रद्धावती *i. e.*, devotion based upon perfect faith.

and thereby a thorough knowledge of my power and greatness is gained: by listening to them will soon arise and regularly grow a devout faith in, love and devotion towards, the path leading to Moksha.

26. The person who through devotion engendered by contemplating My glorious work (of creation, preservation, and destruction) is indifferent to the pleasures of the senses and to the objects of this world (lit. to all that is seen and that is promised in the Vedas)—he has the preparation (necessary) for controlling the mind, and, resorting to Yoga, endeavours after it by the straight (right) courses of Yoga.

27. By eschewing the *Gunas* of *Prakriti* (the objects consisting of them), by knowledge growing stronger with Renunciation (Vairagya), by Yoga and by devotion directed to Me this (the jiva) attains to *Pratyagatman* (Me in this very body).

28. Devahuti said:—What kind of Bhakti is fit to be developed towards Thee and what is possible for me to do, by which I may surely and immediately attain to Thyself, which is Moksha?

29. O Lord, who art Thyself the Moksha, what is the full description of the Yoga mentioned by Thee, as the means to reach the glorious Lord (like an arrow to its aim)? And how many Angas or auxiliary processes are there of that Yoga which leads to the perception of the truth?

Verse 26 *D.* **विरागः** He who has developed love to Vishu **दृष्टश्रुत....चिन्तया** *D.* by uninterrupted contemplation of the Supreme thing, namely, Atman who is directly seen by jivas of the highest order and known through Sastras by men of lowest qualifications.

Verse 27. **गुणानां असेवया** *V.* By avoiding the use of the prohibited articles of food and those which are defiled by the touch of depraved persons or out-castes and so on. **योगेन** *V.* By performance of duties without desiring anything as the fruit of such duties **ज्ञानेन** *V.* by means of Gnanayoga with the conviction that Atman is quite defferent in kind from Prakriti and also the *gnana*—the enquiry into the auspicious and excellent Atman. **प्रत्यगात्मानं** *V.* and *D.* The Lord who is the Antaryamin of Pratyak *i.e.* the Jiva. **ज्ञानेन** *D.* By means of the knowledge of Paramatman as the Supreme Lord and of Brahma and others according to their rank in their gradation. **योगेन** By concentrating the mind upon Me **अवरुंधे** *D.* directly sees and realises.

Verse 28. **निर्वाण (पदं)** *V.* The place or state of unsurpassed blissfulness. *D.* The place of eternal blessedness.

Verse 29. **निर्वाणात्मन्** *V.* O Lord of unsurpassed bliss.

30. O Hari, be pleased to explain it fully, so that I, a dull-witted woman, may through Thy grace understand that difficult process with ease.

31. Maitreya said :—Having thus learnt the object of his mother, and with affection to her through whom he had assumed a personality, He expounded the yoga as also the extensive course of devotion which the learned speak of as the Sankhya Sastra in which the Tattvas or the First Principles are regularly taught.

32—33. On the part of a man whose mind is but one, *i.e.*, is firmly in that one course without being liable to change, Bhakti is the natural and unconditional devotion to the glorious Lord—the devotion which consists in settling the mind only upon Satva, *i.e.*, Hari, the root of all existence, and of all Indriyas (and their presiding deities), which have to discharge the duties laid down by the Veda ; and that Bhakti is superior to Mukti itself, for it makes the vesture (*of Lingadeha*) decay soon, even as the fire in the stomach digests the food that is devoured.

34. Even the *Sayujya Moksha* (the state of being one with Myself) is not desired by some who rejoice in worshipping My feet, engaged in duties for My sake, and who, full of devotion to the Lord, with intense love and veneration sing to one another My deeds of prowess.

35. O mother, they see My glorious and most enchanting forms with smiling countenances and bright rosy eyes manifested in order to bestow blessings upon them and they also talk about those forms in delightful language.

36. Though they do not desire it, Bhakti leads to the subtle state of Mukti those (devotees) whose minds are captivated by, and whose senses are drawn towards, those beautiful forms (of Mine), those noble movements, smiles and looks and those sweet

Verse 32. आनुश्राविककर्मणां V. The organs of physical action devoted to the performance of duties laid down by the Vedas सत्वे *V.* on the Lord's personality consisting of Suddha Satva.

Verse 33. कोशं *V.* the store of merit, demerit. and other Karma-Vasana accumulated through past eternity.

Verse 34. मे एकात्मतां *V.* The state of being like Me; the state in which they come to possess attributes like those of Mine. मे ऐकात्म्यतां *D.* The Mukti which I may bestow upon them.

Verse 36. अर्वीगतिं *V.* The subtle and unfamiliar path presided over by Archis and other gods, and leading to Mukti.

words (of Mine revealed to them in connection with My manifestations).

37. Then (on the extinction of Avidya), they do not seek after the supreme enjoyments available in the Satya and other *Lokas* which I, the Lord of Mayas, command, or after the eight kinds of superhuman powers which may naturally result from Bhakti, or even after the great wealth of the glorious Lord in Vaikuntha; still they do enjoy in Vaikuntha that blessed state which belongs to Me, the Supreme Lord.

38. O mother that hast attained a perfectly tranquil state of mind, those that are devoted to Me never fall from that state of blissfulness in Vaikuntha which consists of *suddha satva*; My weapon in the form of Time does not touch them (taste or affect them); for, of them I am the beloved soul; to them I am the son, friend, preceptor, well-wisher and beloved Deity.

39-40. Those who abandon this world as well as that (*i.e.*, Swarga) and who renounce their own conditioned self wandering through those two worlds, as also the wealth, animals, houses and other things which are the belongings of that self—those who, abandoning all these and other things of the same nature and with devotion directed only towards Me, worship Me the Omniscient Lord (having a face everywhere),—I bring them to the shore from the sea of Samsara.

41. The extreme fear of all embodied beings cannot go (be got rid of) except through the grace of Myself their one Supreme Lord and Soul, the chief Purusha and Ruler.

42. Afraid of Me the wind blows, the sun shines, Indra rains, Agni burns and Yama goes about (his duty).

43. Therefore, Yogins, by means of Bhakti-Yoga joined to Gnana and Vairagya (*i.e.*, through knowledge, renunciation and devotion, take shelter under My feet, for the sake of eternal blessedness, (seeing that) all causes of fear are absent from them.

Verse 37. भागवतीं श्रियं *V.* Mukti विभूतिं etc *D.* The umbrella, chamara and other royal insignia which may be conferred on them by My Maya (will); श्रियं etc., the worldly wealth and prosperity.

Verse 39. उभयायिनं *V.* The body which goes through both the worlds—(ceasing to regard such body as Atman.

Verse 40. आत्मानं उभयायिनं *D.* The jiva who has to pass through (both the worlds) विश्वतोमुखं *D.* More important than any other (Omniscient.)

44. This is the only means of the highest bliss for men in this world that the mind should be firmly set on Me with intense devotion.

ADHYAYA 26.

Kapila describes the Tattvas and their origin: also the Brahmanda, Virat Purusha, Indriyas, their places and presiding Deities; and explains how Kshetragna becomes the source of the Virat-body.

1. The Blessed Lord said:—Now I will tell thee separately of the characteristics (the distinguishing features) of the (several) Tattvas, knowing which man shall obtain Moksha (*i. e.*, release from the influence of the gunas of Prakriti.)

2. And I will expound to thee that knowledge which, the wise say, by revealing the Atman tends towards the purpose viz., the highest good (Moksha), and which cuts the knot (of Ahankara) at the heart.

3. The Purusha is the Atman who is eternal, destitute of gunas, distinct from, and superior to, Prakriti (unconnected with it). He is shining in the interior, and self-luminous; with Him the world is always associated (to Him it is eternally bound).

Verse 2. आत्मदर्शनं *V.* (The knowledge) which shows *i.e.*, leads to the direct vision of the Lord. *D. Note.* Vedic texts declare that only the knowledge of Paramatman confers Moksha on one and hence the knowledge of Tattvas can become the means of Moksha only as leading to the direct vision of the Lord. हृदयग्रन्थिभेदनं *D.* That which severs the cords of Samsara with which the Jiva is bound.

Verse 3. *V.* takes this verse as describing the Jiva class. To translate:—The beginningless Jiva-Atma is self-luminous *i.e.*, throws light upon himself and upon other things; (but unlike any physical light) his luminious nature is useful for (the Jiva) himself in becoming conscious of himself as well as of others; he is distinct from Prakriti *i.e.*, from the body, the mind, the vital breath (Prana) and other products of Prakriti, and hence destitute of the Satva and other gunas of Prakriti; and by him (the whole class of Jivas) the universe comprising the subtle and gross bodies is pervaded *D* says that this verse points out the Gnana or knowledge spoken of in the preceding verse and interprets this as referring to Paramatman—To translate:—Paramatman has no beginning or end, has no cause out of which He might be supposed to have evolved He bestows perfect bliss upon souls, is untouched by the three Gunas, and superior to Prakriti dwells in the lotus which is called Abhimukhapadma, shines by His own lustrous nature and pervades the universe of movable and immovable things.

[This additional verse is explained by *V.* thus:—The Jiva has no birth or death along with those states of the body (like the body and other conditions); but through the force of merit and demerit he attributes to himself the character of the body; he does not perish like the soul experiencing dream visions though the things seen in the dream vanish.]

Paramatma has neither birth nor death ; indeed even the Jiva who on account of the body and other conditions investing him is subject to the states or attributes belonging to them (*i.e.*, the Jiva is subject to birth and death on account of the body which is subject to them) ; just as in the state of dream, the dream-seer appears subject to various conditions.

4. (By way of Leela) this Omnipresent Being accepted of His own accord the subtle divine Prakriti consisting of the three gunas, which by way of Leela waited upon him.

5. And here he was deluded (forgot himself) by looking on Prakriti, which obscures knowledge and produces wonderful creatures (races) having similar forms.

6. Thus when actions are being done by the gunas of Prakriti, the Purusha or Atman attributes the agentship to himself (regards himself as the doer) through misapprehension, (*lit.* by supposing Prakriti to be Purusha).

7. And it (Prakriti or the aforesaid misapprehension) brings on his Samsara (the series of births and deaths) and forms his bondage ; his dependent state is also effected by it, though he is the actionless Lord, who is a mere witness and of blissful essence.

Verse 4. दैवीं *V.* Prakriti which exists only for the *Leela* (the sportful activity of Deva (Vishnu). लीलया *V.* Being the cause of Leela (contributing to His Leela's and so waiting upon Him of her own accord) *Note* :—By the attribute यदृच्छयोपगता is meant that the Jiva's relation to Prakriti is only occasional.

अभ्यपद्यत *V* Saw. *D* यदृच्छया By the will of Hari उपगतां always remaining near. प्रकृतिं Both the intelligent and the unintelligent Prakriti.

Verse 5. *V. Note*:—This is taken as describing the state of the Jiva *D.* Having seen Prakriti produce various kinds of creatures having similar forms, by means of her three Gunas, Hari soon threw jivas into delusion by virtue of His own will and Prakriti which conceal or supress jivas' understanding while in Samsara.

Verse 6. पराभिध्यानेन *V.* By forgetting the nature of his own self concealed by the force of Prakriti and by only thinking of Prakriti.—*D* only by the will of the Supreme Being.

Verse 7. *V.* From the notion of being a doer induced by the association with the three gunas arises the Samsara or the bondage of jiva and to the same notion is due his dependent state *i.e.*, the state of being bound by karma; for in his essential nature the jiva is not the agent of the gross activities in Samsara and he is the lord *i.e.*, subject to no Karma and constituted of Gnana or consciousness and hence he is essentially of blissful nature *D.* Through his false supposition that he is a doer, jiva is subject to the bondage of Samsara and thereby comes to be a dependent even upon his inferiors, owing to the ruling power of the Lord who does everything without any effort who is the witness of every body's righteous and unrighteous conduct and who is of blissful nature.

8. Men of wisdom find that Prakriti is the cause of the *karya* (the body *i. e.*, of Purushas attaining to the embodied state), of the Karana (the organs of senses etc), and of agentship (the class of presiding deities); and that Purusha who is distinct from Prakriti is the cause of all pleasure and pain as being the subject of experiences or realisation.

9. Devahuti said:—O Purushottama, be pleased to tell me what the characterstics are of Prakriti and of Purusha, the two causes of this world, and what the effect or product, subtle and gross, consists of.

10. The Lord said:—The learned speak of that as Prakriti which is *Pradhana* (Radical Substance), the matter capable of modification, consisting of the three gunas, Satva, Rajas, and Tamas, not (by itself) effected or developed, eternal, existing as both cause and effect, (by itself undifferentiated and destitute of specialities) and capable of bearing specialities (attributes).

11. The wise know Brahman (as comprising) the effect of Pradhana in the form of a collection of these twenty four principles which are of four groups (containing respectively) five, five, four, and ten.

Verse 8. *V.* In bringing about the activity or movements, observed in relation to the body, the Indriyas and the mind, Prakriti joined to Purusha and modified as his body, is said to be the cause; and in respect of being the subject of experience of pleasure and pain, Purusha who is of a different nature from Prakriti *i.e.*, the body, and who dwells in it, is said to be the cause (the Purusha or jiva is the subject of experience of pleasure and pain since he is the source of the bodily activity leading to pleasure and pain while he is in relation to it *D.* The wise know Prakriti *i.e.*, the principle of unintelligent matter and Lakshmi the deity presiding over it to be the cause of the body, the Indriyas and the mind (*i.e.*, the body, the organs etc., are produced by Prakriti;) and they know that the Supreme Person higher than Prakriti is the cause of the Jiva's experience of pleasure and pain.

Verse 9. *V. Note*:—Here Prakriti and Purusha in their effected or gross form are required to be explained. सत् and असत् are explained as fathers and sons etc. who are the cause and effect, both being constituted of Prakriti and Purusha सदसत् etc. *D.* The universe of subtle and gross things pervaded by both Prakriti and Purusha.

Verse 10. अव्यक्तं *V.* That was not in a fit state *i.e.* too subtle, to be spoken of by name and form. विशेषवत् having differenciated forms as earth, water and so on. सदसदात्मक *V.* existing in the form of Mahat and other products of matter and also as the bodies of creatures from Brahma down to a clump *i. e.* in the form of cause and effect *D. Note*.—The terms denoting Prakriti and its several products must be taken as denoting also the deities presiding over them.

Verse 11. चतुर्भिः *V.* With the four namely the Manas, Ahankara, Mahat and Avyakta. ब्रह्म *D.* complete and exhaustive *i. e.* having no other Tattva to be added to the list.

12. There are only five Maha Bhutas, viz. earth, water, fire, air and ether (Akasa); the subtle objects, namely, smell, taste, colour, touch and sound are also in My opinion, of the same number.

13. The Indriyas or organs are ten; the organs of sense are the ear, the skin, the eye, the tongue and, the nose; the organ of speech, the hands, the feet, the organ of generation, and the anus which forms the tenth (as it is said): (the latter five are the organs of physical action.)

14. The internal organ has four aspects as *Manas*, *Buddhi*, *Ahankara* and *chitta;* and the fact of this four-fold distinction is observed through their characteristic functions.

15. This disposition or the abode of the conditioned Brahman now described has been reckoned by sages also to be only of this extent (*i.e.*, to consist of the afore-said twenty-four (principles), and Time is the twenty-fifth principle.

16. Some say that Time is but the power or energy of Purusha (Iswara), whence comes (all) fear to the active agent, *i. e.* the Jiva, who is engrossed by Prakriti and deluded with Ahankara in respect of the body.

17. That glorious power is considered Kala or Time, O Manavi, which gives rise to activity in the undifferentiated gunas of Prakriti which is (at first) in a state of equilibrium.

Verse 12. तन्मात्राणि *V.* The subtle forms of matter, for smell and other objects of sense are only earth and other Bhutas in a subtle state.

Verse 14. वृत्या etc *V.* By its characterstic fourfold function as Sankalpa Adhyavasaya, Abhimana and Chinta wish determintion or judgment attachment and contemplation or reflection). *Note* :—The mind is however considered as one having four aspects otherwise the group should consist of 27. *D.* The four functions of the mind are (1) Buddhi which leads to conclusion (2) the mind or Manas which entertains doubts (3) Abhimana attachment or pride and (4) Chitta by which things are remembered.

Verse 15. सगुणस्य ब्रह्मण: *V.* and *D.* of Prakriti constituted of the three gunas. *Note* :—*D.* The 24 Tattvas should also be remembered as the abodes of Sree, the presiding deity सन्निवेश: *V.* particular states *D. Note*:—Kala *i. e.* Paramatman in the form of Kala is separately counted as the twenty fifth, since He is not dependent upon anything.

Sridhar notes that there are different views about Time in this passage; by some it is considered only as a particular state or aspect of Prakriti; the view held by some other is noticed in the following verse.

Verse 16. भयं *V.* The fear of Samsara, birth, death etc. प्रकृतिं ईयुष: *V.* To the Jiva who lies in Prakriti of the subtlest state or Paramatman D (*First half*) Some (a few who are wise) say that Kala is the all pervading form of Purusha *i.e.* Paramatman abiding in the heart of the Jiva as well as in the heart of the Purusha *i.e.* Rudra.

18. He is the Bhagavan (the Supreme power) abiding unaffected within (all) beings as Purusha (the ruler) and without them as Kala (Time)-[N.B. The Kala well-known as Purusha is the Twenty fifth Tattva; some say that Kala is the power of Purusha etc. In verses 17 and 18 the same position is reasoned out. Thus there are twenty four Tattvas of Prakriti and the twenty fifth is the intelligent Being or Purusha, *jiva* and Iswara being taken as identica.l]

19. Into His own Prakriti (through which everything is manifested) whose properties or gunas are agitated by the jivas' Adrishta, the Supreme Person placed His energy (the Chit-Sakti *i.e.*, the intelligent power), and thereupon she produced the Mahat-Tattva of lustrous nature.

20. In order to evolve the Universe (of Ahankara and other things) lying within Him in a subtle form, the Kutastha (*i. e.* the Atman who has no *laya* and *Vikshepa*) devoured (annihilated) by means of His lustre the darkness which was very powerful and capable of obscuring the Atman.

21. That Mahat which is constituted of Satva guna and which is pure, being free from love and hate and other

Verse 18. *V.* The glorious Supreme Being is He who by virtue of His own will is in relation to all creatures abiding within them in the form of Purusha *i.e.* in the form called Jiva with whom love, hatred, pleasure, and pain and such other feelings are associated; and whom he sorrounds on the outside in the form of Kala.

Sridhar construes the portions referring to Kala in another way thus :—He who is well known as Purusha is Kala and He is the twenty fifth; while some say that Kala is the Supreme power of the Purusha from whom the fear of Samsara comes; further Purusha is to be regarded as Kala when it is said that Prakriti is thrown into a state of activity by Kala; He is spoken of as Purusha and Kala with reference to his twofold relation of abiding within the beings and of pervading on the outside.

Verse 19. दैवात् *V.* Through his own wish or will. वीर्यम् *V.* The power to evolve the gross products, Mahat and other things constituting the universe as well as the embodied beings taken all together. *D.* दैवात् Through the impulse given by Narayana who throws Prakriti into a state of activity.

Verse 20. स्वतेजसा *V.* By his *gnana* in the form of His own will, आत्मप्रस्वापनं *V.* That which diminishes the range of Jivas' perception आत्मप्रस्वापनं तमः *D.* The gloom which is the occasion for the *yoganidra* of Paramatman (and which He destroys by the force of His own essential effulgence). जगदंकुरः is derived so as to give the following sense. Paramatman who caresses the world on His lap.

Verse. 21 शान्तं *V.* That which has overcome the gloom. वासुदेवाख्यं The abode of the Lord's Vyuha called Vasudeva. *Note* :—*V.* takes *chitta* here not as a phase of the mind but as the Mahat Tattva the root of it. Sridhar notes here that the same thing is spoken of as Mahat when considered as Adhibhuta

passions, and which is the abode of the Supreme Being (where He may be realised) is the *chitta* which is called Vasudeva and constituted of the Mahat-Tattva.

22. Clearness, absence of change and serenity form the characteristics of *chitta* and thus the definition is given with reference to its states; and it is of the nature of water in its pure unmixed state (before coming in contact with earth and exhibiting changes such as foam, waves, and the like *i. e.* it is like the water sweet and soothing in its natural state.)

23. Out of the Mahat-Tattva which originated from the energy of the Supreme Lord, when it began to undergo modification, was produced the Ahankara of three kinds endowed with power to do active work.

24. The three kinds of Ahankara are the Vaikarika, the Taijasa and Tamasa from which proceeds the evolution of the mind, of the organs of sense and action and also of the great Bhutas.

[From the Vaikarika Ahankara which is specially employed in the creation of the gods such as the Dig-Devatas, the deities presiding over the cardinal points and other deities were born; out of the Taijasa Ahankara are produced the principle of Buddhi, its presiding deity Uma and the Ahankarika Prana;

or the causal matter, as chitta in its relation to the body of an embodied being and as Vasudeva when He is the object of contemplation. The idea of this verse according to *D.* is:—The Chitta which is constituted of the Mahat Tattva is directly created by Vasudeva abiding in the latter—by Vasudeva whose essential nature consists of perfect bliss and other excellent qualities and of purity and brilliancy.

Verse 21. Sridhar. *Note*:—The occupant of the body is Kshetragna. Similarly in the Ahankara Tattva Sankarshna is to be contemplated and Rudra the presiding individual; in the Manas Tattva the Lord Aniruddha is to be contemplated, and Chandra is the presiding individual; in the Buddhi Tattva, the Lord Pradyumna is to be contemplated and Brahma is the presiding individual,

Verse 22. *D. Note*:—The qualities or properties of the cause may pass on to its effect also-this principle is at the bottom of the definition given here. अविकारित्वं Here the absence of the is not the absolute absence of it. It is only very slight as in the case of still stagnant waters. शान्तत्वं clearness or transparency.

Verse 23. भगवद्वीर्यचोदितात् *V* Impelled by the Lord's will (directing thought) *D Note*:—When Ahankara is said to be Kriya Sakti or active power as distinguished from the Mahat Tattva of Gnana Sakti or intelligent power, it should not be supposed that there is no Gnana Sakti in Ahankara; for the active power in it is comparatively predominent, *V Note*:—By the active power is meant the Guna called Rajas which has the property of making things active,

sound and other subtle principles were produced out of the Tamasa Ahankara (Tamasa Ahankara is the source or creator of sound, and other objects of the senses); thus the Ahankara Tattva is of three kinds in which the *gunas* are mixed up.]

25. (And in these the Lord's form to be contemplated is) the Purusha called Sankarshana who has a thousand heads who presides over the Bhutas, the organs and the minds and whom they directly speak of as Ananta.

26 The definition of Ahankara comprises the characteristics of being the agent, the instrument and the effect (as the *Devata* the Indriyas and Bhutas), or it may comprise the characteristics of being gentle or serene, formidable and dull (according to the gunas entering into the composition),

27. Out of the Vaikarika Ahankara undergoing modification was evolved the principle of the mind which is characterised by simple thought and reflection, and is hence the source of desire.

28. And there the wise see the Lord called Aniruddha, the Supreme Ruler of all senses, who is of blue complexion like the blue lily growing in the Autumn and who is slowly (with difficulty) propitiated by Yogins.

29. O chaste lady, out of the Taijasa Ahankara undergoing modification was evolved the principle of Buddhi characterised by intelligence (*i. e.* the clear understanding the power of being the favourer of all the Indriyas (senses and organs).

30. And again another definition of Buddhi is given with reference to its states or aspects which are doubt, misapprehension, correct preception, memory and sleep.

Verse 27. *V* संकल्प the thought which identifies the body and its belongings with Atman, विकल्प the thought of various objects: कामसंभवः *V* The manifestation of Kama or Pradyumna. *D* The mind is that which is the source of various desires.

Verse 28. *D Note*:—The Lord's form Aniruddha said to be the object of contemplation in the mind should be known as the Lord's form which manifested itself out of Pradyumna the Antaryamin of the gross forms (bodies) and which is the Antaryamin of the individual presiding over the mind.

Verse 30. विपर्यास *V* distinguishes two varieties of misapprehension: one when the attribute of one thing is predicated of a different thing and the second as mistaking one (concrete) thing for another. स्वाप *D* Absence of knowledge or the unconscious state.

31. All the Indriyas or organs falling under two divisions as those of sense and those of action, are only the products of the Taijasa Ahankara; for Prana who guides the organs of action is endowed with the power of action (and hence Taijasa by nature); and Buddhi having control over the Indriyas is endowed with the power of understanding and hence the Indriyas like Buddhi are also the product of the Taijasa Ahankara.

32. Out of the Tāmasa Ahankara impelled by the Lord's energy and undergoing modification was evolved the subtle principle of *sound* and out of this was evolved *Akāsa*; (thence) the sense of hearing which perceives sound.

33. The learned understand the characteristics of sound to be the power of conveying objects or ideas, of being an indication of the seer or the speaker and of conferring on Akasa (the sky) its subtle character.

34. To afford room for beings, to be the object of thought as within and without (in and out) and to be the abode of Prana, the Indriyas and Manas are the characteristics of Akasa with reference to its effect.

35. Out of Nabhas (Akasa) characterised by the subtle principle of *sound* (while undergoing modification by the force of Time) was evolved the subtle principle of Touch, and out of this Vayu; and Tvak (skin) is (the seat of) the sense-organ (through which) the apprehension of Touch arises.

36. Softness, hardness, cold and heat form the essential characteristics of *Sparsa* (Touch); and their subtle principle forms the essential (distinguishing) attribute of Vayu (air).

Verse 31. प्राणस्य *V* of the group of five physical organs. *D* of the Ahankarika Prana who has the power to confer the power of acting or doing upon the organs of physical action. बुद्धेः *V* Of the five organs of sense *D*. Uma the deity that guides the power of understanding.

Verse 32. शब्दगं *V. D* That which brings about the apprehension of *sound*.

Verse 33. द्रष्टुर्लिङ्गत्वं *V* To be the means of knowing Paramatman the Omniscient See.

Verse 34. प्राणेन्द्रिय etc. *D* The abode of Prana, Apana and other vital breaths, of the organs and of jivas.

Verse 35. कालगत्या *V*. By the will of the Almighty Lord of whom time is like unto a body *i.e*, by His will exercised through Time. वायुः *D Note* Here Vayu should be taken as the chief Vayu known as the Sustra manifested along with the Mahat-Tattva and the other Vayu spoken of in relation to the organs or the objects are to be considered as his sons and these are very powerful on account of his presence.

37. To set things in motion, to make things gather into heaps, to reach things, to bear (the particles of fragrant) substance (to the sense of smell) and sound (to the sense of hearing) and to be the giver of strength or vitality to all the organs—these form the characteristics or properties of Vayu in its active aspect.

38. Out of Vayu, characterised by the subtle principle of Touch and thrown into (modifying) activity was evolved colour (Form) and out of it Tejas (Fire) ; and the eye is the means of apprehending colour.

39. To give a form to substance, to be an attribute of it, and to have the same spatial relation as the substance (in which it inheres) form the special properties as well as the functions of Tejas which is constituted of the subtle principle of colour. O virtuous mother ;

40. These are the effects of Tejas *viz.*, to give light, to cook (food), to absorb, to intoxicate, to destroy cold, and to dry things, as well as to cause hunger and thirst.

41. When urged by the Deity, it underwent modification, out of Tejas embodying the subtle principle of colour was evolved *Ambhas* or water endowed with the subtle principle of *Rasa* or taste ; the tongue is the organ for apprehending Rasa or taste ; and the only one Rasa or taste becomes differentiated into many on account of the change due to the combination of the products of the Bhutas, as astringent, sweet, pungent, bitter, sour and saltish.

43. These are the properties of water *viz.*, to moisten, to bring about adhesion, to give satisfaction, to support life, to be refreshing, to soften, to be abundant *i.e.*, to be in a state of incessant supply, and to mitigate sultriness (heat).

Verse 37. व्यूहनं *V.* To separate or to bring together. द्रव्यनेतृत्वं To bring to the nose the substance that has the characteristic quality of smell.

Verse 39. व्यक्तिसंस्थानं (त्वं) *V.* To show one individual thing as distinct from another. *D.* To be in the same form as the individual thing. द्रव्याकृतित्वं *V.* To show a thing as consisting of substance and as being full of essence. *D.* To be co-extensive with the substance having form or colour. गुणता *V.* To be always an attribute of substance. *D.* To be in a manifest state, to shine. तेजस्त्वं *D.* To be formidable.

Verse 43. प्राणनं *D* To be the source of activity *i.e.* force. भूयस्त्वं The speciality about water of preponderating over other elements entering into the constitution of a body.

44. Out of water embodying the subtle principle of taste impelled by the Deity and undergoing modification was evolved the subtle principle of smell out of which Prithivi (earth) was produced,—and *Ghrana* (or the sense of smell) apprehends smell.

45. The one principle of smell becomes many on account of the different proportions in which the particles of substance mingle together,—as mixed smell, offensive smell, fragrance, suppressed or mild fragrance, strong smell, the acid smell, and so on.

46. The characteristic states and properties of Prithivi are to become the image (the consecrated symbol or shrine) of Brahman, to stand independently in position, to afford support to other things, to be a means of showing (noting) distinctions in Akasa and other things and to be a medium for the manifestation of all the living beings and their qualities (in gross forms).

47-48 That is called the sense of hearing of which the object of perception is Sabda or sound, the characterising attribute of Nabhas or Akasa; the wise know that to be the sense of touch of which the object is (Touch), the special attribute of Vayu; that is called Chakshus or the eye of which the object is colour, the special attribute of Tejas; the wise know that to be *Rasanā* or the sense of taste of which the object is (taste), the special quality of water; and that is called Ghrāna or the sense of smell of which the object is (smell) the special property of earth.

49. Since the property of the cause inheres in the effect, all the peculiarities are seen together only in earth.

50. When Mahat and other principles, seven in number, remained separate; and [they were not able to create properly the Brahmanda and the body of the Virat-Purusha];

Verse 45. *D* The smell of burnt earth that of purifying things, mixed smell, strong violent odour, pungent or acid smell etc.

Verse 46. भावनं To be the source of production. ब्रह्मणः (ब्राह्मण) स्थानं *V* The abode of all creatures moveable and immoveable or the abode of the Brahmin race *D*. The place where Brahman or Paramatman is realised. धारणं *D*. To be the support of things having dimensions सद्विशेषणं. To be a circumstance of conferring some characteristic attribute upon things as connected with different parts of space and as possessed of certain essential qualities. To be endowed with sound and all other special qualities of different substances *D*. To be specially manifest and tangible as compared with the other Bhutas.

Verse 50. *V* The Tattvas are given here as seven which are Mahat Ahankara and the Pancha Bhutas, the Tanmatras or the objects of sense being included under the Bhutas and the Indriyas under the Ahankara. कर्मे *V*. Adrishta. गुणः—*V*. Satva, Rajas and Tamas.

51. Then out of those principles made to combine and thrown into a state of activity by Him, rose the unintelligent Anda (the Egg of the universe), from which the Virat-Purusha emerged.

52. This Anda (Egg of the Universe) called Visesha is surrounded by (a number of) sheaths, *viz.* those of water and other Bhutas, themselves being surrounded on the outside by Pradhana; and thus this extensive world is a form (body) of the glorious Lord Hari.

53. Having risen (from a state of indifference or inactivity), from the golden egg lying on the waters, and having taken His seat in it, the great God divided the (vacant) space in several ways.

54. First, His mouth was formed out of which speech issued forth; and along with speech (Vani) Vahni (Fire) came forth; then were formed the nostrils, out of which the sense of smell issued combined with Prana.

55. (And) next to the sense of smell was evolved Vayu woven with Prana; (then) the two eyes were formed, and the sense of seeing was then evolved, whence Surya (the sun) came forth; (next) the ears were formed; and then came forth the sense of hearing, where the directions (the Dig-devatas) entered.

Verse 51. अचेतनं *V* without the chetana or the intelligent being to preside over it. पुरुषः—Brahma.

Verse 52. विशेषाख्यं *D* The Brahmanda is so called on account of its complex-character of being made up of 14 worlds.

Verse 53 महादेवः *V.* The glorious Lord in the form of Aniruddha. खम् All the organs of sense and action lying undifferentiated in himself. *D Note*:—The words in the oblative case are taken as used for the accusitive and उत्थाप्य is taken to convey the sense उत्थाप्य having caused it to rise. So the verse means the supreme Lord Hari caused the golden egg of the universe lying in the water to rise above, entered it as well as the body of the Virat Purusha who was born of Himself and caused the Akasa in the form of the mouth and other openings to be differentiated and evolved.

Verse. 54 *V.* The genitive case in ब्रह्मणः is used for the oblative. Hence the evolution of mouth and other members should not be considered as that of Brahma's own body but that of the gods and other creatures; for it is fit to interpret the passage as describing the व्यष्टि—Vyashti creation *i.e.*, the creation of various individuals. घ्राण The sense of smell related to individual creatures *D.* The *V.* nose, the same is spoken of as Prana and Vayu according as it is regarded as coming under Adhyatma, Adhidaiva.

Verse. 55 *V. Note*:—All the Indriyas or organs should be considered as being under the control of Prana.

56. Then came forth the skin of Viraj, whence came forth *Roma Smasru* and (*Kesa*); and from these were evolved plants and herbs; thence the organ of generation was evolved.

57. (Then) the seed; thence water was evolved; (then) was formed the anus, from which Apana came forth; and from Apana issued Mrityu (Death), the terror of the world.

58. (Next) the hands were formed; out of them came forth strength; from there was Indra; and then the feet were formed and by means of them locomotion came to be; and from there was Hari.

59. (Then) the tubes (the blood vessels) were formed (in His body); from them blood came forth; and from them came forth Rivers, too; next was formed the stomach.

60. And there appeared Hunger and Thirst, from which the sea took its origin. Next His heart was formed, out of which the mind issued forth.

61. From the mind was born Chandra (the moon); then Buddhi; and from Buddhi the Lord of speech (Brahma), came forth Ahankara, *i. e.*, Rudra who became *chitta*; and then (there) arose the Kshetragna.

62. These gods who were all up there were indeed unable to rouse Him (Virat Purusha) to activity; they again (and again) entered the openings (their own appointed organs etc.), regularly one after another in order to rouse Him.

63. Agni entered the mouth through Vach (along with) (speech); but the Virat was not thereby roused; Vayu with the sense of smell entered the nostrils; but the Virat was not roused.

Verse. 58. हरिः *V.* Upendra.

Verse. 59. आभृतं लोहितं The red fluid which was of the nature of an organ was full. आहृतं *D.* Was produced.

Verse. 61. गिरांपतिः Brahma *D.* From the heart an aspect of the mind Buddhi was produced and from Buddhi Brihaspati the Lord of speech was born; and from the same heart Ahankara an aspect of the mind and Rudra its presiding deity were born, as also *Chitta* another special aspect of the mind its presiding deity Brahma. Here by the word चैत्य Vishnu should also be taken as presiding over Chitta.

Verse. 63. to 69 *V. Note*:—The word Virat in this passage denotes collectively the bodies of individual creatures effected by the Virat Purusha.

64. Aditya (the sun) with the sense of seeing entered the eyes, but He was not roused even then; the Dig-devatas, along with the sense of hearing entered the ears; even then the Virat was not roused.

65. The *Oshadhis* (the gods) along with *Romās* entered the skin, but the Virat was not roused; Water (the gods) along with the seed entered the organ of generation, but the Virat was not roused even then.

66. Mrityu (the god) along with Apana entered the anus, but the Virat was not roused; Indra along with strength entered the hands (arms), but the Virat was not roused even then.

67. Vishnu along with motion entered the feet, the Virat was not roused even then; Rivers along with blood entered the tubes, but the Virat was not roused even then.

68. The sea along with Hunger and Thirst entered the stomach, but the Virat was not roused; Chandra (the moon) along with the mind entered the Heart, but the Virat was not roused.

69. Also Brahma along with Buddhi entered the Heart, but the Virat was not roused; and Rudra along with Abhimana or Ahankara entered the Heart, but the Virat was not roused even then.

70. When the *Intelligent* Kshatragna along with chitta (Thought) entered the Heart, the Virat Purusha at once rose (was roused) from the water.

71. Just as Pranas, Indriyas, the mind and its ideas cannot except in conjunction with him (Kshetragna) rouse by their own force the body which is cast in sleep, (so it was the case with the Virat Purusha).

72. By devotion (to the Supreme Being), renunciation (of other things), concentration of the mind and the knowledge

Verse 70. चैत्यः क्षेत्रज्ञः *V.* The individual soul who is the master of Chitta *Note*:— सलिलात् *V.* Having entered the water पुरुषः *V.* The individual soul occupying any one of the bodies belonging to the various classes as Devas &c. *D.* takes क्षेत्रज्ञ as denoting Hari who is presiding over Chitta and is present therein.

Verse 72. *V. Note*:—*V* takes क्षेत्रज्ञ in this verse as denoting the individual soul and hence the word Pratyagatman also in the same sense and further notes that the contemplation by the individual of his own self to be a part of devotion to the Lord. In the second interpretation the idea is brought out thus:—Paramatman should be contemplated as dwelling in Pratyagatman or Jiva having distinguished the latter from the former by the force of understanding.

gained thereby, one should contemplate the *Pratyagatman* (Kshetragna) in this body, but as distinct from it (from the body of cause and effect).

ADHYAYA 27.

Kapila explains how Purusha is distinct from Prakriti.

1. Though Purusha abides in Prakriti, he remains, like the image of the sun in water, unaffected by the *Gunas* of Prakriti, *i.e.*, pleasure, pain and other effects of the Gunas, since he is destitute of Gunas, agentship or activity and consequently of change.

2. When he becomes attached to the *Gunas* of Prakriti, being completely deluded by Ahankara, he regards himself as a doer (an agent).

3. Having lost his blessed state, he passes into various kinds of life good, bad, or of mixed nature, *i.e.*, into the course of Samsara by force of Karma (Dharma and Adharma) and *Doshas* (passions such as love and hatred).

4. Even in the absence of real things (conditions) to beset him, Samsara does not vanish (so long) as he is thinking of

Verse 1. *V.* Though abiding in Prakriti *i.e.*, in the body produced out of Prakriti, the Purusha *i.e.*, the jiva is not affected by its gunas *i.e.*, by pleasure and pain and other conditions due to the various bodies through which the jiva passes ; for his essential nature does not modify and undergo change of form ; he is not even the agent of the activities connected with the physical body ; he is like the sun's image in water which is not really affected by the changes in the water.

D. Since the jiva and the Supreme Lord are both in relation to the body a doubt may arise as to both being subject to the experiences due to it, to clear this doubt proceeds the first verse. *Purusha* is the Supreme Being so called because He is perfect. He is not affected by the qualities or conditions of Prakriti or physical matter ; for He is not liable to the six changes of birth, growth, etc. He is an absolute agent etc.

Verse 2. *V.* When the true nature of the Jiva is concealed or forgotten on account of the wrong notion of regarding the physical body to be his essential self and thus he becomes attached to the objects of sense and thinks himself to be the absolute agent.

D. Here the Jiva is spoken of as affected by the conditions of this body the pronoun एष: refers to the Jiva the matter of direct experience every day as distinct from the Lord spoken of in the previous verse.— When attached the body of Satva and other gunas the Jiva is deluded by Ahankara and forgets the nature of the Lord and that he is only a limited and a dependent agent.

Verse. 3. *D.* तेन Owing to the false notion of being an agent अनिर्वृत: Though he finds no joy of satisfaction.

Verse. 4. *D.* Though the Jiva in his essential nature cannot be really said to be happy or miserable the Samsara does not vanish without the grace of the Lord since he is given to contemplating the worldly objects and cannot but be the subject of evil experience just as a person does really suffer from the evils indicated by horrible dreams.

objects, just as evil consequences are a matter of experience in the state of dream.

[Having obtained the high knowledge that Samsara is the result of resorting to the objects of sense through dream and sleep, *i.e.*, through misapprehension and ignorance; and that Samsara will come to an end only through Sastraic knowledge; and remembering well that the enjoyment of those bad objects leads to destruction and that the objects themselves are worthless and *transient* and uncertain, the jiva ought not to think of the objects from which arises the fear of Samsara.]

5. Therefore, by means of intense devotion and absolute renunciation, one should bring under control one's mind that has stuck to the path of the wicked senses.

6. By means of Yama, Niyama and other methods of Yoga one should practise concentration with faith and with sincere love towards Me, listening to My stories.

7. Regarding all beings as equal, hating nothing, renouncing all attachment, following (living) a celibate life, observing silence, performing one's own powerful duty, powerful (on account of resignation to God).

8. Contented with what is obtained by chance, subsisting upon moderate food (being temperate in eating), resorting to solitude, having a serene mind, being friendly and merciful (to all beings) with perfect control over the mind;

Verse. 5. असतांपथि (Stuck) To the path of evil objects or objects which are the source of evil.

Verse. 6. श्रद्धया *V.* With eagerness and promptness in the practise. सत्येन *V.* By truthfulness *D.* By speech which is always tending to the benefit of other beings. अभ्यसन् By repeating the sacred syllable immediation.

Verse 7-8. समत्वेन *V.* By being equal towards all beings for the reason that all are ruled by the one Supreme Atman who is the one Antaryamin or Lord or Soul of all. मौनेन *V.* By being sparing in words मुनिः *V.* meditating on God at all times शान्तः *V.* Fearless of all things. *D.* By means of the knowledge that the Lord is perfect while present in every being and by regarding everything according to its character by cherishing no hatred towards the Lord's devotees, by avoiding association with men addicted to worldly pleasures, by contemplation of the Lord and by the observance of his own duties pertaining to his Varna and Asrama शान्तः only devoted to Me मैत्रः He who understands any difficulty befalling the righteous and protects them against it; or he who is devoted to मित्र and other gods करुणः Merciful towards all, friends or no friends. आत्मवान् Having control over the mind.

9. Ceasing to have the evil attachment as 'My' and 'Mine' to this body and its belongings and having gained the wisdom by which the truth of Prakriti and Purusha is realised;

10. Having risen above the mental states of wakefulness, sleep, etc. and distanced (shunned) the view of other things and realised the Atman by means of the Atman (by self) and having thus secured the vision of the Atman, just as the sun is seen by means of the eye which is also the sun;

11. One attains to Brahman who is not conditioned by the Lingadeha, who is an image reflected of Sat (the Supreme Being) through the delusive Ahankara and who is the friend of *sat* (the ground on which the Pradhana, the cause, rests) who is like an eye to the Asat or the effected existence and is woven into all causes and effects and who is absolutely perfect (without a second.)

12. Just as (in the first instance) the image in water is seen by means of his own image on the (shore) and just as the sun (the real sun in the sky) is seen by means of the reflection in the water;

Verse 10. *V.* With his Buddhi rid of all thinking activity and having ceased to see or think of anything other than the Lord, he realises Atman as distinct from Prakriti. *D.* Having risen above sleep and other conditions that affect the pure understanding, having shunned the knowledge of worldly objects or mistaken systems of knowledge and having by his pure unmixed intelligent nature realised his own self as well as the gods and through their favour realised the Lord within himself and having attained to the state of being conscious of the Lord &c.

Verse 11. *V.* Having directly realised Paramatman through Atman (the Jiva) who is the abode of Paramatman and on the termination of Prarabdha, he casts off the body and attains to the Lord who is not conditioned by the bodies due to Karma and who ever shines in His unlimited intelligent nature. *D.* During the Brahma Pralaya the final deluge or destruction he casts off the *Linga Sareera* and attains unto the Lord of whom Prana is an image, who is the father of Prana, who is equally perfect in every individual being in which He is present and who is the Omniscient Supreme Being without an equal or a superior.

Verse 12. *V.* Just as the image of the sun in water is seen by means of the same sun's light as the objects on land, are so also is the light showing the image in water shows the real sun in the sky. *Note*:—The idea is that the same light shows both the real and the unreal and so when the unreal is perceived there is a possibility of knowing the real through the same light. *D.* Gives a second interpretation thus:—Just as the image of a face in water may give an idea of the actual face standing on the bank, so also the image of the sun in water gives an idea of the real sun in the sky.

13. So also by means of the images of the Atman conditioned by the Bhutas, the Indriyas and Manas, the Ahankara consituted of the three Gunas is perceived as the image of Sat (Brahman) and by means of this image associated with Ahankara the Atman is perceived in His real nature of absolute consciousness.

14. In the state of sleep when the subtle principles of the Bhutas, the Indriyas, Manas, Buddhi, etc. are withdrawn into the Asat (the unmanifest Principle), He who remains uanffected by sleep and Ahankara, realises the Atman.

15. (Still in the state of sleep the realisation is not quite distinct); for in that state, the *Ahankara*-Tattva being lost (inoperative), he (the seer Jiva) falsely regards himself as lost though he is not, just as the man who has lost his fortune does in his grief.

16. Having thus thoroughly reflected (as a result of such thorough investigation) he realises the Atman who is the support and source of light for the matter associated with Ahankara.

17. Devahuti said :—O Brahman of perfect wisdom, Prakriti can never be dissociated from (never leaves) the Purusha, since they are interdependent (for their existence or manifestation) and are eternal; so how could there be Mukti, which must be their separation ?

Verse 13. *V.* Similarly the threefold Ahankara in the form of the Bhutas, Indriyas and Manas is perceived to be Atman by a mistake due to the acts of consciousness which are its properties, and by the same light the real Atman is also perceived. *D.* Sesha presiding over Ahankara is perceived through his own reflections *i. e.* those under his control, namely Indra and other gods presiding over the Bhutas, Indriyas and Manas; through Sesha Brahma is perceived and through Brahma the Omniscient Lord Narayana is perceived.

Verse 14. बुध्यादिषु *V.* Mahat and Ahankara निरहंक्रियः Having no attachment to the body, or free from the mistake of thinking the body to be his own self. *D.* विनिद्रः etc. The Lord Omniscient and ever wakeful in the body as everywhere.

Verse 15. *D.* says that after stating the nature of Paramatman the Lord in the previous verse, the state of the Jiva is described in this verse. आतुरः द्रष्टा The seer in grief *i.e.* the Jiva.

Verse 16. *V.* Having thus carefully examined the Jiva perceives his self to be distinct from Prakriti—his self which is the support and guide in the activity, of Prakriti including Ahankara *D.* The Jiva attains to Atman *i.e.* Vishnu whom he knows by such careful examination to be the support of all substance and who confers every quality upon it through His grace,

18. Just as smell and the substance, or water and taste cannot exist apart, so also Prakriti and Purusha cannot (be conceived to exist separately) from each other.

19. When those Gunas of Prakriti do exist, which form the source of the *Karma-bandha* (the bondage of Karma) of Purusha who is incapable of activity (by nature) how could there be Mukti or absolute separation from Prakriti?

20. So, the intense fear (of *Samsara*) though sometimes distanced by the force of the strong conviction of Truth, is again seen to return, since the causal conditions are not annihilated.

21. The Lord said:—When by the performance of one's own duties and by means of the purity of heart (mind), and intense devotion developed through a long course of study;

22—23. By means of wisdom which comprehends the Truth, by thorough renunciation, by Yoga joined to Tapas, and by the force of intense meditation on the Purusha while yet in this body, Prakriti, being burnt day and night, will slowly vanish even as the piece of wood which is the source of Agni (Fire).

24. When Prakriti is daily realised as the source of evil and consequently abandoned without attachment after all the experiences brought on by her, she ceases to institute the inauspicious condition about Iswara who stands Supreme in His essential state of blissfulness.

25—26. Just as sleep is a source of many evils to one that is not awake and the same sleep cannot tend to the delusion of one who is wide awake; so Prakriti works no evil to him who has understood the truth and who sets his mind upon Me and finds delight in the Atman alone (self).

Verse 18 बुद्धेः परस्य *V.* Also takes this to mean *the intelligent Atman*. *D.* बुद्धेः of Prakriti परस्य of the Jiva.

Verse 20. भयं प्रत्यवतिष्ठते *D.* The fear in the form of doubt may again return, since the external senses have not ceased to be.

Verse 21. श्रुतिसंभृतया *D.* Obtained by the study of the Vedanta Sastra.

Verse 22. दृष्टतत्वेन *D.* By the Jiva who has realised Vishnu and other gods in their true light. आत्मसमाधिना By the concentration of the mind.

Verse 24. ईश्वरस्य Here by the term Isvara Jiva is to be taken as one enabled to get free from Prakriti through the grace of the Lord realised by him.

Verse 26. आत्मारामस्य To one who is delighted in realising Me.

27—28—29. When the individual thus comes to find delight only in the Atman and after the course of many lives learns to renounce everything including the region of Brahma, he becomes a Muni (a thorough contemplatist) and being My devotee, having understood the truth of the Atman through My full grace, and having gained perfect wisdom and cut asunder all doubt by the knowledge of Atman—he attains to his own essential state which is distinct from the gross body and its belongings and which is the final state of beatitude resting on Me, the state which is reached on the annihilation of the Linga Sareera and from which there is no returning when once attained.

30. O mother, only when the accomplished Siddha Purusha ceases to have attachment to the various powers developed through Yoga which is their source, (only then) is the final attainment in relation to Me reached—a state in which Mrityu does not exhibit his laughter (pride) [*i.e.* Mrityu has no power.]

ADHYAYA 28.

Kapila describes to Devahuti the Ashtanga yoga which must be practised and developed by one seeking after Moksha.

1. The Lord said:—O princess, I will (now) describe the nature of the yoga which has a basis to rest upon and by which method the mind becomes serene and gets into the right path.

2. To do one's own righteous duties to the extent of one's might, and to turn away from what is unrighteous; to be contented with what is obtained by chance (as ordained by Providence), and to worship the feet of those that have realised Atman;

Verse 28. नि: श्रेयसं etc. The final beatitude where one happens to be in his essential nature, etc.

Verse 1. सबीजस्य *V.* (of the Yoga) having a cause *i.e.* along with the accessory means. योगस्य of the *Bhakti-yoga D. Note*:—This Adhyaya treats of the Ashtanga Yoga which is the means of attaining to the direct vision of the Lord. सबीजस्ययोगस्य. The yoga relating to बीज or Vishnu. सत्पथं *V.* The abode of all that is auspicious (the Lord?) *D.* The road or the way leading to *Sat i.e.* Para-Brahman.

Verse 2. *V.* The eight Angas are the parts of Yoga or यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारण, ध्यान, निदिध्यासन. दैवलब्धेन *D.* By what is obtained through the grace of Daiva (दैव) the Lord who makes the Adrishta come to fruition. आत्मविदां Brahma and others who have realised Paramatman.

3. To turn away from the duties relating to the vulgar threefold purpose *viz.* of Dharma, Artha and Kama, and to take delight only in the duties tending to Moksha; to partake moderately of consecrated food and to be always in a secluded and secure place;

4. Harmlessness, truthfulness avoiding the disposition to steal, acquiring things just to the extent of bare necessity; a life of celibacy, austerity, cleanliness, study of the Vedas, and the worship of the supreme person;

5. Silence, firmness in the same posture (assiduity) and the consequent steadiness, control over the breath and the withdrawal by degrees of the senses from their objects into the mind by means of its power over them.

6. Holding the breath and also the mind confined to one of the places belonging to it; the contemplation of the *Leelas* of Vaikuntha, the Supreme Lord, and having the mind imbued with the state or form of Atman;

7. By means of these and other courses one should without any neglect or laziness secure control over the breath and by the force of Buddhi or Knowledge set the mind in the right path, (the mind) which has become impure by striking into the wrong path.

8. The yogin should arrange to have his seat (residence) in a hallowed spot, gain steadiness in sitting continuously (without any feeling of uneasiness or inclination to change the posture); and adopting the posture called Svastika (the posture which does not produce the feeling of any convenience) and keeping his body erect, he should practise control over the breath.

Verse 3. विविक्तक्षेत्रसेवनं *V.* To partake of the Satvika food and other things which are kept separate. *D.* To betake oneself to places sacred to Hari ग्राम्य...निवृत्तिः Turning away from the enjoyment of pleasures or worldly objects *i. e.*, to cease to do what is called Pravritti Dharma.

Verse 4. अहिंसा *D.* To avoid killing animal life except as laid down by the Vedas. सत्यं *D.* Truthfulness or giving utterance to what is beneficial to other beings. तपस् *D.* Fasting and other observances; or contemplation of the philosophical truth. स्वाध्याय *D.* Brahmayagna.

Verse 5. आसनं *D.* Not to swerve from Vaishnavite conclusions and faith. स्थैर्यम् Presence of mind. प्रत्याहार To withdraw the senses from sound and other objects and keep it in the path towards Hari abiding in the heart.

Verse 6. स्व...धारणं. To fix the energy of Prana through the power of mind on some part of the various members of Vishnu's person लीला *D.* Creation, preservation *etc.*

Verse 7. युञ्जीत. One should set the mind a thinking on the most auspicious object *viz.* the Lord.

9. He should purify the course of the breath by the three processes called Pooraka, Kumbhaka and Rechaka (filling the lungs with air and holding the breath and exhaling it), and also by the same processes in different order, so that the mind may attain steadiness and become free of fickleness.

10. Just as the metallic ore smelted by the force of the blast and fire throws off the dross mixed with it, the mind of the yogin who controls his breath will soon attain purity.

11. He should burn up the evil humours in his body by means of Prānayāmās, his sin by Dharma and his attachment to objects by Pratyahara and the qualities in him contrary to the Lordly divine nature by means of meditation.

12. When, by means of yoga, his mind has become pure and perfectly steady, he should contemplate the form of the glorious Lord fixing his look at the tip of his nose.

13—18. He should contemplate the Lord whose face is cheering like a lotus, whose eyes are reddish like the interior of a lotus, who is blue in complexion like the *Utpala*, who wields Sankha, Chakra, and Gada; who is clad in silks of golden colour like the glowing filaments of a lotus flower; whose chest is graced with the mark of *Sree Vatsa*; who wears about his neck the lustrous jewel of Kaustabha, who is adorned with a garland called Vanamala about which the intoxicated bees sweetly hum; and also with priceless wreaths of pearls, bracelets, crowns, *Angadas* and *Nupuras*, and a Charming belt about His hips; who makes the lotus-like hearts of His devotees His special seat (who is seated in the lotus-like hearts of His devotees) and who is most delightful to behold, gentle and serene, gladdening the minds and the eyes of his devotees, who is always of captivating appearance and bowed to by all the worlds; who looks like a boy in point of age, and is eager to show favour to His servants; whose hallowed name is fit to be sung and who has bestowed

Verse 10. विरजं *V.* *D.* Destitute of *Rajoguna*

Verse 11. अनीश्वरान्गुणान् *V.* Grief and other undesirable states. *D.* Satva and other gunas which stand in the way of attaining supreme powers.

Verse 17. अपीच्यदर्शनं Appearing to be a youth of sixteen years of age.

Verse 18. पुण्यश्लोकाः Brahma and others of hallowed renown.

glory upon Bali and others of hallowed name—thus the yogin should contemplate the Lord in perfect form till the mind ceases to stray from Him.

19. With a heart full of sincere devotion he should contemplate the Lord (either) as standing, going, sitting, lying or abiding in the heart and in short as (exhibiting) charming Leelas.

20. With the mind steadied by the realisation of the Lord's form as a whole *i.e.* all the members being taken in one view, the yogin should (next begin to) fix it on the members one by one of the glorious Lord.

21. The devotee should intensely contemplate the lotus-like feet of the Lord highly graced with the marks of (in the form of lines) Vajra, Ankusa, Dhvaja and Padma and with prominent ruby-like, brilliant nails which by their splendour (Greal effulgence dispel the dense gloom in the heart.

22. He should for a long time contemplate the lotus-like feet of the Lord which drop the thunder-bolt upon (annihilate) the mountain of impurities in the mind of one that contemplates them; (He should contemplate) the feet from which flows the Great River formed by washing them, the hallowed waters of which Siva bore on his head and became Siva (highly blessed).

23. He should enshrine in his mind (heart) the two knees (the portions from the foot to the knee joint) of the Lord who is not subject to Samsara, which are tenderly pressed by the brilliant sprout-like hands of Lakshmi of lotus-like eyes, who is the mother of Brahma the maker of all.

24. He should contemplate the Lord's thighs which look very beautiful when resting on the shoulders of Garuda, and which are the treasure house of (all) strength and shine like the flower Atasika; and (he should comtemplate, also the beautiful hips embraced by the zone (ornaments of the waist) which rested on his beautiful Peetambara reaching to the ankles (feet).

Verse 20. *D.* Note:—When the form of the Lord cannot be contemplated as a whole, the yogin should contemplate His members one by one beginning with the foot and ending with the head.

Verse 21. महत्...अन्धकारं *V. & D.* The gloom of ignorance in the heart of the great and of those that contemplate Him.

Verse 22. शिवः अभूत् *V.* Became auspicious. *D.* Became possessed of great merit.

Verse 24. अतसिकाकुसुम *D.* The flower of the celestial tree Kalpa.

25. He should meditate on his navel deep like a pool on the stomach which is the abode of the whole system of the worlds and in which (navel) grows the lotus which is the home of Brahma and which comprises all the worlds; and also he should contemplate His two nipples which are like two emeralds and look white on account of the rays of His brilliant wreaths of pearls.

26. He should meditate upon the chest of the Lord which is the abode of the glorious Lakshmi and which brings delight to men's minds and eyes, and also on the neck of the Lord who is bowed to by all the worlds—the neck which adds beauty to the jewel called Kaustabha (worn about it), (and which brings delight to men's minds and eyes).

27. He should contemplate the Lord's arms on which the ornaments shine (as if) burnished by their use while turning the mountain Mandara and on which the protectors of the world depend; (which is the source of strength to the protectors of the world) and also contemplate the chakra of a thousand spokes (points) and of irresistible force and splendour as well as the Sankha which is the swan in his lotus-like hands (which held in his hand looks like a swan on a lotus flower.)

28. He should contemplate the Kaumodaki, the beloved mace of the Lord, besmeared with the blood of the enemies' soldiers; and also the garland about which is heard the hum of swarms of -bees (honey gatherers) as well as the faultless jewel about his neck, which (jewel) constitutes the essence of the intelligent being (Jiva).

29. He should meditate on the lotus-like face of the Lord who has here assumed a form with his heart full of mercy towards His votaries—on the face which is charming on account of His spotless cheeks made brilliant by His sparkling ear-rings in their oscillation; on the face which is beautiful with its prominent nose nobly formed.

Verse 25. भुवनकोश....स्थं *D.* He who abides in His essential state of blissfulness on the waters contained in the cavity of the egg of the Universe. हरिन्मणिमुषः *D.* He who surpasses the precious jewel called *Indraneela*.

Verse 28. मधुव्रत...उपघुष्टां *D.* Resounding with the utterances or praises of votaries who have become like unto bees who are Madhuvratas, *i.e.*, who are eternally blessed.

30. With perfect attention and eagerness (he should contemplate)—the face which is graceful with curly locks and with lotus-like eyes and captivating (eye) brows and which thus appears to challenge the lotus, the abode of Lakshmi, naturally beautiful, swarmed about by honey-bees and sheltering two fish.

31. With the full breadth of his imagination he should long contemplate in his heart, the glances proceeding from the eyes of the Lord and indicating His boundless mercy in soothing away the threefold afflictions which are very fearful—the glances whose beauty is enhanced by His lovely smiles and which are brimming with favour and grace to His votaries.

32. Then he should contemplate the glorious Lord's smile which dries up the sea of tears caused by the bitter grief of all the people that bow to Him; and also the eyebrows so bent by his own Maya as to charm Makaradhwaja (the god of love) for the sake of the sages (whom Manmatha proceeds to disturb in their austerity and devotion).

33. Next having realised Hari in the cave of his heart through devotion moistened (overflowing) with love the devotee should contemplate His loud laugh which in spite of himself becomes the object of his contemplation and which exhibits the *kunda* buds in the form of His pearl-like teeth rendered rosy by the profuse crimson splendour of His lips—and having thus given his mind to the Lord he should not think of seeing anything else.

34. Having by such a course of contemplation firmly developed his intense love to Hari, with his heart melting in

Verse 30. श्रीनिकेतं *D.* the abode of all auspiciousness.

Verse 32. निजमायया *D.* By virtue of His own will.

Verse 33. *D.* begins with ध्यानायनंरहसि —(To translate) In a secluded place the devotee should contemplate the Lord's form the object of his meditation.

Verse 34. उत्पुलकप्रमोदः *D.* Being in ecstacy and consequently with his hair standing on end. चित्तबडिशं *D.* The hook of the heart directed towards the aim.

Note:—After a long course of contemplation, *Samadhi* or perfect concentration becomes possible without effort. *V.* notes that in this and the following verse necessity is shown for the Jeevatma to contemplate himself, after meditating on the glorious form of the Lord. चित्तबडिशं-वियुंक्ते *V.* He withdraws even the gross mental faculty from the form of the Lord the object of his contemplation. In a second interpretation of the same phrase he takes बडिश as indicating the form of the Lord which captivates his heart and from which he finally with draws it.

devotion and his hairs standing on end on account of ecstacy, and being constantly overpowered by tears flowing under the pressure of anxious love, he slowly separates from himself (ceases to think of) the mind (as a means) which is like a hook to secure Hari's grace.

35. When the mind like a flame is withdrawn from the objects of sense (worldly objects), thereby loses its stay free from all attachments and attains Nirvana or dissolution i.e. becomes one with Brahman, the Purusha or the jiva in this state released from the force of the *gunas* realises the Atman (self) without anything as a medium (*i.e.* as identical without the distinction of being the seer and the seen.)

36. Having by this final withdrawal of the mind obtained firm faith in the glorious Lord who exists beyond the sphere of pleasure and pain, and having directly realised the true nature of the Paramatman he sees that the agentship which seemed to be his with reference to the experience of pleasure and pain only belongs to the active principle Ahankara called Asat and is the effect of Avidya.

37. Just as a person blind with intoxication cannot see whether his clothing is on or off, the wise man who has reached

Verse 35. मुक्ताश्रयं *V.* (The mind) rising above the contemplation of an image or form निर्वाणं ऋच्छति *V.* Ceases to have external activity प्रति...प्रवाहः *V.* Free from attachments to the body or the notion of being absolute. *Note*:—At this stage the *jivatman* directly realises himself to be an attribute of the Lord. *D Note.*—When the physical mind is separated and controlled, the uninterrupted contemplation of the Lord without any effort is secured as becomes the result of all the yoga practises. Just as a flame of light ceases to be when the oil and the wick are consumed, so when the mind (मनस्) is engrossed with the jiva's spiritual force, it ceases to think of the worldly objects and becomes fixed on the Lord who is the eternally blessed Supreme Being, then it attains to Nirvana *i.e.* ceases to have the attachment to the physical body since it is imbued with its realisation of the Jiva's spiritual nature; at this stage the Jiva who has been engaged in the contemplation of the Lord directly sees the supreme Lord Hari without anything to intervene between them; for now the character of being a soul bound in Samsara ceases to be.

Verse 36. मनसो निवृत्या *V.* takes the words to be मनसः अनिवृत्या By the state of the mind which continues to be *i.e.*, by means of Bhakti or devotion which is the final state continuing to be till the end of Prarabdha ; by this means he realises the true nature of the Lord and attains to his essential nature consisting of eight attributes—this is a state attainable only on actually reaching the Lord.

D. Notes that this and the following verse describe the state of being a jiva असति *V.* takes असत् to mean the body. *D* takes कर्तरि असति as a clause — when the physical mind is destroyed.

Verse 37 चरमः *V.* He who has reached this last stage of knowledge. शब्यं relating

the aforesaid final stage ceases to perceive the body which comes and goes at the direction of Providence, as sitting or standing; for he has realised his self after escaping out of it (i.e. after subduing the influence of the body over self).

38. The body too which is under the power of the previous Samskara i.e. the consequence of the Karma performed in previous lives continues to be alive along with the senses till the Karma which gave rise to this body is exhausted (and then it falls off); and being completely accomplished in the practice of uninterrupted meditation and having realised the truth, he does not again feel any attachment to the body and all its belongings even as unto a body perceived in a dream.

39. Just as a man is (seen to be) different from his son and possessions, so also the Purusha is distinct from the body and other things associated with it, which are regarded as self (through ignorance).

40. Just as the fire is a thing different from the piece of fuel (on fire, and from a spark or smoke issuing from it as well as from some other burning fuel from which that was lighted, so also the Atman is different from the body (once) regarded as self.

41. The seer is distinct from the Bhutas, the Indriyas, and the inner sense or the mind, that which is called Brahman is different from what is called the jiva and the glorious Lord is also distinct from the Pradhana or Prakriti.

42. He should see (realise) the Atman in all beings and all beings in the Atman as being identically one in substance, just as a person sees the identical nature of all beings.

to *Sava* or the dead body. *Note*:—Since he realises his own self he begins to enjoy his real relation to the Lord and thus immersed in bliss he does not think of the body and other things.

Verse 38 *V.* दैववशग Being under the influence of merit and demerit which are really the will of the Almighty Being. *D* प्रतिबुद्धवत्सः He like one who has risen from sleep or dream.

Verse 39 to 43 *V* notes that of these five verses the first brings out the distinction between the body and the Atman, the next two the distinctness of Paramatman from Prakriti and Purusha, the fourth the equality among the Jivas and the fifth the distinction as the gods, men etc. is due to the body, but not to their essential nature.

Verse 39. मर्त्य *D.* The mortal body.

Verse 41 *V* & *D.* The Almighty Seer, the glorious Lord of six attributes, denoted by the term Brahman is distinct from both the body and the organs, and the Jiva who is invested with them.

Verse 42. *V.* He sees the Paramatman as present in all the four kinds of beings *viz.*, the gods, men etc., as their supporter and inner guide and to be the same perfect Lord everywhere *D.* He sees the Lord to be one in all His forms of Antaryamin in

43. Just as the fire which is (but) one seems to be different and many according to its sources *i. e.*, the different kinds or sizes of fuel (burnt by it), so also the one Atman appears different in relation to Prakriti *i. e.*, the body according to the difference of the qualities of those of whom he is born.

44. Therefore only after conquering Prakriti, the inconceivable power of Vishnu which is His own Amsa and which is in the form of Sat and Asat, he comes to be in his pure and original form.

45. When he rises from sleep in the Brāhma Muhūrta *i. e.*, (between 4 A.M. and 5 A.M.) he should daily and regularly contemplate (the truth) that the *Great Seer* is the Atman i.e. one who pervades everything and has everything in His hands and that this transient world is of no value (and that it lasts but for a short time).

ADHYAYA 29.

Kapila describes Bhakti-yoga and the power of Time to Devahuti.

1 & 2. The description of the Mahat Tattva and other principles of Prakriti and Purusha has been given as known to the Sankhyas—the description by which their true and distinct nature is perceived and which is said to be the source of the Bhakti-yoga; be pleased to describe to me that Bhakti-yoga in detail, O Lord.

3. Be pleased to tell me of the various courses of Samsara, so that, O glorious one, a person may get free from all attachments to and longing for all the things of the world.

4. Also tell me of the nature of Kala or Time which is only another form of Isvara, who is higher than all others that

various beings, and all beings are on His support, and that He is the one author of everything, in all beings.

Verse 44. सदसदात्मिका *V.* which is in the form of cause and effect, *D. Note*:—Here Prakriti should be taken to denote both the unintelligent principle and Lakshmi presiding over it. The idea is that the Lord should be known as being far superior to such Prakriti.

Verse 1. पुरुषस्य *V.* Pratyagatman the Jiva.

Verse 1 and 2. *D.* Takes this as a request to Kapila for the description as given in the Sankhya Sastra.

Verse 3. सर्वत्र *V.* To everything of this and that world *D.* also Vairagya or Renunciation should be engendered to secure steadiness in Bhakti-yoga.

Verse 4. ईश्वररूपस्य Which is the body of Iswara. कुशलं *V.* The Nivritti karma. *D.* Possessed of all the divine and supreme powers. यद्भेतोः Through fear of Thee that actest in the form of Time.

are thought to be great—of Kala fearing whom people do what is good.

5. Truly for the sake of the world full of false pride, destitute of eyes (the light of wisdom), long drowned in the sleep of bottomless ignorance, and wearied on account of the mind's being caught in the meshes of Karma, Thou hast manifested Thyself in the world as the sun throwing light upon yoga (the course of meditation leading to release or Moksha).

6. *Maitreya said* :—The great sage heard with approbation these agreeable words (this enquiry) of his mother and urged by His own mercifulness, O foremost one among the Kurus, spoke to her as follows :

7. *Bhakti-yoya i.e.* the path of Devotion is, O wise mother, seen to be of many branches on account of several peculiarities ; for the minds or the ideas of men greatly vary according as their natural dispositions and qualities differ.

8. He who practises devotion towards Me with the thought of doing evil to others or with feelings of pride and jealousy or under the force of anger or with notions of difference—he is of the Tamasa class.

9. He who, desirous of worldly objects, reputation or lordly power, worships Me in idols and other things and with the notion of difference,—he is of the Rajasa class.

6. He who is desirous of getting rid of all his Karma or of offering his actions in worship to the Supreme Lord or with the idea that it is his duty, worships Me with the notion of difference —he is of the Satvika Class.

Verse 5. मिथ्याभिमते: *V.* full of worthless attachments अचक्षुष: *V.* Not capable of discerning the difference between His own self and Paramatman· तमसि *V.* in Samsara किल *V.* as well-known in the Vedas and the world. लोकस्य *D.* Of men who are fit to recover the light of wisdom and who seek after the moksha (final release.)

Verse 7. मार्गै: भाव्यते *D.* is expounded in various sastraic courses स्वभावगुणमार्गेण *V.* on account of the force and function of Satva and other *gunas.*

Verse 8. भिन्नदृक् *V.* He who thinks of an absolute existence which is not under the control of Brahma *D.* one not perceiving things as they are.

Verse 9. पृथग्भाव: *V.* One who thinks of Hari only as not knowing that he is in the relation of a body to Paramatman, *D.* He who believes or thinks that the different forms of the Lord are really different in powers, etc.

Verse 10. अपृथग्भाव: *V.* Having perceived that he is like unto a body of Paramatman *D.* ceasing to see difference between My forms.

11—12. The disinterested and immediate devotion to Me, the Purushottama, abiding in the hearts of all, which takes the form of the mind's uninterrupted thought (of Myself) flowing towards Me like the waters of the Ganga towards the sea, at the very moment when My excellent attributes, are heard,—that devotion is, it is said, the characteristic of the *Bhakti-yoya* which is said to be Nirguna. [Note:—The Bhakti spoken of in the verses 8 to 10 is said to be Saguna Bhakti yoga having 81 varieties.]

13. Souls endowed with true Bhakti do not accept, though offered by Myself, the four kinds of heavenly state *viz* of dwelling in the same region with Me, of possessing wealth equal to Mine own, of being in My presence or of having the same form as Myself or unification with Me; but they would accept only the (blissful) duty of worshipping Me.

14. That alone is said to be the unfailing and final Bhakti yoga by which the soul is able to get out of the Samsara brought about by the three gunas and (thereby) becomes fit for attaining to My state.

15. By the daily observance of his religious duties with great attention and care and with faith and disinterested devotion by methodical religious acts (as laid down in the Pancharatra and other Sastras) actuated by no desire and involving no trouble to other beings.

16. By beholding My holy shrines and images, by touching, worshipping, praising and bowing to them, by thinking of Me (as present) in all beings, by fortitude and renunciation.

Verse 11. लक्षणं निर्गुणस्य *V* The characteristic of the Bhakti-yoga which frees one from the power of the three gunas. सर्वगुणाश्रये *D.* To Me who is the abode of all excellent qualities.

Verse 13. मत्सेवनं *V.* The realisation of Myself. सार्ष्टिः *V.* Equal realisation of bliss *Note V.* notes that all these four forms of Mukti may be spoken of as Sayujya only—and there is also the view that there are equally four different forms of Mukti though there is no difference in the realisation of bliss. सार्ष्टिः *D.* equality in power and glory.

Verse 14. मत्स्वभावः *V.* (becomes fit) to be the same state as I am in. (Latter half) *D.* by which the jiva gets free from the three gunas (Linga Sareera, Sareera and Indriyas) and becomes fit to be in the exalted state of remaining for ever in his essentially intelligent and blissful nature and to abide in Me.

Verse 16. भूतेषु मद्भावनया *V.* With the knowledge I am the Lord and soul abiding in all creatures. *D.* Remembering that I am the Antaryamin in all beings. सत्येन *D.* By speech which is intended for the good of the creatures असङ्गमेन *D.* By avoiding the company of wicked people.

17. By honouring the great, by showing compassion to the distressed, by friendly feeling towards those who are equal to him and by *yama* and *Niyama* ;

18. By listening to discourses in philosophy (about Atman) by singing My names, by straightforwardness, by association with the worthy and venerable, by the absence of pride or *Ahankara* ;

19. By these qualities the mind of the man bent upon doing his duties for My sake,—such duties as are intended to please Me, becomes thoroughly purified and resorts to Me the moment that My excellent qualities are heard.

20. Just as fragrance travelling from its source by the vehicle of the wind brings the organ of smell under its influence (takes possession of it), so also the mind constant in yoga and hence in an unperturbed state is capable of comprehending and realising the Atman.

21. I am always present in all beings as the soul of them all ; (but) the mortal neglects Me so present and makes a sham of worshipping idols.

22. He who foolishly neglects Me, the Supreme ruler, the Atman present in all beings, and worships an ideal, is really throwing his offerings into ashes.

23. Serenity (calm devotion) is not attained by the mind of that man who hates Me while present in the body of other beings, who is proud of his understanding (presumptuous) and looks upon Me with an eye of difference and cherishes hatred towards other beings.

Verse 18. आध्यात्मिकानुश्रवणात् *V. D.* By the study of the Vedanta Sastra. आर्यसङ्गेन *D.* By association with the wise.

Verse 19. मद्धर्मेण *D.* By wearing ऊर्ध्वपुण्ड्र *i.e.*, the special marks indicating faith in Me. श्रुतमात्रगुण *D.* (Me. whose excellent attributes are described in the Vedas.

Verse 21. *V.* Notes that six verses commencing with this, condemn the Tamasa and other forms of Bhakti-yoga. भूतात्मावस्थित: Abiding in the Jiva or Pratyagatman the soul of all beings *i.e.* abiding as the Antaratman.

Verse 22. *V.* Notes that the worship of idols is here condemned only in the case of ignorant men and that otherwise there would be inconsistency when considered along with what is said in the sixteenth verse.

Verse 23. *D.* He who hates Me in other's body thinking that I am different in every one—he does not attain to Santi or absolute devotion to Me.

24. O sinless mother, when worshipped through an idol by the rituals accompanied with various articles, I am not pleased with the worshipper who scorns other beings.

25. Constant in the performance of his own duties, the devout should continue to worship Me the Lord of all abiding in all beings until he realises Me in his own heart.

26. If a person makes out the least difference between himself and another (himself and Paramatman) I, who am Death, cause great fear to him who is full of notions of difference (I throw him into the terrible Samsara as long as he continues to have the notion of difference.)

27. Therefore, with love and an equal eye, (eschewing the notion of difference), by making charitable gifts and by respectful acts, one should worship Me who abide in all beings as their inner ruler.

28. The Jivas (i.e. living beings) are superior to those that are lifeless; O blessed mother, those that are endowed with Prana (i.e. in whom the function of vital breaths is found) are superior to mere living things; still higher are those that are endowed with Chitta or sensibility; superior to these are those in whom the functions of organs are found;

29. And among these last those that are endowed with the sense of taste are superior to those that have only the sense of touch; the next higher beings are those that have the sense of smell also, and superior to them are those that can perceive sound;

30. And superior to these again are those that perceive colour; and those that have teeth on both sides belong to the

Verse 24. भूतग्रामावमानिनः *D.* of him who habitually scorns Me who am present in all creatures.

Verse 26. Sridhar construes अन्तरा उदरं also thus:—He who sees the body as intervening between his own self and Paramatman etc. *V.* Yama becomes the source of great fear to him who forgets the equality of souls and attributes to them the differences due to the several bodies investing them; for he is a man of wrong notions *D.* takes उदरं as the name of Para Brahman; the sense of the whole verse is:—Mrityu *i.e.* the Lord castes that man into very great fear *i,e.* into eternal hell,—the man who fails to see all Antaryamin forms of the Lord to be identical.

Verse 27. भूतात्मानं *V.* The Antaryamin of souls in the embodied state.

Verse 28. जीवाः *V* The embodied beings that have a duration of life between creation and destruction.

Verse 29 *D.* अत्रापि Among those that have the sense organs, the creatures are graded in the ascending order, commencing with those that have the sense of touch.

Verse 30. उभयतोदतः *D.* Those that have two rows of teeth both the upper and the lower.

still higher class; of these last those that have many feet are superior to those that have no feet; the four-footed are superior to the many-footed and to all these the bi-footed (bipeds) are superior;

31. Among the bipeds the four castes take a high place and among these the Brahmana has the highest; and among Brahmanas he who knows the Vedas ranks higher than others and still higher does he who understands their meaning;

32. Superior to one that understands the meaning is he who is able to clear doubts and to him is superior he who also does his own duties; far superior to this is he who has no attachments or desires and so does not seek after the fruit (consequences of his righteous duties);

33. And superior to this last mentioned is he who offers unto Me all his activities, their consequences and his body and thus sees nothing between himself and Paramatman; and I do not see any one higher than that person who has resigned his body and self unto Me, who has abandoned all Karma and become actionless, holding every thing with equal regard (and destitute of the wrong notion of his being an active agent and of the consequent attachment to action).

34. He should mentally bow to all beings holding them with high regard with the understanding that the glorious supreme Ruler has entered into jivas as their Antaryamin.

35. O daughter of Manu, the Bhakti-Yoga and Yoga in general have been expounded by Me; and by any one of them, the jiva may attain unto the Perfect Person, the Paramatman.

Verse 31. वेदज्ञः *D.* The Brahmin who has a direct vision or realisation of the Lord अर्थज्ञः *D.* A rishi who knows the meaning of the Vedas.

Verse 32. संशयच्छेत्ता *V.* One who knows the Mimamsa. *D.* A God स्वधर्मकृत् Indra who does the duty specially laid down for him by Hari the absolute Lord. मुक्तसङ्गः *D.* Garuda नदोग्धा *etc.* He who does not look for the fruits of his Karma other than the grace of the Lord, is by far superior, such is the character of Garuda.

Verse 33. *D. Note*:—The description in this verse wholly points to the four-faced Brahma than whom there is none higher in respect of absolute devotion to the Lord.

Verse 33. (The latter half) *D.* I do not see you one superior to Brahma of whom Hari is directly the father and who has the purest and fullest realisation of the Lord.

Verse 34. ईश्वरः etc. He should look upon all beings with respect knowing that that all beings are endowed with the jiva kala and that jiva kala or the Lord in the form of Aniruddha abides in them all.

Verse 35. एकतरेणैव only by one of the two *i.e.* by means of the Gnanayoga which necessarily involves the other.

36. This supreme ruling form of the glorious Lord who is Brahman, the Paramatman, is both Prakriti and Purusha and also different from both; it is also called Daiva, *i.e.*, Providence or invisible power under the force of which all activity in the form of samsara is brought about as the sport of Karma.

37. Again the Lord is called Kala or Time with reference to His wonderful form which becomes the source of all difference, the appearance of things; and from which arises fear, the fear of samsara, to the jivas presiding over the Mahat and other principles while having the notion of difference.

38—39. He who enters into all beings, becomes the support of them all and devours (destroys) them by means of the same things—He is the Lord well-known as Vishnu, the Lord of sacrifices, who bestows the fruits on the sacrificer and who is Time which rules all other ruling powers; there is none beloved of Him, none hated of Him, and none who are His kindred; He is ever watchful and enters into the careless as the Destroyer.

40. For fear of Him the wind blows, for fear of Him the sun shines, for fear of Him the god of rain sends down showers and for fear of Him the host of heavenly bodies shines.

41. Afraid of Him, trees, creepers, plants and herbs, put forth blossoms and bear fruits in their due seasons;

42. Afraid of Him rivers flow and the sea does not overflow; afraid of Him the fire burns and the earth does not sink with the burden of mountains.

Verse 36. *V.* (Second half). The will of the Lord is more powerful than Parakriti and Jiva and Karma or Adhrishta is still more powerful; the activity produced by virtue of Daiva, Karma, &c. is more powerful than Prakriti and Purusha; Time or kala representing all this power is like unto a body of the Lord.

Verse 36 & 37. *D.* That which is called Kala or Time is a form of the perfect and glorious Paramatman—a form which is far superior to Prakriti and Virincha, the supreme Ruler over all the gods, the source of all Karma and activity, the source of all forms, colours and things in the Brahmandas and which is unmixed of Prakriti and from which the little beings have their fear.

Verse 38. कलयतां *V.* Of Brahma and others who have a controlling power over all else *D.* of Rudra and others. प्रभुः Powerful to destroy it. धियाज्ञेयः Fit to be understood in this essential light of self.

43. By His command the sky affords room for breathing-creatures and the Mahat Tattva expands its own body into the world enclosed in seven sheaths;

44. For fear of Him Brahma and other gods who preside over the three gunas and in whose power lies all this world of mobile and immobile creatures, are engaged in their work of creating or preserving in every age (yuga);

45. He has no end, but He brings about the end of all; He is Kala without a beginning, but He is the beginning of all; He is changeless, He causes (every) creature to be born of parents and brings about the end of the Antaka (the Destroyer) by means of death.

ADHYAYA 30.

In order to produce Vairagya or renunciation in the mind of Devahuti Kapila describes the sufferings in heli and other experiences of those that seek after worldly enjoyments.

1. Kapila said:—This (ignorant) creature does not certainly understand the great power of that time (the Lord), just as clouds do not know the power of the mighty Vayu though they are being drifted by him.

2. Whatever he acquires with great labour with a view to enjoying happiness, the supreme Lord makes it slip (from his hands); and for their sake man sorrows;

3. For, through a misapprehension the unwise man regards as permanent the house, lands, wealth and other belongings which are transient and which pertain to the perishable body and its relations as wife, son and so on.

Verse 43. (Second half). *V.* The supreme Lord produces the Brahmanda, His body, with seven sheaths; or the Mahat Tattva becomes developed into the gross world, or produces the body consisting of seven Dhatus or substances. *D.* Brahma surrounded by the seven Tattvas creates bodies for his creatures.

Verse. 45 (Latter half). *D.* The Lord brings about the creation by means of Brahma and others in whom He is present, as well as the destruction of the world by means of Rudra, Durga and others who are all under His control.

Verse 1. कालयमानोपि *V.* Though torn to pieces.

Verse 2. अर्थम् *D.* That which is the means of pleasure and comfort.

Verse 3. दुर्मतिः *D.* One of corrupt understanding.

4. Whatever race of beings the jiva may under the influence of this grand force be born in, he finds delight or pleasure in every one of those bodies, and does not lose his attachment to them.

5. Even in hell, the creature does not like to lose its body being deluded by the Lord's Maya, even when it finds only hellish enjoyment.

6. With his heart strongly rooted in his own body, wife, children and other relations, house, animals and property (money), man regards himself as one blessed.

7. With all his body burning on account of the anxiety of maintaining these (belongings), the deluded man full of impious thoughts constantly does sinful things;

8. With his mind and senses stolen away (diverted from the right path) by the charms exercised in privacy upon him by bad women and by the words of lisping children;

9. Being (ever) on his alert in his household affairs which include the performance of many a specious Dharma and which are the source of misery and attempting at the remedies of that misery, the householder thinks himself (imagines himself) to be happy.

10. He nourishes them with things which are acquired in various ways with extreme trouble (to himself and to others) and by taking care of them he goes down (works towards misery and hell); (while) he has but to enjoy what is left remaining (almost nothing).

11. When the means of his living becomes slender (day by day) and it (the same course) is tried again and again (without success), the person is overcome with covetousness, grows weaker and entertains a desire for the property of other people.

Verse 6. निरूढमूलहृदय *D.* One in whose heart love, hatred and other passions have taken deep roots.

Verse 8. मायया *D.* By the power which deludes others.

Verse 9. कूटधर्मेषु *V.* (In the house holder's life) in which the courses of duties are not changeable. *D.* (In the householder's life) of which the characteristic feature is insincerity. दुःखतन्त्रेषु *D.* Leading to misery.

Verse 10. शेषभुक् *D.* One who has to eat what is left after feeding one's dependants.

Verse 11. वार्तायां *D.* वार्ता means 'agricultural and commercial pursuits.' लोभ The desire to appropriate another's property

12. Unable to maintain his family, with the future frowning upon him, with his efforts rendered futile and deprived of his wealth, the distressed man sighs thinking over his condition in his clouded mind.

13. So his wives and others do not as before treat him with respect or kindness when he is unable to support them, even as poor farmers cease to be kind to old and weak oxen;

14-15. Still he does not feel renunciation to them; though he is now fed by those who were fed by himself, though deformed on account of old age, though he looks forward to death and is like the dog eating what is thrown to him in disregard, though overtaken by disease and eating little owing to loss of appetite and though he continues to be in the house incapable of any movement.

16. His eye-balls are shot out by the wind trying to find a way out and the passage in his lungs is choked with phelgm and he suffers extreme agony owing to difficulty in breathing caused by asthma, while gurgling sounds are heard from the throat.

17. When he lies down surrounded by his sorrowing relations (wife, children, and others), the man who is bound by the cords of Yama (death) does not (cannot) speak (reply), though requested (to speak a word by the relations about him).

18. So the man who has not subdued his senses and has given his mind wholly to supporting his family (household) dies (will die) having lost his good sense and consciousness in his extreme agony, while his kith and kin sit weeping around him.

19. Then he sees two very fearful messengers of Yama who stand before him with angry looks, and, with his heart full of fear, he passes urine and excreta.

Verse 12. क्रियाविहीनः *V.* Destitute of righteous acts. श्रियाविहीनः *D.* Destitute of fortune or personal splendour.

Verse 13. *V.* Notices another reading, गोरजं—Just as people may not prefer a goat to a cow (ox).

Verse 16. (First half). *V.* He who has his eye balls shot out by the pressure of breath whose passage is blocked with phlegm. *D* He who has his nose blocked up with the phlegm *i.e.* being produced in abundance while the breath is trying to escape (make its way out).

Verse 18. आत्मन् *V.* The body.

Verse 19. सरभसेक्षणौ *D.* With eyes indicating anger and impatience.

20. His soul now passing into Yātanā-deha (the special body with which the soul is provided for undergoing sufferings in hell), they bind him with cords about the neck and violently drag him along the long road even as the king's men drag one about to be punished.

21—22. With his heart breaking under the threats, shivering with fear, being bitten by hellish hounds on the road, full of distress, remembering his own sinful ways; harassed by hunger and thirst, afflicted by the sun, forest, fire and violent blasts on the road, covered with red hot sand, being severely beaten on the back with whips, he tries to move his limbs (to get away) though powerless, on the road where there is no shelter or water.

23. Frequently he falls fatigued and swoons, rises again and is being carried by the most abominable path, and through darkness to the abode of Yama *i.e.* hell.

24. On this road, 99,000 Yojanas long, he is dragged in three or even two hours and experiences these sufferings.

25—26. His limbs are bound (with rags) and burnt with brands; he has at some stages to eat his own flesh cut out by himself or by others in the abode of Yama; his entrails are pulled out by hounds and the kites of hell, while he is alive to see it; he is subjected to torment by serpents, scorpions, fearful mosquitoes and others that bite him.

27. He has his limbs cut off one by one; he is sometimes trampled under the foot of elephants and other animals; he is hurled down from the tops of mountains; he is shut up under water or in caves.

28. Whether man or woman, every one must in the regions of hell known as Tamisra, Andhatāmisra, and Raurava etc., undergo these extreme sufferings brought about by their mutual relations.

Verse 23. तमसा *V*. By the path which is full of darkness or to which he had been brought on account of his *Tamasa Karma*. यमसादनं *V* The presence of the god Yama *D* Yama's house *i.e*, hell.

Verse 24. द्वाभ्यांवा *D*. Here the particle वा indicates that ten days, a fortnight, a month or any such period may be taken up for the journey to hell according to the nature of the case. यातनां *D*. Hell.

29. O mother, the wise see that both heaven and hell are to be seen even here; those sufferings that are in hell are also in experience in this world, too.

30. He who is thus given to maintaining his family or to the satisfaction of his own appetite leaves both here (both his family and body) and going to the other world, eats the fruit of his worldly attachment.

31. He who has thus provided himself with a wallet of sin, loses this gross body which he maintained here at the expense of other beings and singly falls into the hell of darkness.

32. Like a person who is deprived of his wealth the man in hell eats the fruit of his sinful ways of supporting his family —the fruit which is brought to him there (by the power of) Providence.

33. The jiva who is very eager to support his family by purely unrighteous ways, falls into the hell called the Andhatāmisra the lowest (and the most abominable) region of darkness.

34. Having regularly gone through the sufferings and the miserable states (of being born as pigs, dogs, etc., which are below (to be passed through before reaching human life) and after being purified by such sufferings, he may come back to the human body (state).

ADHYAYA 31.

Kapila describes to Devahuti what the sufferings are of the soul in the mother's womb and what evils arise from association with women.

1. The Lord said:—By force of (previous) Karma which is under the direction of the Deity, the jiva conveyed by the seed of a man enters into the womb of a woman so that his gross body may be formed.

Verse 33. May again come back to human life, again do good deeds and go to Swarga, or go to hell by doing unrighteous deeds.

Verse 34. *V.* After having undergone all the sufferings inflicted on him before coming back to human life and having thereby become purified, he is again born among men *D.* Notes that the sinners other than those described in Verse. 33.

Verse 1. दैवनेत्रेण कर्मणा *D.* Through Karma which is under the control of the Deity.

2. In the course of a night the mingling of the seed and blood takes place; in five nights it becomes a round semi-solid mass; in ten days it becomes as hard as an apple, or it may become a ball of flesh or an egg;

3. And in a month a head is formed and in two months the body is formed with hands, feet, and other organs; by the end of three months, nails, hair, bones and skin are produced as well as its penis and anus.

4. At the end of four months (the fourth month) the seven *Dhātus* or forms of matter become differentiated; in five months, hunger and thirst make their appearance; at the end of six months (the sixth month) it is covered with a (an external) skin (called *jarayu*) and in the right side of the abdomen it begins to turn (to be in a state of motion).

[In the seventh month it becomes possessed of consciousness and recollects all its past lives and deeds in this land (Karmabhūmi) and perceives that its bondage is caused by the will of the Lord Hari].

5. The creature grows feeding on the food, drink, etc. consumed by the mother and remains in the disagreeable (horrible) hollow filled with urine and excreta, from which creatures are born.

6. On account of its softness its body is constantly bitten by hungry worms which are in the same hollow, and in great affliction and pain it swoons away at every moment.

7—8. Touched by the bitter, pungent, hot, salt, astringent sour and such other substances of painful effect, which are devoured by the mother and consequently suffering from pain produced all over the body; bound in a membraneous sheath (amnion) and surrounded on the outside with entrails it lies in that cavity with its head bent towards the stomach and with its back and neck bent (like a bow).

Verse 2. कलिलम् *D.* The mixture of blood and semen, which becomes sticky like gum. कर्कन्धुः *D.* A mass somewhat hard and resembling a ball of iron.

Verse 4. देवस्यमायया *D.* By the will of Hari. ऋषिः *D.* Having the power of knowing. स्मरते *D.* Sometimes recollects, sometimes forgets, being overwhelmed with pain. All this sense is indicated by the use of the Atmanaepada termination and by not forming the Sandhi between स्मरते and ऋषिः

Verse 5. एधति आतुरसम्मतः *D.* Grows like one diseased and disabled.

Verse 6. क्षतकण्डूङ्गः *D.* One whose limbs are injured and who feels the itching sensation.

9. Like a bird in the cage it is helpless, it cannot move its own limbs (cannot make use of its limbs in moving about), and there (in that condition) it acquires the power of memory through the will of Providence, recollects its own Karma done in hundreds of previous lives and breathlessly suffers endless pain; (and in that plight) what happiness, what pleasurable feeling, could it have?

10. From the seventh month it has consciousness, always being tossed by *the winds of the womb*, it cannot remain in one spot, like the worm born of the dirt in the same hollow (cavity).

11. Now in the midst of its suffering, bound with the seven *Dhatus* and afraid of similar residence in the womb in the future, the conscious creature entreats and, with folded hands and in accents of distress, praises Him who placed it in the cavity of the stomach.

12. The creature said (says) being so wretched, "I take shelter under the lotus-like feet of the Lord who treads the earth in various forms assumed at His will to protect the world that has sought His protection—the Lord by whom I have been thrown into this condition most befitting my wicked self.

13. "Here (in the mother's body), dependent upon the Maya in the form of the five Bhutas, Indriyas and Manas and seeming to be assailed by (the fruits of) Karma and kept in bondage, I bow to the Lord who remains in the same place, unassailed by

Verse 9. शकुन्तः *D.* An unfledged bird or a bird whose wings are closely cut. किंनामविन्दते *D.* The soul born with a body may bear any name according to the class of beings in which it may be born.

Verse 10. सोदरः *D.* Afflicted with the question in doubt what might become of himself—(उदरं-doubt.)

Verse 11. विक्लवया वाचा *D.* In accents which would invoke the sympathy of others. ऋषि. *D. Note*:—This term indicates that such knowledge and recollections while in the womb are possible in the case of those jivas who belong to the celestial order.

Verse 12. लसच्चरणारविन्दं *D.*— लसत् shining. ईदृशीगतिः अदर्शि (I to whom) this state of being in a womb has been shown *i.e.* I who am made to experience this miserable state. उपसन्नं जगत् *D.* The world which has sought refuge with Him.

Verse 13. *V. Note*:—The first half is construed as an epithet to jiva. Hence the sense is the Jiva occupies the body constituted of Bhutas etc. by virtue of his Karma. Paramatman also occupies the same body but his glorious nature is not affected by these conditions. *D.* Construes अवलंब्य as referring to Paramatman the subject of. आस्ते The sense is Paramatman is related to the body even in the womb as its ruler and director, and so He is not affected by that body and to such glorious Paramatman the jiva bows.

conditions, and unchanged and who shines with uninterrupted wisdom and whom I have realised in my afflicted heart.

14. "I who lie concealed, unreal as it may be, in the body composed of the five Bhutas and who am the intelligent image reflected, false as it may be, in the Indriyas, the gunas, and the objects—I praise and bow to that Omniscient Person (Lord), now in my view, of glory unaffected by that condition, being the ruler of Prakriti and Purusha.

15. "How could the jiva again attain to his natural state by any other means than through the grace of that Great Person by virtue of whose Maya, the jiva has lost his memory (of his own true self), and is wandering in the path of Samsara with the sufferings produced in it—the path in which he becomes fettered with the heavy Karma induced by the three gunas?

16. "Which of all the gods has bestowed upon me this knowledge of all the three times? Could it be any other than the Supreme Being who pervades all the mobile and the immobile creatures with His Amsa? May that supreme Lord be the object of our worship while we are following the path of Karma in the form of the jiva.

17. "O glorious Lord, when will the creature (the embodied being) be thrust out—the creature who has fallen into the pit of blood, excreta and urine, in the hollow of the body of another *i.e.* (the mother) and there has his body badly scorched by the fire of the stomach, and who is therefore anxious to get out of it counting his months?

Verse 14. इन्द्रियगुणार्थ चिदात्मक: *V.* First takes it as an attribute to Paramatman; then it means the Lord who as the ruler remains in the body which consists of the Indriyas, the gunas, the objects of sense and the jiva. Again *V.* takes it as an epithet to the jiva. Then it means the jiva who is attached to the Indriyas etc. *D.* Takes आत्मक: as a separate word meaning the image of Atman *i. e.* Paramatman. इन्द्रियवित् one (the Jiva) who thinks that the Indriyas etc. form the objects contributing to his happiness. Again the same epithet as qualifying Paramatman means the Lord who understands the true nature of the Indriyas, etc.

Verse 15. यन्मायया *V.* By the will of Paramatman. *D.* By Prakriti under the control of Hari. नष्टस्मृति: *V.* Having lost the true perception of the distinction between the jiva and Paramatman.

Verse 16. जीवकर्मपदवीं The course of Karma which brings about the series of births and deaths to jivas. कतम: *D.* Takes it as an adjective to देव in the sense of "*most blessed*" *i.e.* the Lord of perfect bliss. *Note*:—The jiva realises that the Lord is present not only in himself but in all things mobile and immobile.

18. "O Lord, may that Protector of the distressed be pleased with His own doing—the protector (*i.e.* Thyself) who has no comparison and being full of mercy has bestowed upon me such light of knowledge; Who could possibly do him a return in any manner other than by folding his hands in reverence?

19. "This other kind of jiva's life of seven ties (beasts, birds etc.) realises only the pleasure and pain arising from its own body while in it; on the other hand I am endowed with a body fit to be trained with Sama, Dama etc. and by means of the light conferred (on me) by Him, I see the eternal Perfect Person, both within and without, directly perceptible like the being who is invested with Ahankara and is the subject of experiences.

20. "O Lord, though living a very miserable life here, I do not wish to get out of this womb and go into the pit of darkness outside, for there the Lord's Maya overtakes the being that has fallen and following her (through her forces), the wrong notion of regarding the body as self and this wheel of Samsara (*i.e.* this cycle of worldly life) overtake him.

21. "Therefore I will remain only here free from confusion and soon lift myself out of darkness with the help of the mind alone which is my friend so that this misery of many holes (many lives abiding in wombs) may not again assail me, for I have now access to the feet of Vishnu."

22. Kapila said:—When the jiva who is thus endowed with knowledge and is ten months old in the womb remains praising the Lord with his mind thus made up, the wind of birth suddenly

Verse 19. *V.* The jiva in the womb says "I like the Yogi directly see the Lord in the heart by means of the power of understanding conferred upon me by Him—like the Yogi who invested with the body of seven sheaths and is still distinct from the body over which the Lord also presides and who by virtue of having controlled the mind and senses sees the Lord by means of the vision conferred on him by the Lord himself. *D.* Just as the jiva invested with seven sheaths *i.e.* seven sense organs perceives, like the Lord, the difference between several jivas occupying different bodies under the control of the Lord, by the power of understanding given by Him, I see Him in my heart as well as without it, even like Chaitya *i.e.* the four-faced Brahman presiding over *Chitta* or mind."

Verse 20. बहिरन्धकूपे *D.* In the pit of ignorance. माया...मतिः With the mind made to form attachments to the body etc. by the force of Prakriti.

Verse 21. अनेकरन्ध्रं व्यसन *D.* The difficulty which may have many openings through which calamities will flow in.

Verse 22. सपदि ऋषिम् *D. Note*:—This phrase is used to indicate that such recollection is had by a jiva who is about to be born in the family of Rishis or any such higher race.

propels him with his head downwards so that he may issue out of the womb.

23. Thus suddenly thrust out by the wind, with his head downwards, and in great distress, the jiva gets out full of pain, breathless and deprived of memory.

24. Fallen on the earth in a pool of blood and urine the creature is in motion like a worm produced in it and bitterly weeps when the light of knowledge having gone, it has fallen into the contrary state of darkness.

25. Being nursed by people who cannot perceive the mind of another and (though) receiving what it does not want, it is unable to refuse it.

26. It is laid on a bed of dirt, rendered foul with the products of animal perspiration it is incapable of scratching its body (when it is itching) or sitting up or standing or moving about.

27. Mosquitoes, flies, bugs and others sting the crying babe which is of soft skin and is deprived of the knowledge it had in the womb, just as the larger worms sting the smaller.

28—29. After thus passing through the painful experience of infancy and of boyhood and in youth failing to achieve the objects of its desire, filled with rage through ignorance, cast in grief and with pride and anger growing with the body, the creature of desires quarrels to its own ruin with its fellow-creatures which are likewise full of desires.

30. The embodied creature destitute of understanding and hence full of wrong notions constantly regards the body produced out of the five Bhutas as its self and as its own on account of wrong attachment.

31. He does Karma (only) tending to (the acquisition of) that body bound to which he goes through *Samsara* (the series of

Verse 23. तेन *D.* By the wind or by the attachment which he once had for the body.

Verse 27. दंशा: *V.* Bugs and the like. *D.* A class of mosquitoes.

Verse 28. *D.* Childhood extends to the close of the fifth year, Kaumara or boyhood to the seventh, Paugauda or the early youth to the sixteenth.

Verse 31. ईदृशक्लेशं *V.* The body which is a source of such misery. *D.* The miserable state in hell and the bondage of *Avidya* and *Karma*.

births and deaths) [bound to *which* (Karma) he goes into (the hell of) darkness as well as mortal] life and which, being maintained by Avidya and Karma, again and again continues (returns) to invest him giving (bringing) him troubles.

32. If, lorded over by the unrighteous, he finds delight in their ways again, occupied with efforts for the satisfaction of his appetites and passions, he falls as before into the hell of darkness. (If he takes delight in the company of the unrighteous though he is himself in the righteous path, being occupied with and etc).

33. And by association with them is lost everyone of these virtues, namely truthfulness, purity, mercy, control over the tongue, the sense of the highest purpose, wealth, modesty, good reputation, patience, the power to restrain the external senses and organs and also control over the mind and loftiness of spirit (noble dispositions).

34. One ought not to associate oneself with those unrighteous men who have no control over their senses and, full of ignorance, regard the limited body as the self, and who are pitiable as being under the power of women like the deer and other animals with which they (women) play.

35. Neither delusion nor bondage could beset man with the same intensity, through other associations as through the association with women (and with those that are attached to them.)

36. At the sight of his own daughter Brahma was bewildered with her beauty and losing the sense of modesty he assumed the form of a male deer (stag) and ran after her who was in the form of a hind.

37. Among the creatures born of those who were born of those who were born of him, which man is there except the sage

Verse 32. असद्भिः *V.* With wives and the like. *D.* With those who are of Asura nature.

Verse 33. *D.* बुद्धिः The judgment directed to the highest purpose of man. श्रीः The wealth of devotion to the Lord ह्रीः The feelling of shame to do anything wrong or unrighteous. क्षमा Forbearance towards the devout who may sometime go wrong. भगः The sovereign power and other sources of greatness.

Verse 34. अशान्तेषु *D.* With those who are not devoted to the Lord and are wanting in discrimination.

Verse 37. तत्सृष्टसृष्ट सृष्टेषु *D.* (1) Swayambhuva and others. (2) Priyavrata and others. (3) Mareechi and others. (4) Kasyapa and others. (5) Vrithama and others मायया By the delusive power.

Narayana, that has not his mind distracted by Maya (or illusion) in the form of women ?

38. Observe the power of My Maya in the form of the woman who by a mere motion of her brows treads under her feet those who are victorious over all the cardinal points.

39. One who having obtained the benefit of self-realisation through My worship desires to attain to the highest step in Yoga ought never to form attachments to women ; for, the wise say, they form the entrance into hell.

40. The Maya which is created by the Lord and which slowly approaches (follows any one) in the form of a woman should be regarded by him as his Death, even like a well (pit) covered with grass.

41. Similarly a woman seeking Moksha (final beatitude should regard as her Death the Maya that comes in the form of a male whom she foolishly takes to be her husband (for she is really) a jiva who on account of his association with women (in a previous life) has attained a feminine form that bestows on her wealth, children and a home *i.e.*, (which leads to the possession wealth, children and home.)

42. The jiva should distinctly know her (Maya) to be Mrityu or Death in the form of the husband, children or the home, sent by the Deity, just as the song of the hunter is to the deer.

43. With the *Linga-deha* which invests the jiva as a condition, the Chetana (who is essentially omnipresent or all-pervading) goes from one region to another (from one body to another), and while eating its fruits, he constantly does *Karma*.

44. The jiva *i.e.* the *Linga-sareera* is indeed the condition which constantly besets Atman ; and the gross body is the

Verse 39. प्रतिलब्धात्मेबाधः *V.* Having acquired the knowledge that Atman is distinct from Prakriti. *D.* Notices two readings. प्रतिलब्धात्मलाभः He who has secured to himself the realisation of his essential blissfulness, after eschewing the worldly objects. Second reading. प्रतिलब्धात्मभावः Having developed intense devotion to Paramatman.

Verse 41. *D.* The husband who being deluded by association regards the one that is in the form of a woman to be the source of his prosperity in respect of children, home etc.

Verse 43. लोकालोकं *D.* From one body to another. *V.* From the subtle body to the grosser or *vice versa*.

Verse 44. (First half). *V.* That is a subtle body composed of the Bhutas,

modification of the Bhutas, Indriyas and Manas, His death is only the suspension of their serviceableness and its birth is only the display of its power to produce effects.

45—46. When the eye, the region (organ) for the visual perception of a substance (a thing) is rendered unfit for perceiving it, then (we say) the sense of seeing has become useless; when both the eye and the sensory organ become unfit to discharge their function, (then) the seer (the jiva) is also incapable of seeing; (thus) on the dissolution of the gross body, the Linga-sareera becomes unfit; and this is the death of the jiva; (but the annihilation of his essence does not take place). When the gross body, the place and condition for the perception of tangible substance, becomes unfit for its realisation, that state is said to be death, and birth is due to viewing the gross body, as 'I' and 'mine.'

[1. Just as the senses of an individual (severally) perceive only their own (special) objects and bring in (the consequent) pleasure and pain, (and hence they are distinct from one another), so are the Amsas of the *Isa* (lit. parts of the Lord i.e the jivas or souls who are of finite nature and dependent on Him) distinct parts (separate existences, still limited in many respects and always under the control of the Lord.)

Indriyas, and the mind and jiva goes along with it, or the subtle body is considered the jiva and it goes along with the soul from one gross body to another. *D.* Introduces this verse as giving, the definition of the jiva—he is the jiva whom the body pursues; and so the dissolution of the body and its constitution in grosser forms are respectively called death and birth.

Veres 45. *V.* द्रव्योपलब्धि स्थानस्य Means "*of the body*". द्रव्येक्षायोग्यता यदा The subtle state in which the individual cannot see how that body is composed of the Bhutas etc.—that state is his death. On the other hand, when he is able to know the nature of the body with attachment to it—that state is called birth. *D.* When the individual is unable to have the experience of gross objects in relation to the gross body—that state is called death, and birth is that state in which the jiva has the notion of being an individual in relation to the body with attachment thereto and capable of experiencing the gross objects externally.

Verse 46. *V.* For instance, as the eyes are incapable of seeing the organ and their own sphere, so the sense of seeing is useless when affected by diseases though the object may be present; similarly when the person has no inclination to see, even the open eye does not see the thing; therefore the power of seeing belongs only to the intelligent soul; and thus a knowledge of the distinction between the soul and the body must be secured. *D.* This verse illustrates the meaning of the preceding one, when the eye is affected by any disease and it is incapable of its function, then the jiva also is said to be incapable of seeing; when the eye can, the jiva also does see through it. Thus the relation of the body to the soul or its absence, forms his birth or death.

2. The one object of pursuit on the part of the Atman i.e. Jiva (as leading to moksha or final release) is the knowledge of (Hari) ; (and it is possible to gain) if he ceases to have attachments to the body and its belongings ; for, (the display of his pure essential knowledge is then possible since), the states of pleasure and pain do not belong to the Jiva (as they do not form or depend upon his essence), nor do they belong to the body (which, being unintelligent, is incapable of such experiences.]

47. Therefore no fear need be entertained, nor disspiritedness nor any confusion of the mind ; the man of understanding should know the course (goal) of the jiva and live here (in this world) without attachments.

48. By the power of Buddhi capable of searching into the Truth, strengthened by Yoga and renunciation, one should relegate the body to the region of Maya's creation and so live (as to be unassailed by attachments.)

ADHYAYA 32.

Kapila describes to Devahuti the consequences of the Kamya and Akamya works and advises her to worship the Lord ; that knowledge, devotion, renunciation etc. are the means of attaining to the Lord; the characteristics of those who are eligible and those who are not for initiation into the mysteries of philosophy.

1. Kapila said :—Then (now) he who clings to domestic life and performs the sacred duties enjoined upon a house-holder to make them yield him wealth and (other) enjoyments of life (of his choice), he satisfies them (performs the same duties) again and again.

Verse 47. जीवगतिम् *V.* The nature of the jiva as distinct from Prakriti and the Lord Brahman pervading it. *D.* Takes the later half of forty-seven and the whole of forty-eight and construes as one sentence. This describes how the *jivan-mukta* behaves after he has become such—the jiva who has lost all attachment to his body and has still a body working on its way in this land of Karma created by the will of Narayana is free from all attachments and remains unperturbed like the deep ocean on account of his clear perception of the destinies of jivas, and of his devotion to the Lord engendered by his pure and correct knowledge and strengthened by Yoga and renunciation.

Verse 1. धर्मान् आवसन् *V.* Doing the duties. *D.* Continuing to stand in the path of righteousness. पिपर्ति *D.* Maintains Dharma or righteousness by initiating his sons and others into a knowledge of righteous duties and also by his own observance.

2. The person so deluded by desire turns away from the duty of (worshipping) the Lord and with intense faith and earnestness worships (propitiates) the gods and the *Pitris* by means of sacrifices.

3. With his mind given to (completely taken up with) faith and devotion to them and observing vows to propitiate the gods and the Pitris, he drinks Soma (in his Soma sacrifices), goes to the region of Chandramas (the moon) and comes back to *Samsara*.

4. When (during the diurnal deluge), Hari dwelling in the Anantasana, lies on the bed of the *Ahindra* (Sesha), (then) these regions which are the abodes of the house-holders are withdrawn (vanish).

5—7. Those who do not milk (perform) their own Dharmas for the purpose of acquiring wealth and (gratifiying) their desire, who are free from attachments, and have resigned all Karma (to the Lord) and attained great tranquillity and purity of heart; who are devoted to Nivritti-Dharma free from the notions of 'I and mine,' and from pride (*Ahankara*) and who are possessed of the strength called 'one's own duty', and of a thoroughly pure mind, through Surya (the Sun) they reach the perfect Person, the Lord of all, great and small, who is both the material and the efficient cause of this (world). [उत्पत्त्यंतभावनं—who bring about the origin and the end.]

Verse 2. पराङ्मुख Construes with. भगवद्धर्मात् From the righteous duty which leads to of दुःखनिवृत्ति and the realisation of happiness.

Verse 3. *D. Note*:—Those who propitiate the gods and Pitris with faith in them go to a part of Swarga presided over by Chandra, the moon-god; and having enjoyed the fruit of their righteous acts, they go down to hell to undergo the experience worthy of their unrighteous disposition and acts. But he who is somewhat devoted to the Lord returns to the mortal world after enjoying in Swarga the reward for his religious merit.

Verse 4. *V. Note*:—(लोकाः) The regions accessible to those that lead the house-holder's life.

Verse 5. न्यस्तकर्माणः *V.* Those that offer to the Lord all their righteous acts as His worship. प्रशान्ताः *D.* Those who are intensely devoted to the Lord.

Verse 6. निवृत्तिधर्मनिरताः *V.* Those who take delight and are constant in listening to and singing the praises of the Lord's glories and his glorious attributes. ध...सत्वेन *V.* By means of the five kinds of worship enjoined upon the house-holder. *D.* By the quality of Satva or goodness which is the essential attribute of the soul: Or intense devotion which must be the chief quality in the soul seeking after *Moksha*.

Verse 7. पुरुषं *D.* God under the name of Manava परावरेशं *D.* The Lord of the universe consisting of both the Muktas and the Amuktas.

8. Till the time of *Pralaya*, which will come about at the end of the second half of Brahma's life Dwiparardha, those who (worship and) contemplate Hiranyagarbha (Brahma) keeping only the Supreme Being in view (*i.e.* contemplate the Lord through the medium of Hiranyagarbha) dwell in the region of the latter.

9--10. When Brahma who is characterised by the three qualities, having enjoyed the period of Parārdha, enters the Avyakrita (the unmanifest Supreme Being), with the purpose of withdrawing the Brahmanda composed of Earth, water, fire, air, ether (the sky) the mind, the senses and their objects and the principle of Ahankara; the Yogins who have control over their breath and mind and eschewed all desires and who, having thus gone very far (have reached the high stage of Yoga) and entered along with Hiranyagarbha (Brahma) into the glorious Hiranyagarbha, they reach Brahman the ancient Person and the cause of all; for (till then) they are not rid of attachments.

11. Therefore, O illustrious mother, I devoutly take refuge with the Lord whose glory is well-known and who abides in the lotus-like hearts of all beings.

12. Vedagarbha *i.e.* Brahma, the first of all mobile and immobile creation along with the Rishis, the great Yogins, namely, Sanat-Kumara and other Siddhas, who are the first teachers of Yoga (to the world);—

Verse 8. परस्य परिचिन्तका : *V.* and *D.* Those that are immersed in the meditation of the Supreme Lord.

Verse 9. भूतादि: *V.* The Tamasa Ahankara. अव्याकृतंविशति *V* Returns to the subtle state consisting of the subtle *Chit* and *Achit*, in which name and form have no place. पर: *V.* Takes this as an adjective to Swayambhu who is higher than Indra and other Gods. *D.* Brahma the four-faced who is the creator of the world working on the three gunas etc. and who is the highest of souls, intends to withdraw his creation after having lived all the time allotted to him; then he enters *i.e.* is withdrawn into Lakshmi along with all the deities presiding over the Tattvas and then he is withdrawn into the Para Brahman.

Verse 10. प्रधानं *V.* Takes this as an adjective to Brahma in the sense of the highest of all. *D. Note*:—The Yogins spoken off in this verse are also said to be withdrawn into Brahman along with the four faced Brahma. अगताभिमान *D.* Never losing the sense that they are finite jivas.

Verse 11. भावेन *V.* Considering the Lord to be in every relation as father, mother, brother and so on. *D.* With the conviction "the glorious Lord is my master and I am his servant," and with the devout course of conduct according to that conviction.

13—14. After having, by virtue of his actions done without desires, first reached the *Saguna Brahman*, the first Avatara as Purusha and the foremost one of Purushas, and when in due time, the three gunas become mixed up being urged by Time which is a form of the Supreme Power (*i.e.* at the time of creation again), he is born again on account of his being an agent possessed of the notion of difference and attachment to his self as an agent.

15. And they too enjoy the glorious state and the place of Parameshthin (Paramesvara) secured to them by means of Dharma and then return during the time of creation when the gunas combine in various proportions.

16. But those who have a mind devoted to the performance of righteous duties and with faith do the daily duties as well as those that are not prohibited;

17. Those whose understanding has become blunt through Rajoguna who are full of desires and have no control over their senses and who daily worship the Pitris with their hearts finding delight in the household life;

Verse 13. भेददृष्टि: The notion by which the Jiva supposes himself to be an independent thing not governed by the Lord Brahman; and also the notion that identifies the soul with the body. सगुणं *V.* Brahman in relation to the three gunas which are in a state of equilibrium. *D.* Gives a different interpretation of the whole verse. "By means of the correct understanding of the real difference between the soul and the Supreme Being and by means of the fullest measure of knowledge necessary for Mukti and also by means of the righteous duties performed after the attainment of knowledge and without any desires, the jiva attains to the Lord who is perfect in every excellent quality as wisdom, power etc. as may be inferred from His creative power, who is called Brahman on account of His boundless and perfect and excellent qualities, who out of mercy shows Himself in the form of a finite person and who is far higher than all other *Purushas*.

Verse 14. *V. Note:*—The jiva enters into Brahman associated with the subtle Chit and Achit and again he comes within the range of creation when the three gunas are mixed up in different proportions. *D. Note*:—This verse explains the state of the jivas who have obtained Mukti during the periods of Pralaya and creation. During Pralaya they abide within the Supreme Lord himself and during the creation they are placed in the Swetadwipa and other regions where they are happy in the realisation of their blissful nature without losing their individual characteristics.

Verse 15. धर्मविनिर्मितम् *V.* That which is the result of their Karma. *V.* Notes that this verse also makes it clear that Muktas are in the same state in all the cycles of creation. *To translate*:—the Muktas enjoying the esteem of Hari issue from the Lord's person and enjoy the heavenly bliss in His special place, at the Swetadwipa as well as the Animals and other powers as the result of their righteous duties done after they had realised Him; and again during the Pralaya they are withdrawn into the Lord.

Verse 16. इह आसक्तमनस: *D.* Those who are attached to the human life and its objects or to Swarga and other regions.

18. These persons who seek after the three purposes of Dharma, Artha and Kama and are not disposed to give their attention to the story of the Lord whose knowledge puts an end to Samsara, whose great deeds are worthy of being talked about and who is the enemy of the Daitya called Madhu;

19. And also those who neglect the nectar of Achyuta's story and listen to abominable tales, even as worms feed upon filth, are really condemned by the Deity.

20. Through the southern path of Aryaman (through the path of smoke) they go to the region of the Pitris; they are again born of their own descendants and literally perform the prescribed duties from the rites pertaining to pregnancy to those that conclude on the cremation ground (from marriage to Death.)

21. O virtuous mother, when their merit (acquired by righteous acts) is almost spent, they return to this world (from the celestial regions) and helplessly fall down, their means of celestial enjoyment being suddenly interrupted by the gods.

22. Therefore, O mother, do thou with perfect delight worship the Supreme Lord whose lotus-like feet are worthy of being worshipped with the devotion cherished and developed by the contemplation of his excellent qualities and powers.

23. The course of devotion carefully followed and practised towards the glorious Lord Vasudeva soon engenders renunciation and (also) the knowledge which leads to the realisation of Brahman.

24. When the mind of the Bhakta (is firmly set on the Lord through the fascination of His excellent attributes) and ceases to perceive through the work of the senses the differences

Verse 18. हरिमेधसः *D.* Of the Lord whose wisdom is wonderful. *V.* Of the Lord whose knowledge is the means of salvation.

Verse 19. *D.* Those who neglect the stories of the Lord and take delight in those of worthless nature go to hell even as the animals living upon filth only go in search of it.

Verse 20. अर्यम्णः *D.* Of Yama the god of death.

Verse 22. सर्वभावेन *V.* With intense love regarding the Lord as the father, mother, friend, etc. तदुणाश्रयया *V.* With devotion engendered by the Lord and His excellent attributes. सर्वभावेन *D.* With the conviction that the Lord is everywhere and that He is distinct from all the jivas and is the one Lord of all.

Verse 24. समेषु *V. D.* Equal *i.e.* having equal power to produce change and distraction.

among the objects as favourable or unfavourable, while the objects are equal (by their nature.)

25. Then after having reached the goal of perfect bliss, the devotee realises the Self by means of his own self as one of equal vision, unattached to anything and destitute of environments to be shunned or to be sought.

26. The Supreme Atman, the highest ruling person and Brahman, is nothing but (absolute) consciousness; that one glorious being is equally perceived through all the separate phenomena as things seen and things seeing.

27. Only this is the desired end to be reached by all the Yoga of a Yogin *viz.* that he rids himself completely of attachment (to the phenomenal world).

28 & 29. It is only the absolute consciousness which is Brahman, destitute of all gunas, that through illusion appears as

Verse 25. समदर्शनं *V.* regarding everything as imbued with the presence of Brahman, हेयोपादेयरहितं *V.* Having none as hated or beloved. आत्मानं *V.* The Almighty God. *D. Note* :—A person working towards salvation, having subdued all his external senses and developed the spiritual vision in his own essence, directly sees the original Lord who is unattached to everything, whose wisdom is always perfect and true and who is of that essence which is always of the purest and highest nature.

Verse 26. ज्ञानमात्रं *V.* That which is pure intelligence unmixed with anything unintelligent *D.* Notes that this verse shows how the one Supreme Being is spoken of under different names by different thinkers as *jnana Matra*, *Para Brahman* etc. and He is the one glorious Lord whose nature is indicated by way of contrast with the limited and perceptible existences.

Verse 27. (Latter half) *V.* The highest purpose sought after by the Jiva consists in that he attains to the state of unsurpassed blissfulness, having eight attributes, absolutely free from the influence of Prakriti *D.* The purpose sought for and accomplished by the Bhakti-yogin by means of the complete course of the Bhakti-Yoga is necessarily and only of this extent that he becomes once for all and completely released from the bondage of Linga sareera (he attains the final release and has not again come into the sphere of *Samsara*)

Verse 28. *V.* notes that this verse explains how the jiva is affected by Prithvi and other environments while the Lord is not ब्रह्म is here taken in the sense of jiva who is subject to illusion, while the Lord is not though in the midst of the same environments. *D.* takes this verse as intended to point out that the Lord's Avataras are all identical and the same perfect and all powerful original. *To translate* :—It is Intelligence, the true and absolute existence and perfect bliss. It is the Supreme Being; It is also Brahman *i.e.* capable of appearing as many and at the same time it is perfect, unassailed by the Gunas of Prakriti and not invested with a body of Prakriti. It appears as one invested with the gross body to the senses accustomed to the perception of gross things of the ignorant who are familiar only with the gross objects of the senses and who are therefore deluded.

Verse 29 *V.* स्वराट् Brahma *Note* :—The universe is truly the body of that Being from whom it has evolved. यथा is taken in the sense of यथावत्, true or truly.

things possessed of sound and other attributes, just as the (one) Mahat-Tattva appears as Ahankara of three kinds, as the five Bhutas as the jiva and as the elven Indriyas out of which the body of the jiva, *viz.* the egg of the universe is produced.

30. (It is only) this Brahman whom the jiva clearly sees (realises) when he obtains serenity of mind and becomes rid of attachments by means of faith and devotion, by the daily practice of Yoga and renunciation.

31. O venerable mother, I have thus expounded to you that knowledge by which Brahman is realised and also the true character of Prakriti and Purusha is distinctly understood.

32. The Yoga of Knowledge (*inana*) transcending the influence of the three gunas and the Yoga known as Bhakti (devotion) directed to Me—of both these yogas there is but one object, *viz.*, that which is conveyed by the word Bhagavan (the glorious Supreme Being).

33. Just as the one substance endowed with many qualities is differently perceived through the senses which have different ways, so also is the Lord perceived in different ways through different Sastras.

D takes this verse as illustrating what is taught in the preceding verse. The sense is: As the deities presiding over the *Mahat* and other *Tattvas* are seen to be invested with bodies of Prakriti, so the Lord is supposed by the ignorant to be conditioned by such a body. स्वराट् Indra; This universe is said to be the body of Indra for he has a presiding influence over all the universe; and necessarily of other preceding deities higher than Indra.

Verse 30 एतत् *V.* That the whole universe is the body of Brahman and Brahman vivifies it like a soul. एतत् *D.* This truth that Matsya and other Avataras are identically Brahman etc., समाहितात्मा etc., one who has completely devoted his mind to Hari associates himself with none but the pious and conclusively realises the worthless and transient character of everything else.

Verse 31 V. takes Prakriti in the sense of both the intelligent and the un-intelligent **Prakriti; and by Purusha the Supreme** Being. D. takes Lakshmi and others by Prakriti and Vishnu and others by Purusha.

Verse 32. ज्ञानयोग V. The course of meditation of the Antaryamin of the jiva as being distinct from Prakriti. नैर्गुण्य: *V.* That which enables one to caste off the three gunas. *D.* reads ज्ञानं as a separate word and नैर्गुण्य is an adjective to Yaga. The idea is that one and the same thing is the object of both the Gnanayoga and the Bhakti Yoga and these jointly produce the result.

Verse 33. The idea according to *V.* is:—It is one Supreme Being that is understood as the object of worship by means of all the courses taught by the different Sastras.

D. The sense is just as a certain thing may have different attributes each capable of being perceived by a different sense, so also the Lord is described in the Sastras as having various attributes and is to be understood as such.

34. By means of righteous works such as the construction of a tank, by means of *yagas* (sacrifices), by charitable gifts, by Tapas (austerities), by the study of the Vedas and Mimamsas; by controlling the mind and the Indriyas (senses and organs) and by renouncing Karmas;

35. By means of the yoga with its various accessory courses and by means of devotion; and by means of Dharma or righteous duty of two kinds *Sakama* and *Nishkama* (with and without desire) also known as Pravitti and Nivirtti;

36. By means of the thorough understanding of the true nature of Atman and by firm renunciation—by these qualities (by means of these qualifications on the part of the man) the glorious Lord joined to gunas but essentially unassailed by them and shining by Himself is attained (realised).

37 & 38. I have described to you the four varieties of the yoga of devotion as well as time of unmanifest career, which takes its course among living creatures bringing about their birth and death; (I have also explained to you) the various courses of the worldly life which are brought about by Avidya and Karma (by Nescience and Karma), and, beloved mother, the soul having fallen into them does not understand its own true character.

39 & 40. No one should teach this to a wicked person (who is a source of fear to others) or to one who is wanting in meekness, who is obstinate, who is given to wicked ways, who sets himself up as a righteous man (*i.e.*, a hypocrite); or to one who is thirsting after pleasures or has his mind rooted in domestic life; or to one who is not My Bhakta or at any time to those who hate My devotees.

Verses 34. क्रियया *V.* By the course of worship laid down in the Panchratra and other works. *D.* By Sandhya-vandana and other duties. By seeing the images of the Lord. संन्यासेनकर्मणां By omitting to do what is prohibited or what is not prescribed in the Sastras.

Verse 35. प्रवृत्तिनिवृत्तिमान् *D.* One that is engaged in the meditation and other services of the Lord and has turned away from all activities harmful to others.

Verse. 36 स्वदृक् *V.* Shining by himself.

Verse 37. चतुर्विधं *V.* gives them as *Tamasa*, *Rajasa*, *Satvika* and *Nairgunya* Bhakti—yoga अन्तर्धावति जन्तुषु *V.* Time cuts off the things proving their finite nature.

Verse 38. गतिम् आत्मन: *D.* his (jiva's) asylum.

Verse 39, खल: *D.* is one who is addicted to the gratification of senses and hence a wicked man. स्तब्ध *D.* One who does not obey his preceptors or elders. भिन्न: *D.* One who has fallen away from the true religion or faith.

41 & 42. Let this be taught to one who is full of faith and devotion and meekness, free from envy, and friendly to all beings, and who takes delight in doing service to his preceptor; who has developed renunciatiou to all external objects who has attained serenity of mind, being pure and untouched by jealousy, and to (whom) I am the most beloved of all.

43. Even he who may but once hear this with faith, O mother, or he who *devoting his mind* to Me repeats this is certain to attain to My path or abode.

ADHYAYA 33.

Having received the light of wisdom through the precepts of Kapila, Devahuti praises Him, Kapila leaves her; after meditating upon God according to Kapila's precepts, she casts off her body; Kapila goes to the north and spends His time in blissful ways.

1. Having thus listened to the discourse of Kapila, with the screen of her misapprehension (unworthy attachments) torn open, His mother Devahuti, the beloved wife of Kardama, made her obeisance and offered her praises to Him who was the land of perfect Sankhya knowledge which is specially characterised by the subject (topic), treats of the Tattvas.

2. Devahuti said:—Indeed, even Aja (Brahma) himself born of the lotus of Thy stomach contemplated only Thy

Verse 42 (The first half) *V.* says the first epithet describes दम the control of the senses and the second epithet describes शम the control of the mind. बहिः *D.* In respect of Svarga and other objects of desire,

Verse 43. अभिधत्ते *D.* Explains to others मेपदवीं एतिं *V.* attains Mukti.

Verse 1. तत्व...भूमिम् *V.* (Kapila) who is the resort of the Yogins who are known for their knowledge of the Tattvas (vide heading) *V.* takes अङ्गित in the sense of प्रसिद्ध or well-known तत्व....भूमिम् *D.* Kapila who is the resort of Brahma and all those who are perfect in wisdom and who are devoted to the *Tattva* namely Vishnu. विस्रस्तमोहपटला *D.* (Devahuti) from whose eyes the film of darkness of Nescience was removed.

Verse 2. भूत...मयम् *V.* takes this to mean all the intelligent and the unintelligent things abiding in the bowels of the Lord. गुणप्रवाहम् *V.* The Lord who is the cause of the activity associated wit the three gunas of Prakriti abiding in Him. अप्ययान्ते *D.* Towards the end of Pralaya आत्म *V.* The jiva (as a class) *D.* The mind. *D.* notes that Lakshmi and other presiding deities are to be taken here, so that the Lord may be realised as superior to them all. गुणप्रवाहं *D.* (The Lord) who makes the gunas

body which being manifest lay on the waters, composed of the Bhutas, (five elements), the Indriyas (or the senses and organs) their objects, and the mind in which the stream of the gunas has its origin, and which is the cause or source of all (matter in the form of cause and effect);

3. It is Thou of the aforesaid nature that, though actionless, bringest about (the creation, preservation, and destruction) of the universe, with Thy power varied by the course of Thy gunas; for Thy will never proves futile; Thou art the Lord of Jivas, and the Supreme Being of incomprehensible and boundless powers.

4. O Lord, how could it be that Thou of such might and force camest to be borne by me in my womb,—Thou in whose stomach this universe lay and who at the end of ages (during Pralaya), lay alone on a banyan leaf in the form of a child sucking the toe.

5. O Lord, Thine assumption of a body is intended for the suppression of the wicked and for the exaltation (prosperity and protection) of those that abide by Thy commandments; just as Thy Varāha and other *Avatāras* were for various purposes, so also is this Avatāra for imparting to the world the knowledge of the path leading to (the realisation of) Atman.

6. By virtue of but once hearing or uttering Thy name, or of bowing to Thee or of remembering Thee, even a *chandala* (literally one who eats dog's flesh) becomes at once fit for Soma Yaga. What should then be the virtue of directly seeing Thee, O Glorious Lord].

active to produce various effects. Cr. The Lord in whom all the excellent qualities meet like streams. सत् *D.* The absolutely true thing. अशेषबीजं (The Lord) who causes the world to manifest itself. *Note*:—The force of the interpretation is to show that the creator of the world is the Abolute Being untouched by the gunas of Prakriti.

Verse 3. गुण...वीर्यः *V.* Having divided the power of creating etc., among Brahma and others by actuating to work the several gunas in them. आत्मेश्वरः *V.* One who has no other as superior to himself. सएव *D.* The self same Lord without any change or difference. गुणप्रवाहेषु *D.* In the series of creation, preservation etc., अनीहः *D.* without any effort.

Verse 4. मायाशिशुः *V.* who assumed the form of an infant at His own will.

Verse 6. श्वादः *D.* one who eats dog's flesh. सवनाय *D.* For extracting the juice of the soma plant.

7. Wonderful is Thy power. Even the chandala becomes highly venerable if his tongue is ever uttering Thy name and for this (that) reason; and those persons who sing Thy name have performed Tapas, sacrifice, and ablutions and studied the Vedas (*i.e.*, They acquire all that merit or they must have done all that in a previous life; else they could not utter Thy name with such intense devotion).

8. I bow to Thee who art so great, who art the perfect Brahman and Supreme Person, who could only be contemplated (perceived) in the mind withdrawn from external objects, who by Thine own essential force remained above the influence of the stream of gunas, who art Vishnu and Kapila and the repository of the Vedas.

9. Maitreya said :—Being thus praised, the glorious Lord and supreme Person called Kapila, with filial love, said to His mother as follows, in words of deep signification.

10. Kapila said :—By following this path described by Me easy to pursue, Thou wilt before long attain the highest blessing (to the state of being a jivanmukta.)

11. Have faith in this religion of mine, which has been followed by those who know the Vedas ; and by which thou wilt reach Me who am (far) above *Samsara* ; for, those who do not know it go to destruction.

Verse 7. तुभ्यं *D* The use of the dative indicates that the devout should be uttering the names of the Lord in the Dative case followed by नमस्.

Verse 8. प्रत्यक्...भावितव्यं *V.* one that should be contemplated as the Antaryamin of the Jiva who is manifest to himself *D.* notes that the main purpose of this verse is to show that the Lord and his manifestations do not differ in any manner or degree. अद्धा *D.* This particle intimates that the salutation is not merely by word of mouth but also by physical action *i.e.* by prostrating oneself प्रत्यक्...संविभाव्यं *D.* The Lord who may be directly seen or realised in the mind which like a stream flows towards the Pratyagatman *i.e.*, Hari, having turned away from all other objects. स्वतेजसा etc *D.* The Lord who has ever distanced the Samsara from Himself by the power of His essential intelligence, blissfulness etc. वेदगर्भं *D.* gives many interpretations of this epithet (1) one who is to be perceived by means of the Vedas (2) one who has extended the Vedas and maintains them (3) one who is really intended to be spoken of by the Vedas and so on.

Verse 10. परांकाष्टां *V.* The state of having realised the ultimate object *i.e.* Mukti *D.* The highest measure of bliss.

Verse 11. ब्रह्मवादिभिः *V.* Those that can give precepts in the Vedas or about Brahman. जुष्टं *V.* Frequently examined and ascertained. ब्रह्म etc *D.* notes this epithet shows that the knowledge now taught is not based upon the Tantra but upon the Vedas.

12. Maitreya said:—Having thus shown the way to Himself (having bestowed on her the knowledge of self) to His virtuous mother and being permitted by her who knew the Vedas and their meaning, Kapila departed from (the hermitage of Kardama).

13. In the hermitage which is like an ornament of the river Sarasvati (like a wreath of flowers on the head of Sarasvati) she too practised Yoga (the course of meditation) as expounded by her son and attained serenity of mind.

14. On account of frequent baths (thrice a day), her curly locks became matted and brown and on account of her rigid austerities her body became emaciated; and she was clad in bark.

15. The household life which had been made rich and grand by the Prajapati Kardama's Tapas and Yoga was incomparable and such as might be coveted even by celestials.

16. The beds (of the house) were (white and soft) like the form of Milk, the bedsteads were of ivory and chased with gold; the seats were made of gold furnished with covers (cushions) soft to the touch.

17. In the walls of transparent crystals and brilliant emeralds shone rubies like lights, mingled with the jewels of beautiful damsels.

18. The garden adjoining the house was charming with numerous celestial trees in blossom with warbling pairs of birds and singing honey-gatherers steeped in joy; where when she entered (descended) into the well perfumed with the fragrance of Utpalas (lilies) Gandharvas and other attendants of celestials sang in praise of her so affectionately looked after by Kardama.

20. Having renounced that home which might be most ardently coveted even by the Queens of Indra; she wore an indescribable expression of anxiety in her face when her son went away from her.

Verse 12. उशतीम्...गतिम् The course of knowledge which is charming to the soul. उशतीम् *D.* That which showers all that is desired.

21. As her Lord had (already renounced the world and) retired to the forest, Devahuti was, inspite of her realisation of the truth, oppressed by the separation from her son, like a fond cow on the loss of her calf.

22. O my child (Vidura), she contemplated the same Lord Hari who had come as her son Kapila, and soon lost (all) attachments (longings) for her home (such as it was.)

23. She continued to contemplate that form of the Lord of smiling and gracious face, which her son had described as possible to be realised during meditation by the method of contemplating the form as a whole and part by part ;

24. By means of overflowing love and devotion, powerful—(unshakable) renunciation, and of the knowledge which was produced by the proper observances (as laid down in the Gita) and which leads to the state of being Brahman ;

25. And by the mind set in peace by those means, she then contemplated the Omnipresent (perfect) Atman from whom limitations the gunas of Maya stand apart owing to His own essential brilliant nature.

26. (Now) Her mind became firmly settled in Brahman, the glorious Lord the source of all the Jivas.

26. (*Latter half*) As she had triumphed over the state of a Jiva, she became entirely free from misery and quite blessed.

Verse 21. *D.* Notes that this verse conveys the idea that the separation from the son was much more unbearable than the separation from her Lord Kardama. तत्वं *V.* The true nature of *Chit*, *Achit* and *Iswara.*

Verse 24. अनुष्ठानं *D.* The uninterrupted meditation ब्रह्महेतुना *V.* That which is the cause of reaching Brahman *D.* That which is the cause of producing or securing the grace of the Lord. If the reading be ब्रह्महेतुना by the instrument of the weapon by which Brahman is brought under his influence.

Verse 25. मायागुणविशेषणः (Sridhar) one to whom limitations are set by the gunas of Maya. *V.* one who is assailed by grief delusion etc. produced by Satva and other Gunas of Maya. विशुद्धेन (ज्ञानेन) *D.* The knowledge which is pure as having eschewed the doubt of all being one. आत्मना *D.* By her thinking faculty belonging to the spiritualself आत्मानं *D.* The Lord of whom the jiva is like an image तिरोभूत... विशेषणं *D.* Hari who is never subject to the Samsara. *Note*:—The sentence is to be completed by supplying ददर्श (Devahuti saw the Lord).

Verse 26. आत्मसंश्रये *V.* In the Lord who is the support of all the Jivas निवृत्तजीवापत्तिः *V.* Being separated from Prakriti the source of the Jiva's misery वीतक्लेशाः *V.* free from the sufferings, from heat and cold and the like. आत्मसंश्रये *D.* The Lord who is not dependant upon another's support निवृत्त जीव भावत्वात् *D.* Being rid of attachment to the Linga—Sareera आत्मनिर्वृतिः *D.* Having come to realise the blissful state

27. She was always immersed in perfect meditation (Her power of concentration was firmly established) and so the delusion due to the gunas completely left her; and she did not remember the body (and other external environments) as a person who has risen from sleep does not remember what is seen in a dream.

28. And that body of hers once nursed by others (by Vidyādhara damsels created by Kardama) did not grow lean, as there was no pain in her heart (anxiety); and so she shone through the dust covering her, like the fire surrounded by smoke.

29. Her mind was so thoroughly absorbed in the Lord Vasudeva that she did not perceive her own body (she ceased to be conscious of her body) being wholly given to *Tapas* and *Yoga* (transformed into Tapas and Yoga) when her hair fell in disorder or her clothes fell off and the body was protected (maintained) by the *Daiva* (Prārabdha Karma.)

30. Thus by means of the course taught by Kapila she before long attained into Paramatman, the eternally blessed and the glorious Brahman.

31. O warrior (Vidura), the hallowed spot where she attained the highest purpose became a sacred place famous in the three worlds and known as the Siddhapada.

32. And her mortal body of which the mortal dross had been burnt up by her Yoga became transformed into a river; and that river superior to many others, O gentle Vidura, is resorted to by the Siddhas and confers Siddhi or the light of wisdom (upon those that bathe in it.)

33. The venerable Kapila, the foremost Yogin, went towards the north from His father's hermitage, after taking leave of his mother.

34. Being sung by the Siddha's, Chāranas Gandharvas, Rishis and the celestial damsels called Apsaras and presented by

Verse 29. दैवगुप्तं *V.* Protected by the providence *D.* Protected by Hari.

Verse 30. आविरहं *D.* (The Lord) who is everywhere (lit not absent from any place) निर्वाणं *D.* Destitute of a body of Prakriti or its products or full of bliss.

Verse 32. तद्योग....मार्ष्टि *V.* The body of which the changes due to its nature were prevented by virtue of her yoga.

Samudra with Arghya and furnished with a dwelling, Kapila remains there practising yoga, and extolled by the Sankhya preceptors he remains in a state of perfect concentration and meditation for the purpose of keeping all the three worlds in peace.

36. O son, as desired by you, O sinless Vidura, I have fully narrated this sacred discourse between Kapila and Devahuti.

37. He who listens to or repeats this teaching of the sage Kapila containing the secret course of knowledge regarding the Atman,—he is able to fix his mind upon the glorious Lord who has Garuda for his banner and (gradually) attains to the lotus-like feet of that venerable Lord.

[Thus ends the Third Skandha.]

Verse 34. उपशान्त्यै *V.* for the highest good योग *D.* meditation सांख्याचार्यैः Big Saunaka and other sages who are capable of giving precepts of true knowledge.

Verse 37. आत्मयोगगुह्यं *D.* The secret means of all the means of obtaining knowledge leading to the attainment of Brahman. मतं अभिधत्ते *D.* Repeatedly studies this religon of mine भगवत्पदारविन्दं उपलभते *D.* attains the direct vision of the Lord.

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THE

SRIMAD BHAGAVATAM.

FOURTH SKANDHA.

ADHYAYA 1.

The Lord's Avatara as Yajna the son of Ākūti, the daughter of Swāyambhuva Manu. An account of the descendants of the nine daughters of Devahuti; also of the line of Prasūti, the third daughter of Manu.

1. By Satarūpā, Manu had three daughters of renown Ākūti, Devahūti, and Prasūti and (also two sons).

2. The king gave Ākūti to Ruchi and, though she had a brother (though the king had a son), made (her promise to observe) the Putrikā Dharma, with the consent of Satarūpā. [The Putrikā Dharma is that the daughter should give her son in adoption to her father.]

3. Ruchi, the venerable progenitor (Prajapati), full of divine glory, had by her a son and a daughter by virtue of his intense concentration (devotion).

4. Of the two, the male child was none other than Vishnu who had assumed the form of Yajna; the female was called Dakshinā and was a portion of Lakshmi, inseparable (from her Lord Vishnu).

5. Swāyambhuva Manu brought to his home his daughter's son of boundless splendour and thereby felt highly rejoiced; (and) Ruchi (too) gladly accepted Dakshinā (for his portion).

Verses 2. पुत्रिकाधर्म *D. Note:*—When the father gives his daughter to some one in marriage, he would say, "a son born of her this my daughter shall be my own son"; and taking a promise to that effect from the son-in-law, he makes over his daughter. This is done by one who has no son, but only has daughters. In the present case Manu had sons; still he resorted to this custom as he knew that Vishnu would be born of his daughter and he desired to be the recipient of higher grace by acting as a father to that avatara of Visnnu.

Verse 4. स्वरूपदृक् *D.* possessed of beauty by nature अनपायिनी *V.* One who is never separated from Vishnu *D.* one that has no birth and death. *Note:*—Like Sri Narayana, Lakshmi also makes avataras *i.e.* manifests herself to the view of other creatures.

6-7. The glorious Lord, the Lord of all Yajus (sacrifices), married her (Dakshinā) who longed (for Him)—the Lord, full of joy, had twelve sons by her who was (also) delighted; they were named Tosha, Pratosha, Santosha Bhadra, Śānti, Iḍaspati, Idhma, Kavi, Vibhu, Swahna, Sudeva and Rochana.

7. They were the gods known as *Tushitas* belonging to the period of Swāyambhuva Manu.

8. The venerable Marichi and others were the seven Rishis; and Yajna (the aforesaid avatāra of Hari) was the Ruler of the celestials (*i.e.* filled the place of Indra).

9. Priyavrata and Uttānapāda, the two sons of the Manu, were endowed with great strength and splendour (and became the rulers of the earth); and the age of Manu was covered by (the rule of) their sons, grandsons and great-grandsons.

10. O my son (Vidura), the Manu gave his daughter Devahūti to Kardama; whose story has been mostly heard by you as told by me.

11. The Manu gave Prasūti to Daksha the son of Brahma; the creation that propagated through them is of very great extent in the three worlds.

12. (Now) hear as I tell you of the sons and grandsons of the nine daughters of Kardama who have been mentioned and who became the wives of Brahma Rishis (the Brahmin sages or sages born of Brahma.)

13. The wife of Marīchi *viz.* Kalā, the daughter of Kardama, bore (two sons) Kasyapa and Pūrnimau with whose descendants the world is filled.

14. Pūrniman was the father of Viraja and Visvaga, O powerful one; and of Devakulyā (a daughter) who, having washed the feet of Hari, became the celestial river.

Verse 6. यज्ञपांपतिः *D.* The Lord of the Vedas, as being the one thing declared by them all etc.

Verse 8. तुषिताः *D.* The gods are so called because they are born of the delighted Dakshinā.

Verse 12. प्रसूतिप्रसरम् *D.* The growth of the line of his descendants.

Verse 14. देवकुल्या *V.* The deity presiding over the celestial river. *D.* Reads विश्वगां and देवकुल्यां—the celestial river beloved of the celestial races.

15. Anasūya the wife of Atri begot three sons of great renown, *viz.*, Datta, Durvāsas and Soma born as the portions (respectively) of Vishnu, Rudra, and Brahma.

16. Vidura said:—(Born) in the house of Atri, what did these great Gods, the causes of creation, preservation and destruction, intend to do? Be pleased to tell me of that, O master.

17. Maitreya said:—Commanded by Brahma (to take up the work of) creation, Atri, foremost among those who know Brahman, went along with his wife to the mountain of Rksha and was engaged in meditation.

18—20. On that mountain covered with the forests of the Palāsa and the Asoka (adorned) with clusters of flowers, and resounding on all sides with the water-falls of the Nirvindhyā, the sage controlled his mind by means of Prānāyāma and for a century stood on one foot defying cold and heat and subsisting upon air, and contemplating the Lord thus: "I take refuge with Hari who is the supreme ruler of the Universe. May He be pleased to bestow upon me a son worthy of myself."

21—22. On seeing the three worlds burn with the fire issuing from the head of the sage, and produced by the fuel of his Prānāyāmas (the control of breath and meditation) the three Lords of the world (Brahma, Vishnu and Siva) came to his hermitage—the Lords whose glories were widely sung by Apsaras women, sages, Gandharvas, Siddhās, Vidyādharas and Nagas.

23. With his mind illumined (filled with unusual light) by the presence of the Deities who appeared unto him, the sage saw the Lords of the gods, as he stood steady on one foot.

24—25. He saluted them by prostrating himself on the ground and with his hands full of flowers worshipped the Gods who were seated on the Bull, the Swan and the Garuda, who bore their distinguishing marks, and who appeared to be pleased with their smiling face and gracious looks—the sage shut his eyes dazzled with their effulgence.

26. Concentrating his mind which had been (already) devoted to them and with folded hands, he chanted the praise (of the Three) who are the Supreme (Lords) worshipped by all the worlds, (in words charming and deeply significant).

Verse 16. अत्रेर्गृहे etc. *D.* born of the wife of Atri.

Verse 26. सूक्तया *D.* By means of a Vedic hymn.

27. Atri said, "I bow to you (three) who during each Kalpa (yuga) or age assume bodies through the gunas of Māyā which are separated and differentiated during the creation, preservation and withdrawal of the universe, and you are those Brahma Vishnu and Rudra. Which of you was invoked by me?

28. It is but the one glorious Lord whom I identified with my mind (prayed to) in various ways for the purpose of (securing) a child. How then do you three here (now) appear unto me—who are far beyond the reach of the mind of embodied beings (mortal men)? Be pleased to tell me, (O gods) be gracious unto me, for great is my wonder at this.

29. Maitreya said:—O Lord, having heard these words of Atri, the three Lords of the gods laughed and in sweet accents spoke to the sage thus:—

30. The Gods said:—Your purpose, O sage, should be (realised) only as it has been entertained by you and not otherwise; for your purpose is good; (and) indeed we form that one which you contemplate.

31. Therefore (as a consequence of the one appearing as three), O son, there shall be born to thee three sons who will be our portions (or Amsas) and becoming renowned in the world who will also spread your auspicious reputation.

32. Having thus bestowed on him the desired boon, the great Gods went (out of sight) from there, after receiving their worship, while the couple were looking with eyes wide open.

33. (Accordingly) Soma was born with the portion of Brahma (the four-faced), Datta, the Master of yogic knowledge with the portion of Vishnu, and Durvāsas with that of Śiva. (Again) do you know the descendants of Angiras (as I describe them).

Verse 27. अनुगुणं...देहाः *D.* who have assumed bodies in relation to the three gunas of Prakriti according as they are necessary for the various activities of creation, preservation and destruction. हे ब्रह्मन् etc. *D.* takes this to be in the vocative case, hence the particle हे.

Verse 28. विबुधप्रधानः *D.* The one Supreme Lord of all the gods, who is the Antaryamin of Brahma and Rudra and who is no other than Vishnu.

Verse 30. तत्संकल्पस्य D. of that original thought which refers to us three.

Verse 33. अंशेन *D.* It should be noted that Soma was not directly an avatara of Brahma; but Brahma was specially filling Soma with his presence. योगवित् *D.* The author of the Yoga Sastra.

34. But Sraddhā the wife of Angiras bore four daughters *viz.* Siṇīvāli, Kuhū, Rākā, and Anumati, the fourth.

35. He (Angiras) had also two sons who attained celebrity during the Swārochisha Manvantara *viz.* Vtathya who was no other than the Lord, and Brihaspati who was solely devoted to Brahman.

36. By his wife Havirbhū, Pulustya had (a son called) Agastya who in his previous life was Agni (Fire) in the stomach and, also (another son) Visravas of great *Tapas.*

37. The sons of Visravas were the god Kubera, the lord of Yakshas, born of his wife Idvida, and Rāvana, Kumbhakarna and Vibhīshana born of another wife (called Kesinī).

38. *Gati*, the virtuous wife of Pulaha, bore three sons, *viz.*, Karmasreshṭha, Varīyas and Sahishṇu, O (Vidura) of great wisdom.

39. And Kriyā the wife of Kratu brought forth the sixty thousand sages called Vālakhilyas who shine brightly with their divine glory.

40-41. O Vanquisher of enemies (Vidura), the sons of Vasishṭha by Ūrja (Arundhati) were Chitraketu and others who became the seven sages of untainted nature; these were called Chitrakētu, Surochis, Virajas, Mitra, Ulbana, Vasubhridyāna and Dyumat; and Vasishṭha had also other sons, Sakti and others, (who were born of another wife).

42. Chitti the wife of Atharvan bore a son called Dadhyach (also known as Asvasiras) who gave himself to rigid austerity. Next know thou the race of Bhrigu as I describe it.

43. The famous Bhrigu had by his wife Khyāti (two sons) named Dhatṛ and Vidhatṛ and (a daughter) called Sree who was devoted to the Lord.

44. Meru gave his two daughters Āyati and Niyati to Dhatṛ and Vidhatṛ; and of them were born Mṛkanda and Prāna.

45. Mārkandeya was the son of Mṛkanda; and the sage Vēdasiras was born of Prāna; there was also Kavi another son

Verse 35. तत्पुत्रौ *D.* The two sons of Sraddha (by Swarochisha Manu) उचथ्यः.... साक्षात् *D.* Uchatya, the most worshipful (so appearing to anyone even at mere sight).

Verse 36. दभ्रोग्निः *D.* One of the Agnis called Dabhra.

Verse 39. ब्रह्मतेजसा *D.* Endowed with the glory due to the presence of Brahman.

of Bhrigu ; and the son of this Kavi is the famous and worshipful Śukrāchārya.

46. O Vidura, all these sages peopled the worlds with their creations. Thus the race of Kardama through his daughters has been described to thee—a description (a race) which is powerful enough at once to remove the sin of any person who listens to it with faith.

47-48. Daksha, the son of Brahma had (as already mentioned), married Prasūti the daughter of Manu ; by her he had sixteen daughters of pure vision ; of whom he gave thirteen to Dharma, one to Agni, one to all the Pitris together, and one to the God Śiva who cuts off Samsāra.

49-50. By name they were *Sraddhā, Maitri, Dayā, Sānti, Tushti, Pushti, Kriyā, Unnati, Buddhi, Medhā, Titikshā, Hri, Mūrti*—these thirteen were the wives of Dharma ; Sraddhā bore Subha, Maitrī Prasāda, and Dayā Abhaya.

51. Śānti bore Sukha; Tushti bore Mūd; and Pushti brought forth Smaya ; Kriya bore Yōga, Unnati Darpa and Buddhi Artha.

52. Medhā bore Smṛti, and Titikshā Sama ; Hrī bore a son called Prasraya and Mūrti the abode of all virtuous qualities bore the sages Nara and Nārāyana.

53. On the birth of the last two, this universe rejoiced in happiness ; the minds (of men), the cardinal points, the breezes, the rivers and the mountains (fires)—all were filled with joy (grew calm and serene).

54. In the heavens were blown the (celestial) trumpets ; showers of flowers fell ; sages offered their praises ; the joyous Gandharvas and Kinnaras sang.

55. The celestial women and the goddesses danced ; everything appeared most auspicious, and Brahma and all the other gods worshipped the Lord with fervent prayers.

Verse 46. अभावयन् *D.* Increased.

Verse 49. युक्तेभ्यः *D.* To Yogins who had devoted their heart to Hari.

Verse 52. सर्वगुणोत्पत्तिः *V.* Who were the source of all excellent qualities. *D.* Who were the abode of Sama, Dama and all other virtues.

56. The gods said :—We bow to the perfect Person who has now manifested Himself in the form of two sages under the roof of Dharma for the purpose of making His own nature known to the world, like the phenomenal appearances in the sky which are created by His own Maya and on His own support.

57. May that glorious Lord whose true nature can be known (only) through the Śāstrās, be pleased to look on us the celestial ranks who are created for protecting the world from the causes which may disturb its orderly condition, with His eye full of mercy which vies with a fresh-blown lotus, the abode of Sri (Lakshmi or splendour).

58. Being thus sung by the celestial assemblies who obtained a sight of them both Nara and Nārāyana the two glorious avatāras made towards the mountain Gandhamādana.

59. The same two portions (or Amsas) of the glorious Lord Hari, have come into this world as Krishna and Arjuna (both are called Krishna) for the purpose of lessening the burden of earth.

60. Svāhā gave birth to three sons, Pāvaka, Pavamāna and Suchi whose food consists of the sacrificial offerings and who are the deities presiding over fire (Agni).

61. And from these have descended forty-five Agnis or fires ; and they make forty-nine, together with their three fathers (Pāvaka etc.) one grand-father.

62-63. And these Agnis are no other than those who are well versed in the Vedas and who are invoked in sacrifices under

Verse 56. निजमायया *V.* and *D.* According to His own will. रवे...विरचितं *V.* This universe which rests on the support of Brahman but does not affect Him ; or this change of form associated with the jiva but kept from affecting His essential nature just as the various appearances as blue, red, etc. are of the sky. *D.* The universe is created and made to rest on the support of Paramatman just as various phenomena depend upon the sky.

Verse 57. स्थितिव्यतिकरोपशमाय *V.* Who are created for the purposes of preserving, creating and destroying. सत्वेन *V.* This should be taken as implying all the three gunas. *Note* :—The gods say that they were created in association with the three gunas according to the work assigned to them of creation, preservation or destruction.

Verse 60. अभिमानिनश्च *D.* The gods presiding over fire.

Verse 61. पितरः *D.* Pâvaka and others. पितामहः Agni the Lord of Swâhâ.

Verse 62. आग्नेय्यः *D.* By the Ishti of the sacrificial act of which the deity is Agni.

various names used in the Āgneya Ishtis; and they are Agnishvāttas Barhishadas, Saumyas, Pitris, Ājyapas, and those who maintain the sacred fire and those that do not; and their wife was Svadhā, the daughter of Daksha.

64. Svadhā bore them two daughters Vayunā and Dhārinī; and both these were well versed in the Vedic lore and perfect in general and special knowledge (*lit.* had gone to the end of knowledge and special or divine knowledge.)

65. Satī, Śivā's wife was intensely devoted to him, but was not blessed with a son worthy of her by qualities and disposition (character).

66. When her father Daksha was enraged against the God Śiva who had done him no wrong and while she was still young, she of her own accord cast off her body by means of yoga.

ADHYAYA 2.

Daksha goes to attend the sacrifice of the sages who are the progenitors of the world, and not being honoured by Rudra who has come before him, Daksha reproaches him and leaves the place. Nandīsvara in his turn curses Daksha and other Brahmins, Rudra then leaves the place of sacrifice.

Vidura said:—

1. Why did Daksha affectionate to his daughters disregard his daughter Satī and hate the God Śiva the foremost among the virtuous and pious?

2. Who could hate, and how could one hate, the God Śiva who is the father of all creation mobile and immobile, who does not hate any body, who is the very embodiment of tranquillity and who rejoices in his (blissful) self and is the deity of the universe?

3. O sage, be pleased to tell me how this ill-will came about between the father-in-law and the son-in-law, in consequence of which Satī gave up her life, which cannot be easily done (which nobody is willing to throw away).

Verse 2. चराचरगुरुम् *V.* One able to bestow the power of understanding both upon the mobile and the immobile creation आत्मरामं *V.* and *D.* One who finds delight in Paramatman.

4. Maitreya said :—Once, during the sacrifice of the progenitors (Prajāpatis) were assembled (all) the great Rishis; as also all the classes of celestials with their attendants, as well as the sages and the Agnis.

5—6. There, seeing Daksha enter brilliant like the sun, and by his splendour dispelling the darkness in that great hall, those who formed the assembly along with the Agnis rose from their seats with their hearts overpowered by his glory; but Brahma and Śiva did not.

7—8. Being duly (highly) honoured by the superintending priests, the venerable Daksha bowed to Brahma, the father of the world, and, with his permission, took his seat there; Daksha did not bear to be (so) indifferently treated by Śiva; and looking at him askance with his eyes as if he would burn him, Daksha said :—

9. "Listen to me, O holy sages, along with the gods and Agnis, as I explain the conduct of the righteous, urged neither by ignorance nor by envy (jealousy).

10. "Indeed there is one who wrecks the fame of the protectors of the world and is himself shameless—one haughty person by whom the path trodden by the righteous is violated.

11. "In the presence of Brāhmin sages and Agni, like a virtuous person, he took the hand of my daughter who is like unto Sāvitrī."

12. Having taken the hand of my daughter whose eyes are beautiful like those of the deer, this person whose eyes are like those of a monkey did not even by word of mouth do what is proper and customary towards me, whom he ought to go forth to meet and receive with salutations.

13. To this proud and impious person who has omitted to do his duties and violated the law I have reluctantly given my daughter like the sacred word (Vedas) (imparted) to a Śūdra.

Verse 4. विश्वसृजाम् *V.* Mareechi and other Prajapatis. सत्रं *V.* It is a sacrifice where many sacrificers jointly perform one Yaga. मुनयः *D.* This is intended to show that *all* saintly persons had met there.

Verse 10. अयं *V.* The reference to Rudra by a pronoun shows that Daksha was unwilling to mention him even by name.

Verse 11. पाणिं *D.* Construing it with सावित्र्याः the word means utterance from the root—पण व्यवहारे.

Verse 13. उशतीम् गिरम् *D.* The Vedic speech which is free from the errors possible in the case of human utterances.

14—16. Dwelling in the horrible abodes of ghosts, surrounded by spirits and demons, he wanders about like a mad man in nakedness with dishevelled hair, laughing and weeping; bathed in the ashes of the cremation ground, wearing the wreaths of flowers on dead bodies and having pieces of bone for his ornaments, he (only) bears the name of Śiva (the auspicious), but he is inauspicious; he is intoxicated and beloved by those who are intoxicated; he is the Lord of the devilish spirits called the Pramathas who are personifications of mere darkness (whose nature is simple darkness); and to such a person the prince of Unmādas (a class of devilish spirits), destitute of piety and possessed of a wicked heart, I am sorry, I have given my virtuous daughter at the instance of Parameshṭhin (Brahma). [*N.B.*—The passage thus apparently conveying a censure of Śiva bears also another interpretation as his praise.]

17. Maitreya said:—Having thus upbraided Śiva who was (all the while) quiet without retorting, the enraged Daksha made Āchamana and at once proceeded to pronounce his curse (thus):—

18. "When sacrifices are made to the gods, Bhava, this vile one among the celestial classes, shall not have his share along with the gods *viz.* Indra, Upendra and others."

19. O Vidura, (although) advised by the foremost in the assembly to desist from it, Daksha uttered his curse upon Śiva the Lord of the mountain, and, departing from the place, he went home in great rage.

20. On being informed of the curse, Nandin, the foremost one among the servants of Śiva, wild with intense rage (with eyes reddened with anger), imprecated a very fearful curse upon Daksha and upon those Brahmins who had listened to his vile speech with approbation.

21. He who, lacking understanding, and, out of regard for this mortal frame, cherishes hatred towards the glorious Lord

Verse 15. तमोमात्रात्मकात्मनां *D.* Of those whose mind is constituted only of the Tamoguna.

Verse 17. अप्रतीपम् *V.* One who did not retaliate, *D.* One who offered no opposition.

Verse 20. रोषकषायदूषितः *D.* Takes the word कषाय as denoting वह्नि or fire. The phrase means one who was excited on account of the fire of anger.

who is not revengeful, shall see only what is different (from the Lord) and turn away from the truth.

22. Through the desire for vulgar pleasures, he shall be attached to the household life characterised by specious righteousness; and being deprived of judgment by the Arthavāda passages (promises of transient pleasures) in the Vedas—he shall (ever) extend his endeavours after sacrificial materials.

23. With his memory of the truth of Atman erased, and with his mind ever contemplating the other thing [*i.e.* identifying the body and its belongings with self] he shall be like a brute intensely addicted to women and shall soon have the face of a sheep.

24. He shall become so dull-witted as to take the Avidyā solely dealing with Karma (sacrificial activity) for Vidyā (the knowledge of truth). And those who followed Daksha who was discourteous to the god Śiva, shall continue to be in Samsāra (shall be our subject to the cycle of birth and death.)

25. The haters of Hara (Śiva) shall be wholly attached (to Karma-mārga), their minds being agitated by the churn of rich promises most inviting like the smell of wine and by the Vedic statements which promise various fruits like flowers.

Verse 22. गृहेषुकूटधर्मेषु *V.* In the household life where under the force of the three gunas man is not able to escape from the undesirable course of duties and acts. वेदवादविपन्नधीः *D.* One that has lost his proper understanding, being engrossed with the fine promises of Svarga and other limited ends found in the Vedas when not deeply understood. *Note* :—Here the curse of Nandeesvara should be taken as applicable only to that time *i.e.* as temporary.

Verse 23. विस्मृतात्मगतिः *V.* One who has forgotten the true nature of Jeevatman and Paramatman. पराभिध्यायिन्या *D.* Always filled with anxiety concerning the objects gratifying the senses. This is an adjective to बुध्या. विस्मृतात्मगतिः *D.* One who has forgotten Paramatman.

Verse 24. अज *V.* One who is an Aja or a goat *i.e.* one like unto a brute.

Verse 25. गिरः श्रुतायाः पुष्पिण्याः *V.* Of the earlier portion of the Vedas which bears only flowers *i.e.* attractive by its apparent meaning; or containing very many statements which excite the mind like flowers; or which only convey the pleasure of Svarga and the like, which does not last long *D.* The Vedic speech which prominently shows flowers *i.e.* the flower-like objects of Svarga etc. prominently on the surface but has the purpose of Mukti buried deep within it. गिरेः सुतायाः *D.* The Vedic speech which is regarded as the daughter of गिरि *i.e.* मुख्यप्राण who is so called on account of his power to destroy all sins. The Vedic speech is said to be his daughter, for he is mainly instrumental in handing down the Vedas through his disciples. मधुगन्धेन *V.* By prominently exhibiting the pleasure of Svarga and the like.

26. They shall eat anything and everything and shall study, perform Tapas and keep austere vows (only) as a means of livelihood; and they shall wander in this world as beggars, finding delight only in their possessions, the body and the senses.

27. Hearing the curse thus pronounced by Nandin upon the Brāhmin class, the sage Bhrigu pronounced a counter-curse which is an irrevocable punishment inflicted by the Brāhmin power.

28. Those that keep vows to propitiate Śiva and those that follow them shall all become Pākhandas and enemies to the true Śāstra.

29. They shall not be pure in habits, shall have clouded judgments and wear matted locks, ashes and pieces of bone and enter upon the Saivite course of life, where wines (wine) shall be their god.

30. Since you cast reproaches on the Vedas and Brāhmins, who are the defence of (or a dam to protect) men (following the duties of the *Varnas* and *Āsramas*), you shall embrace the creed of the Pākhaṇḍas (the unbelievers).

31. Indeed this is the only auspicious and eternal path for men, which ancients also followed—and of which the source (and authority) is Janārdana (Vishnu).

32. It (the Veda) is the supreme Brahman destitute of defects and it is the eternal path of the pious and wise. Having condemned it, betake yourselves to the Pākhaṇḍa course, in which your Deity shall be the Lord of the Tāmasa Bhūtas.

33. Maitreya said :—While Bhrigu was uttering his curses, the worshipful Śiva along with his attendants departed from the place as if he were disconcerted (as if he regretted all that had occurred there).

Verse 28. पाषण्डिनः *V.* Those that are in the path of duties which are opposed to the Vedas. सच्छास्त्राणां *V.* The Pancharatra and others treating of the supremacy of Vishnu.

Verse 30. सेतुं *V.* That which leads to attainment of the purpose of man by throwing light upon the performances of sacrifices and the course of Upasanas leading to Swarga or Moksha.

Verse 31. एषः *V* and *D.* This (the Veda). यत्प्रमाणं जनार्दनः Janardana is the first teacher of the Vedas. *Note*:—The word प्रमाण is used in the sense of one who utters or explains (authority quoted from the यादव निघण्टु.)

34. But, O great bowman, the Prajāpatis (however) duly performed for a thousand years their sacrifice, which was intended as the worship of the Supreme Lord Hari.

35. Then at the conclusion they took their holy bath in the Gangā where it is joined by the Yamunā; and with their body thus purified they returned to their homes.

ADHYAYA 3.

Sati requests Śiva permission to attend her father's sacrifice the Brihaspati-sava; and Śiva shows how inadvisable it would be.

1. Maitreya said :—While the son-in-law and the father-in-law continued to hate each other, a very long time passed away.

2. Indeed, when Daksha was installed as the Lord of all the Prajāpatis by Brahma, the highest among the gods, he became puffed up (*lit* pride sprang in him).

3. Having performed the sacrifice called the Vājapeya and having disregarded (Isvara as well as) those who are devoted to Brahman, he began to perform the best of sacrifices called the Brihaspati-sava.

4. During that sacrifice all the Brahma Rishis were assembled, as also the divine sages; the Pitris and the deities, their wives along with their husbands were welcomed with honour and given an auspicious reception.

5. When the celestials passing through the sky were talking about it, the Goddess Satī, the daughter of Daksha, heard of her father's grand sacrifice.

6. He saw the beautiful Ghandarva women going along with their lords from all directions in their aerial vehicles, with their necks brightened by Padakas and dressed in festive costume.

Verse 35. विरजेन आत्मना *D.* Having purified their mind by means of this hallowed sacrificial duty.

Verse 3. ब्रह्मिष्ठान् *V.* Those who are filled with the presence of Paramatman.

Note:—Though all are such, still Rudra and others are superior as being *Avesa Avataras*

ब्रह्मिष्ठोभूयएवस; *D.* reading. Again he who was very learned in and devoted to the Vedas treating of Karma.

7. She saw women of charming eyes wearing earrings of excellent workmanship go past her palace and in her eagerness he spoke to her Lord, the God Bhūtapati (protector of all the Bhūtas).

8. Satī said :—Now the great sacrificial festivity of the Prajāpati (your father-in-law) has commenced ; O my Lord let us also go thither, if it please you ; for (even now) the gods are going thither.

9. During that sacrifice my sisters will certainly be there along with their husbands desirous of seeing their friends ; I also long to go with you and receive the presents that will be given (by my parents.)

10. I have been long anxious and there indeed I shall see my sisters who are so worthy of their husbands; as also my aunts and my anxious mother ; and, O Mriḍa, also the greatest sacrifice conducted by the great Rishis (the high standard or the sacrificial post when carried by the great Rishis).

11. O Aja, this wonderful world of three gunas is created by your own Māyā (and so this sacrifice is no wonder to you) ; still I am a woman ; I do not perceive the hidden truth ; I am one of poor understanding ; I wish to visit the place of my birth.

12. O Abhava, be pleased to see that other women (not even related to my father) go well-adorned with their husbands and in large crowds ; O Śitikaṇṭha, as they go, the sky is adorned with their aerial cars which are white as swans.

13. O God of gods, how could the body of a daughter remain unagitated on hearing of the Soma festivity in her parents' house ; even uninvited, they (people) go to the house of their friends, their husbands, their preceptors or their parents.

14. So may you be gracious unto Me to grant my wish, O immortal God ; you are full of mercy ; by you of perfect wisdom I have been made a half of your body ; so do me this favour, I entreat (you).

Verse 9. परिबर्हम् *D.* What is given to the daughter and son-in-law, *i.e.*, dowry sometimes.

Verse 10. क्लिन्नधियं *V.* One who has a heart afflicted by affection.

Verse 11. अजात्ममायया *V.* By the will of Paramatman who has no birth under the force of Karma. D. Takes अज separately as an address to Rudra. *Note* :—"The universe is ever evident to thy view. etc.

15. The Rishi said :—Thus spoken to and importuned by his beloved, the god Śiva affectionate to his friends, laughed and said, as he was reminded of the arrows of bad words cutting to the quick which Daksha had uttered in the presence of the Prajāpatis.

16. The glorious Śiva said :—What you have said is true indeed, O brilliant one, that people go to their relations even uninvited, but only when their eyes are not spoiled by powerful pride on account of Ahankāra *i.e.* attachment to their body and its belongings as well as by the passion of anger.

17. By means of learning, Tapas, wealth, beautiful personality, age (youthful age) and (high) pedigree, which are all good influences in the case of the good and bad influences in the case of the worst of men, the proper understanding or discretion being killed, the haughty whose vision is spoiled by their pride cannot see the glory of the great.

18. One ought not to go to the house of these (such persons) considering them to be relations—these whose mind is not steadied with wisdom and who look at visitors with a crooked heart (who regard their visitors with no friendly feelings) and with knit brows and angry eyes.

19. One whose body lies shattered with the arrows of enemies does not suffer the same anguish as one who is cut to the quick by the bad words of crooked kinsmen feels with a painful heart both day and night.

20. O one of beautiful brows, you are evidently the most beloved among the daughters of the eminent Prajāpati Daksha ; still you will not (now) receive the attention worthy of you ; for Daksha is very much pained at your relationship with me.

21. His heart boiling with envy and his senses impatient for gratification, (afflicted) at the sight of the supreme glories of the great (Gods) who directly read the mind of the jīva and

Verse 16. अनात्म्यमदेनमन्युना *D.* Through anger caused by the pride due to his attachment to the body.

Verse 17. *D. Note :*—When the memory is lost, *i.e.*, when the knowledge derived by study of Sastra is lost.

Verse 20. उत्कृष्टगतेः *D.* Of him who has obtained the Lordship over all.

Verse 21. पूरुषबुद्धिसाक्षिणां *V.* and *D.* Those that are witnesses or the directors of the mind and other senses of embodied beings.

not being able properly to attain to their rank, he hates another even as the Asuras hate Hari.

22. O (my beloved) one of slender waist, the rule of going forth to meet, behaving modestly or making salutations is properly observed towards one another by wise men; for they do all that with their heart (directed) only towards the Perfect Person Vāsudeva who abides in every heart, but not to the jīva who is fondly attached to the body.

23. The absolutely pure Sattva (Antah-Karana or the Sattvaguna) is called Vāsudeva, for through it the Perfect Person distinctly makes His appearance with nothing to screen Him off; so the glorious Vāsudeva who shows Himself unto those that have subdued the senses, is (always) worshipped by me through that Sattva.

24. Therefore you should not see him (Daksha), though he is your father, one who has given birth to your body; for Daksha hates me and his followers also (hate me); and, when I went to attend the sacrifice of the Prajāpatis, O fair One, he disgraced me with vile words, though I was at no fault.

25. If you neglect my words and go, nothing happy will betide you; (and) when a person of established honour suffers disgrace from his kinsmen, it at once leads to his death (he is at once fit to die.)

ADHYAYA 4.

In spite of her Lord's advice, Sati goes to Daksha's sacrifice. Disregarded by her father and enraged at finding no offering made to Rudra, she praises the greatness of her Lord, censure Daksha and by the Yoga method casts off her body.

1. Maitreya said:—With this explanation (of the circumstances) Śankara stopped considering that, in either case, his wife's body would be lost; eager to see her friends (relations) and afraid of Bhava (her Lord), she seemed to be two individuals, going out of and coming back into (the house.)

Verse 23. विशुद्धं सत्वं *D.* The body of Brahma and others. वसुदेवशब्दितं *D.* Denoted by the word Vasudeva, since He dwells in Prithvi and other things and shines unaffected by them.

Verse 1. *In either case*: whether he gives or refuses her permission to go.

2. With a heart grieved at the obstacle in the way of her desire to see her friends, and out of affection, Bhavāni (Bhava's wife) wept (weeps) and was greatly distressed with tears (trickling down her cheeks), shaking with anger; (and she) looked at Bhava who is without an equal (like whom there is no other person) as if she would burn him.

3. There, with violent sighs, and with her heart harassed by grief and anger, and losing her judgment on account of her feminine (womanly) nature, she went to the house of her parents, leaving him who is loved by the righteous and who, out of love, had given her half of his own self (body.)

4. After Satī had set off at a swift pace and all alone, in great haste went thousands of the followers of the three-eyed one (Siva), along with his attendants and *yakshas*, with Maniman, Mada and others, led by the *Bull* who was foremost of them all, and untouched by fear or pain (sad at heart) for her violating Siva's command.

5. They placed her on the best of bulls (Nandin) and went on (in a splendid procession) with Sārikas (a class of talking birds), balls (to play with), mirrors, lotuses, white umbrellas, fans, wreaths of flowers and other things, and with the musical accompaniments of drums, conches and flutes playing.

6. (At last) the goddess Satī arrived at the place of sacrifice where the slaying of the animal for *yajna* (in worship of the gods) is made a glorious (sacred) act with the loud repetition of the Vedas on all sides, where the Brāhmin sages as well as the gods were all in attendance and where the vessels and utensils were made of earth, wood, iron, gold, Darbha grass and hides.

7. Afraid of the sacrificer (Daksha) no person there dared to welcome Satī on her arrival when she was not cared for (by her own father), except her sisters and mother who with affection and tears choking their throats rejoiced to embrace her.

Verse 2. अप्रतिपूरुषम् *D.* One who has no opponent.

4. आगतव्यथाः *V.* Those who were pained (to see that Rudra also did not go.) *D.* Those who were anxious about the result.

5. सारिकाः *D.* Parrots kept for amusement. मण्डुक *D.* An instrument of music used while sporting in water. विलम्बिताः । *D.* At a slow pace. *D.* notices also the reading विटंकिताः which means 'adorned,'

8. Not being welcomed by her father, Satī did not accept (and was not pleased with) the honour done or the seat offered to her with great affection by her mother and her mother's sisters, and with their enquiries about her welfare in a manner worthy of sisters.

9. Observing the sacrifice performed without the share of offerings to Rudra and the disregard shown by her father to her Lord, the divine Lord of the world, and herself not being given a welcome reception before the sacrificial assembly, the great Goddess grew very angry as if she would burn the worlds with her ire.

10. In accents that faltered through anger, she censured the hater of Siva, who had become puffed up on account of his practice in the path of smoke (*i. e.* with having frequently performed sacrifices); but in the hearing of the world, she loudly prohibited the hosts of spirits or Bhutas that started up by virtue of her divine power, from doing any harm to Daksha.

11. The worshipful Goddess said :—Except thyself who would act like an enemy towards the Lord who hates nothing? For He is *the cause of all (is everything)*; than Him there is none higher in the world; of Him none is beloved or hated, and He is *the beloved soul* of all embodied creatures.

12. O Brāhmin, pious people do not (at all) see defects in the qualities of others; (some) take a separate account of merits and demerits as they are; and those that are (jealous) like thee, see only defects in the merits of others (regard the merits of others as faults), and cannot see their merits at all; and the noblest

11. समस्तात्मनि *V.* He of whom everything was beloved as Atman (self). Or he who thinks in his mind that Brahman pervading everything is perfect. *D.* He who is the Lord of everything except the six, namely, Vishnu and others (*i.e.*) Rudra is the Lord of *all* commencing with Indra; but not of Vishnu, Brahma, Vayu and their consorts. *D.* '*Who hates nothing*' implies 'who loves nothing'. प्रियात्मनः (he) of whom Atman, Vishnu, is beloved.

12. [Sridhar] The translation given above follows the order of thoughts in the verse—Sridhar takes them in this order :—Those that are jealous like you see only defects, but no merits in others. Some take a middle position by noting the merits and defects as they are (and these are great); greater are those who note only the merits but not the defects, and the greatest do not see the defects at all; further, they regard as great even small merits. *D.* (Reading). Some wickedmen see only defects in the merits of the great but do not perceive the excellent traits in them. Noble Brahmins like you are by nature disposed to take a magnified view of small merits; (it is a pity that) you (counted as one among the great) have committed a sin in respect of the great.

are disposed to regard others' virtues, however trifling they may be, as very great; and thou hast found fault with them.

13. It is no wonder that among the unrighteous who regard the lifeless body as the soul, the constant (talk) is the reproach of the great (out of jealousy); and that is really most befitting those impious men whose *spirit* is obscured on account of their jealousy by the dust under the feet of great men.

14. Alas! thou being other than what is auspicious hatest Śiva (the auspicious one), whose name is hallowed and whose command is inviolable; whose name of two syllables (Siva) uttered by the tongue, but once and incidentally, soon destroys the sin of men.

15. Thou art misbehaving towards that One Friend of the universe (Siva) whose lotus-like feet are worshipped by the great who long for the wine of *Brahmānanda* with their minds eager like bees—the feet which showers blessings upon the prayerful world.

16. Do not persons other than thyself (such as) Brahma and others, understand that He who is called Śiva is *a-Śiva* (inauspicious), and, with his matted-hair falling about in disorder, he dwelleth in the burning ground (Śmasāna), along with ghosts and devils, and adorns himself with the flowers, ashes and skulls found lying there;——(Brahma and others) who wear on their heads the flowers (dust) that fall from His feet —(that have become hallowed by the touch of His feet)?

17. A person should shut his ears and depart from the place, if he cannot (die or slay the miscreant), when the

Verse 13. सेर्ष्या (reproach) through jealousy. According to *D.* (the latter half) insert '*only*' before '*those*'. The idea is 'you are not one among the impious; so I wonder how you came to reproach the great Siva.

Verse 14. अलंघ्यशासनं—*D.* takes this epithet as implying that when any one is purified by the grace of Siva, his sin does not at all re-appear, *i.e.*, he becomes for ever absolved from all sin.

Verse (15) *Brahmarasasava—D* the honey which delights the senses, and which is derived from the realisation of Brahman.

Verse 16. To make the idea clear supply 'if he were really inauspicious' after *inauspicious*' *V.* Notes that the devotion to Siva as a votary of Vishnu and as one under His control does not conflict with the Visishtadvaita tenets.

D. Brahmadayah. Siva and others born of Brahma—'Do Sanaka and others think him to be inauspicious, because he dwells is *Smasana* etc.?—(No—they do not).'

Verse 17. *D.* अघृणिभिः by those who are devoid the feeling of pity, of a generous disposition. Read '*Or*' for '*and then*'.—'*If he &c.*'—*he* the president of an assembly. *V.* takes *Isa* (the Lord) in the sense of a great man.

Lord, the protector of righteousness, is blasphemed by men of unrestrained nature; if he is able, he ought by force to cut off the vile tongue that utters such evil things and then he might even lose his life; and that (indeed) is the righteous course.

18. Therefore I will not have this body born of thee who blasphemest Śitikantha; for the wise say that the remedy for the unwholesome food consumed through ignorance or carelessness, is but to get rid of it (by vomiting).

19. The mind of the great saint who finds delight in his own self (within his body) does not (need not) follow the Vedic utterances (injunctions and prohibitions); for (the sphere of) movement is different for the gods and men (the sky for the former and the earth for the latter); so any one following his own (course of duty) ought not to find fault with another (who has a different path to follow).

20. Karma (the course of duty) is, it is true, laid down as consisting of *Pravritta* (*Agnihotra &c. i.e.* the sacrificial acts) and *Nivritta* (*Sama Dama etc. i.e.* renunciation, control of passions and senses etc.); and that (too) distinctly as to who should follow which, according as the person is characterised by the two (states of mind) *viz.* attachment to objects and the absence of it; both the courses cannot be in (the practice of) the same agent at the same time; (but) no Karma devolves upon (has to be done by) Brahman (Sadāsiva).

21. Further, the attainments (powers of *Aṇiman etc.*) possessed by us can never be yours; only those which belong to the sacri-

Verse 18. *D.* '*Api*-even' in 17 indicates this as the only respectable course.

Verse 19—*Sve loke—V.* in Brahman (present) in his own self. "*Maha-muni*" the great saint is Siva—*Sve eva, loke—D.* only in Hari of whom he is an image, *i.e.*, on whom he is absolutely dependent.—In Hari who shines before him (*loke*).

20. *V.* interprets the latter half thus:—Karma of the two-fold description cannot at the same time and in the case of the same individual become the means of the knowledge or realisation of Brahman—*i.e.*, only the Nivritta Karma tends to it and that is observed by Siva also.

D विविच्य—distinctly laying it down that the *Pravritta* Karma leads to Svarga &c. and the Nivritta to *Mukti.* (The latter half) Just as the two diagonally opposed courses cannot be at the same time followed by one, so both the courses cease to be binding on the *Jivan-mukta i.e.*, one who has in human life attained to true realisation of Brahman.

Verse 21. *Avyakta.lingah V.* (attainments) of which the special features are not easily comprehended *D.* attainments in unmanifest ways. *Mukti* by *Archis* or fire etc. अवधूत *V.* those that have renounced all that is wordly—*Avadhuta—Sevitah D.* followed by Sanaka and others of ascetic life.

ficial halls form the lot of those that follow the path of smoke, and they are extolled by creatures gratified with the food (offered in sacrifices); while those that belong to us are due to the unmanifest (subtle) cause *i.e.* depend merely upon our wish, and they are resorted to (enjoyed) by the Avadhūtas (those that have realised Brahman).

22. Has this not been enough? Yes; it is; enough with this body of vile birth, the body born of one who has sinned against Hara; I am ashamed of the (my) relationship with the unworthy. Fie upon the birth from one who acts sinfully towards the great!

23. If the glorious *Vrisha-dhvaja* (Śiva) should ever take your name, in calling me Dākshāyanī, I should (then) stand with a painful heart and without the playful smile; and so I will soon cast off this carcase born of your body.

24. Maitreya said:—O Vanquisher of enemies! Having thus addressed Daksha in sacrifice, she silently sat down on the ground on the northern side facing the north and having touched (sipped) water (*i. e.* having made *Āchamana*) dressed in yellow silk, and having closed her eyes, she adopted the path of Yoga.

25. Steady in her seat, she (the faultless Satī) held her breaths *Prāna* and *Apāna* equally (controlled at the navel), raised Udāna up from her navel [*chakra*—region] and, having slowly stopped it along with the *mind* in the heart, carried it from the chest through the throat to the middle point between the eye-brows.

26. Wroth with Daksha and determined thus to cast off her body which had been often affectionately enthroned (placed) on his lap by Śiva, the most worshipful one among the great, the high-souled and resolute Satī instituted the (yogic) concentration of wind and fire within the members of her body.

Verse 23. *D.* Before the glorious[8] वृषध्वज has an occasion to take your name in calling me दाक्षायणी, with a painful heart and without the (usual) playful smile, I will soon cast off this carcase &c.

Verse 24. *Enemies*—(sridhar) Anger and other passions.

25. नाभिचक्र (*navel chakra*) is known as manipoora in the yoga sastra.

26. *Of wind and fire. D.* Giving rise to (producing) wind and fire.

27. जगद्गुरो: *D.* The preceptor of the world. *Note* The God Siva is said to initiate the worthy souls into the knowledge leading to Moksha. By the particle च is indicated that Sati contemplated Vishnu and others during the state of concentration.

27. Contemplating the joy of worshipping the lotus-like feet of her Lord, the Lord of the world, she (the faultless Satī) ceased to see anything else; and her body was at once ablaze with the fire produced by her yogic concentration.

28. Great was the uproar which arose from the people both in the sky and on the earth who saw that remarkable and wonderful sight: Alas! Satī, the queen of the highest God, has thrown away her life, being angered by Daksha.

29. Ah! Look at the enormity of the wickedness of this Prajāpati whose progeny are all these creatures, mobile and immobile; being dishonoured by him the high-souled Satī, his own daughter, who always deserves to be honoured, has thrown away her life.

30. This enemy of Brahma, this hater of Purusha (Śiva), with a heart full of envy, will reap great infamy in the world; for he does not (even) prevent his own daughter preparing to die on account of his disrespectful treatment.

[1. Now Daksha saw the destruction of his own daughter as due to his own fault and was very much grieved, and lamented. "Alas! (said he) what a wicked thing has been done by me, a cruel creature!"

2. Fie upon me who have no control over my mind, destitute of tranquillity and other virtues, devoid of the sense of shame and propriety—me who regardful of the worthless body (myself) have committed a sin against the most revered one (Śiva)!.]

31. When the people were thus denouncing him, on seeing that wonderful act of Satī in putting an end to herself, her attendants rose with their weapons to slay Daksha.

32. Noticing the mighty rush of those attendants of Satī, the venerable Bhrigu poured an offering into the *Dakshiṇāgni* repeating over it the *yajur-veda* text efficacious in removing obstructions to the sacrifice.

33. When the priest Adhvaryu *viz.* Bhrigu poured the offering on it, certain gods called the Ribhus who had secured a

29. अनात्म्यम् *D.* Foolish procedure or act. Another reading '*Anaryam*' unjust.

30. ब्रह्मबन्धुः *D.* The fallen Brahmin or wicked brahmin. पुरुषद्विट् *D.* also implies hatred of Vishnu.

31. '*When the people...him*'—instead of this D reads when Daksha thus denounced himself.

share in the Soma juice by dint of their *Tapas*, came forth in thousands and with great force.

34. Beaten by them with fire brands blazing forth with *Brahma Tejas* (divine fire) and energy, all the attendants of Siva, Pramathas and Guhyakas ran away in different directions.

ADHYAYA 5.

Hearing of Satī's casting off her body Śankara creates in his anger Vīrabhadra out of his jatā (or matted locks) and causes Daksha's death.

1. Maitreya said:—On hearing from Nārada of Pārvati's death on account of Daksha the Prajapati's neglect of her and of the routing of the host of his followers by the Ribhus in that sacrifice, Śiva was filled with anger which knew no bounds.

2. Filled with rage, biting his lips Dhūrjati (Siva) looked terrible and rose in impatience pulling out his matted locks which were of dazzling and terrific splendour like the streaks of lightning and flames of fire; and with a laugh and deep roar he dashed his jatā (matted locks) on the ground.

3. Out of it arose Vīrabhadra (of enormous dimensions) who by his stature touched the skies, who was endowed with a thousand arms, who looked like the dark clouds, had three eyes (shining) like three suns, and prominent tusks, who wore locks of hair which looked like flames of fire and a garland of skulls and who was armed with various weapons for ready use.

4. Vīrabhadra praying with joined palms to know what he should do, the worshipful Lord of the Bhutas says (said): "Destroy Daksha and his sacrifice; thou art the leader of my attendants, O soldier of Rudra, thou art my portion."

5. Thus commanded by the wrathful Siva, he went round his Lord, the God of gods, and by virtue of the irresistible force (he felt within himself) he thought himself capable of braving the strength of the great (the stronger), O son (Vidura.)

34. उशद्भिः *D.* by Ribhus who were eager to do the wish of Bhrigu.

1. अध्वरेशैः *D.* By Bhrigu and others who had the ruling power in the conduct of sacrifices.

2. रौद्रः *D.* As severe and terrible as the midday sun.

3. घनरक्तसूर्यदृक् *D.* Looking like the sun of deep red splendour.

4. जटांशकः *D.* The portion of my Jata. By this is indicated the Siva's Jata is identical with himself.

6. Then followed by the roaring attendants of Rudra, he made a terrible roar raising the Śūla which would put an end even to Yama who kills all, and ran in great impatience with his feet adorned with jingling ornaments.

7. Then (Now) the priests, the sacrificer and those who formed the assembly observed the dust in the northern direction; the Brāhmins and their wives began to think thus: "What darkness is this? or whence is this cloud of dust?

8. Winds do not blow; there are certainly no thieves; the King Prāchīnabarhis of terrible command is still alive; cows are not driven in such haste; whence is this dust? Does the world now prepare itself for a Pralaya or deluge?"

9. The women of whom Prasūti, the wife of Daksha, was the chief remarked with a perplexed heart, "This is the fruit of his (Daksha's) fault in that he put the innocent Satī to disgrace before the eyes of his other daughters."

10—11. Having angered *Him* who at the time of dissolution dances with His matted locks waving wildly and with the elephants of the cardinal points hanging by the points of His Śūla and spreading out His banner-like arms furnished with weapons (lifted for use) riving all sides with His thundering laughter; —having angered Him and filled Him with rage,—Him who is of irresistible splendour and prowess, who could not be even seen when He knits His frowning brows and who with His terrible tusks scatters the host of stars, how could there be security to this Prajāpati Daksha who has provoked His anger?

12. When the people with their bewildered vision were thus wildly talking about it, there appeared frequently on earth and in the heavens and on all sides most terrible ill-omens in thousands, which filled even the great Daksha with fear.

13. O Vidura, by this time the great sacrifice was invested on all sides by the attendants of Rudra who came running in vehement haste with various weapons ready to aim (at the

7. सदस्या: *D.* those of eminent and special learning who form the assembly to scrutinise the proper performance of the sacrificial acts in all their details.

8. उग्रदण्ड: *D.* inflicting severe punishment; or one who metes out punishment to the cruel and wicked men.

10. रूक्षाट्टहास *D.* Terrific roar (of a lion)

11. दुर्निरीक्ष्यम् *V.* most fearful to see.

12. मख *D.* the sacrifice.

13. पर्याप्लव: *D.* Springing and dashing on all sides.

enemy) and who were dwarfish, bloodred and yellow in complexion and had mouths and stomachs like those of the *Makara*.

14. Some broke the *Prāgvamsa* (the sacrificial room with its columns turned towards the east); others broke the apartment of the sacrificer's wife; and some others the hall in the front, the apartment where the offerings are stored, the room of the sacrificer and the kitchen.

15. Some broke the sacrificial utensils to pieces and some others extinguished the fires, some made water into the sacrificial basins, while some others demolished the zone-like constructions around the sacrificial platform.

16. Some struck the sages and hermits and some others threatened their wives; some seized the gods who were near and tried to run away.

17. Maṇiman arrested Bhrigu and Virabhadra took hold of the Prajāpati Daksha; Chandisa seized the god Pūshana and Nandīsvara the god Bhaga.

18. Seeing that they were being severely pelted with stones all the priests, those of the assembly and the gods took to flight in different directions.

19. The glorious Virabhadra cut off the beard of Bhṛigu who was pouring the offering with the *Sruva* in his hand and who had laughed in the assembly showing his beard.

20. In great rage the worshipful Virabhadra pulled out the eyes of Bhaga who fell on the ground and who, standing in the sacrificial hall, had made a sign to the upraiding Daksha with his eye.

21. As Bala broke the teeth of the king of Kalingas, so did he break down the teeth of the god *Pūshan* who had laughed showing his teeth, while the most worshipful Rudra was being reproached.

22. (Throwing him down and) seating himself on the chest of Daksha he cut (his head) with his sharp-edged weapon, but then the three-eyed god Virabhadra was unable to sever it.

23. Thus finding that even the skin of Daksha was not cut by the weapons charmed with the Vedic *mantras* called *Astras*,

14. प्राग्वंश The place of *Agnihotra*. 21. कलिङ्गस्य *D*. of Dantavakra.

Virabhadra who is another form of Hara, the Lord of *Pasus* (souls), was greatly astounded and long pondered what to do.

24. Recollecting the method of slaying the sacrificial animal in a sacrifice, the Lord of souls cut by that method the head of Daksha whom he now made the animal to be sacrificed by the sacrificer, and severed it from his body.

25. Then arose a shout of approbation "Well done! Excellent", from among the *Bhūtas, Pretas,* and *Piśachas* who praised that act of Virabhadra, while the shout to the contrary effect (censuring the act) arose from others (Brahmins and others.)

26. In his rage he threw Daksha's head as an offering into the same *Dakshiṇāgni* and, having burnt that sacrificial edifice, he set out for the Kailasa, the home of the Guhyakas.

ADHYAYA 6.

Informed by the gods of the destruction of Daksha Brahma pacifies Rudra and Daksha and others are revived.

1—2. Thereupon all the hosts of the gods routed by the army of Rudra, with their bodies torn up with their weapons (Śūla, Paṭṭiśa, Nistrimśa, Gadā, Parighā, and Mudgara) and overwhelmed with fear, went along with the priests and Sabhyas, bowed to Swayambhū, the four-faced Brahma, and informed him of it in all detail.

3. Having already foreseen this, (both) the worshipful Brahma, born of the lotus, and Nārāyana, the Lord of all (the soul of all), did not go to (attend) the sacrifice of Daksha.

4. Having heard what they said, the great Brahma said, "Towards one of higher power, though at fault, the thought of retaliation on the part of inferiors cannot tend to their welfare."

5. However, for having given offence to Rudra by excluding him from the sacrifice, though a share in the offerings is properly due to him—*do* you with a purified mind and heart touch his lotus-like feet and obtain his grace, for he is easily and soon propitiated.

Verse 1. '*The army of*'—*D.*—the attendants of.

Verse 3. '*This*'—*D.*—the coming event.

Verse 4. *D.* तेजीयसि...बुभूषताम् To give offence to the higher power cannot tend to the welfare of those who seek it.

Verse 5. पराद्: *D.* Neglected him and gave the portion to some other deity.

6. If you wish for the revival of the sacrificial course, do you make haste to beg the pardon of that God who is deprived of his queen and hurt at heart by (Your) bad words; for when he is provoked, the world with its protectors cannot be (must come to an end).

7. Neither I nor Yagna (Indra at the time) nor you nor the sages and others who have mortal bodies can understand the hidden nature and the extent of the strength and power of that self-existing god; and who could hope to (successfully) adopt the means (of propitiating him).

8. Having thus admonished the gods and being accompanied by them as well as by the Pitris and the Prajāpatis, Aja (Brahma) started from his residence towards the great mountain Kailāsa, the beloved seat of the Lord Śiva, the enemy of the Tripura-Asuras.

9. Mount Kailāsa is frequented by the gods who have controlled the defects of mortal nature by virtue of their superior birth, or of drugs, Tapas, Mantrās and yoga practices; and it is also often thronged with the Kinnaras, the Gandharvas, and the women called Apsaras.

10. With its summits composed of various gems variegated with different metallic ores covered with various kinds of trees and creepers and bushes (bowers formed by them), abounding in various kinds of animals (deer);

11. Adorned with numerous streams of crystal water and also with caves and heights, the mountain is a source of delight to the Siddha women who sport there along with their lovers.

12. It is resonant with the screams of peacocks, with the shrill strains of bees irtoxicated (blind) with honey, with the continuous notes of cuckoos of charming voice (whose throat has become charming on account of the tender shoots eaten by them) and with the notes of other warbling birds.

Verse 7. *D.* Who would proceed to give offence to that Siva who is under the control of the will of that Vishnu whose secret nature, the measure of whose strength and power, neither I nor Indra nor you nor other sages having a mortal frame know.

Verse 9. नरेतरैः *D.* By the Kinnaras and Gandhawas who are not of the human class.

Verse 11. सानु *D.* Takes this word in the sense of a pond—a rare interpretation. It may be also taken in the sense of a level ground on the top of a mountain.

Verse 12. विमूर्छितं *D.* Sung in various tunes and each in a different pitch.

13. By its trees that yielded every object of desire, it seemed to welcome the birds as if with lifted hands; by its (strolling) elephants it seemed to be in motion; by its loud cataracts it seemed to sing praises.

14-15. It looked most splendid with the trees known as Mandāras, Pārijātas, Saralas, Tamālas, Śālas, Tālas, Kovidāras, Asanas, Arjunas, Chūtas (mango), Kadambas, Nipas, Nāgas, Punnāgas, Champakas, Pāṭalas, Aśokas, Bakulas, Kundas, Kuravakas.

16—19. It was adorned with the lotus flowers of hundred petals of golden hue, with excellent cardamom creepers, jessamines, Kubjakas, Mallikas and Mādhavis; and also with the trees Panasa, Udumbara, Aśvattha, Plaksha, Nyagrodha, Hingu, Bhūrija; with herbs and plants of various kinds, with arecanuts both great and small and Jambūs (Roseapple trees); with dates, Āmrātakas, Āmras, and others, with Priyālas, Madhukas and Ingudas (Soapnut trees); and with many other kinds of trees; it also looked beautiful with various kinds of bamboos called Venu and Kichaka; it abounded with beds of white lilies and it was charming with lotus-lakes and with the flights of warbling birds about them.

20. It was a splendid sight with its deer, monkeys, boars, lions, bears, Salyakas, Gavayas, Sarabhas, tigers, Rurus (a kind of deer) buffaloes and other beasts;

21. It was largely infested with beasts called Karnantras and by those who have but one foot and those who have the face of a horse; by wolves and musk deer; it presented a beautiful scenery with its banks of sand in lotus lakes surrounded by gardens of plantain trees.

22. It was surrounded by the Ganges whose waters are highly perfumed by Pārvati's ablutions; and at the sight of this mountain of Bhūtesa the gods were filled with wonder.

Verse 16. वीर *D.* Is used for Karavira. रेणुक Srid. and *V.* take this as denoting cardamom. *D.* Takes it as denoting—Ketaka, a flower plant.

Verse 17. ओषधी *D.* Takes this as a name of Janavriksha.

Verse 21. *D.* and *V.* कर्ण An animal called 'Gokarna' or one that has no ears. और्ण and others are also names of different kinds of beasts. मृगनाभि The musk deer.

Verse 22. पुण्यतमोदय Having waters rendered most sacred by the ablutions of Sati.

23. There they saw the famous and beautiful city of Alaka as well as the garden called Saugandhika where grows a species of lotus of the same name.

24. Along the outskirts of the city flow the two rivers Nandā and Alakanandā which are highly sacred with the dust of the ever-hallowed lotus-like feet of Hari.

25. O Vidura, celestial women tired of their sports of love descend from their mansions into these two streams and plunge and sport in their waters sprinkling their consorts with them.

26. And in these two rivers, the elephants who are not thirsty themselves drink and compel their mates also to drink the water coloured with the saffron washed down during the ablutions of celestial women.

27. They saw the city frequented by women of the Puṇya-janas or Yakshas and crowded with hundreds of their vehicles built of silver and gold and precious jewels, like unto the sky with clouds brightened by the flashes of lightning.

28. Beyond the city (or the mansion) of Kubera, the Lord of Yakshas, they also saw the garden called Saugandhika fascinating with various trees bearing wonderful flowers, fruits and leaves and yielding all that may be desired.

29—31. They saw the garden in which the strains of bees were made harmonious with the notes of innumerable birds of charming voice; which was the beloved resort of all species of Kalahamsas and in which the pools were adorned with lotuses of thorny stalk; which often and intensely agitate the heart of the great Yaksha ladies by their breezes perfumed with the Harichandana trees whose bark is injured by elephants' rubbing their body against them; and in which the ponds are covered with lilies and provided with steps built of cat's eyes; having seen the garden frequented by the Kimpurushas, they saw the Baniyan tree standing at a distance from it.

32. It was one hundred Yojanas in height; and its branches were each seventy-five Yojanas in length; on all sides it

Verse 27. तार *D.* takes this also in the sense of pearls.

Verse 31. In the reading with प्रासाः the construction is as follows: Having seen the wells frequented by Kimpurushas etc.

Verse 32. पादोनविटपयतिः Seventy-five Yojanas in breadth or having its branches extending to a length of seventy-five Yojanas.

afforded permanent shelter and warded off heat ; and (but) there was no nest in it.

33. On that Baniyan which inspires absolute devotion to the Lord and which is the resort of all desirous of Moksha, the gods saw Śiva seated like Yama who is not angry ;

34. They saw Śiva of tranquil personality waited upon by Sanaka, Sanandana and other great yogins who have obtained tranquillity, as well as by his friend the Lord of Yaksha and Rakshas races ;

35. They saw the great Lord of the world, the friend of the universe ; practising Upāsana, concentration, and meditation (Samādhi), and out of love performing Tapas which tends to the welfare of the world.

36—37. They saw him wearing on his person brilliant like evening clouds the marks of the (sacred) ashes and bearing in addition to the crescent moon, a club, matted-locks and deerskin, which are the delight of hermits.

37. They saw him seated on a mat of Darbha grass and expounding the truth of Brahman to the inquiring (disciples) while other wiseman were listening to him.

38. Resting his lotus-like left foot on the right thigh and the left arm on the left knee, he was seated with a rosary of beads round the right fore-arm and with his hand formed into *Tarka-mudrā* (a position of the fingers intended to further the light of knowledge).

39. The sages as well as the protectors of the world folded their hands and prostrated themselves before Śiva, the Lord of

Verse 33. महायोगमये *D.* Which is characterised by eight glorious powers known as अष्टैश्वर्य.

Verse 35. *D.* Takes ध्यायन्तं and the first word as describing Siva and all other words in the accusative case as referring to Vishnu whom Siva contemplated. *To translate).* They saw Siva who was contemplating Vishnu who is the object and also the preceptor in Vidya, Tapas and Yoga (which) Siva is practising,—(Vishnu) the disinterested friend of all and confers all auspiciousness on the world.

Verse 36. *D. Note.* God Siva is generally known to be white as snow ; but here he is said to be of crimson (golden) colour on account of his being embraced by Parvati ; or an account of his body being rubbed with sacred ashes he is said to be of the colour of the evening clouds.

Verse 37. ब्रह्म *D.* The true purport of the Vedas.

Verse 38. तर्कमुद्रा—ज्ञानमुद्रा A certain position of fingers of the right hand is said to be efficacious in imparting instruction to pupils.

Verse 39. ब्रह्मनिर्वाण...श्रितं *U.* Who was practising the concentration in respect of

the mountain, who was engaged in meditation to realise the bliss of being one with Brahman (being one with the blissful Brahman), who wore a special Yoga-Kakshā or *Yoga-strap* to secure the position of the left knee and who is the foremost Manu among the Manus.

40. Now seeing Brahma born of Paramātman coming, he (Śiva) whose feet are worshipped by the great *Suras* and *Asuras*, rose (from his seat) and worshipped him bowing his head, even as the most worshipful Vishnu in the form of Vāmana did in the case of Kasyapa.

41. So also all the Siddhas and the great Rishis (seated) around Siva thereafter worshipped Brahma; thus bowed to by all, Brahma smilingly says (said) to Śiva who wears the crescent moon on his head, after he had made his obeisance.

42. Brahma said:—I know Thee to be the Lord of all the universe and to be that changeless Brahman which is the source of Śakti and Śiva, the mother and the seed of the world.

43. "O glorious one, it is thou that like the spider createst, protectest and consumest the universe, making it a sport of Śiva and Śakti who are one in essence.

the blissful Brahman. *D.* Who was practising concentration in respect of Brahman without the least attachment to his body योगकक्ष्याम् *V* the path of yoga.

Verse 40. *V.* interprets the last foot in another way:—As Vishnu is to be worshipped, so also is Bramha by Rudra. *D.* interprets the latter half thus (*vide* reading)—Siva made his obeisance to Bramha as he would do to Vishnu—Siva who is more glorious and worshipful than the sun.

Verse 42. *V* and *D.* note that this and the following verses apparently extolling Siva are really in praise of Para Bramhan or Vishnu who is the Antaryamin of Siva. परम् *V.* The Lord who is distinct from and far superior to Siva. *D.* The Supreme निरन्तरं *V.* who is one suffering no differentiation in himself. Or one that pervades everything uninterrupted by any medium. Or one that is absolute intelligence unmixed of anything unintelligent. *D.* One whose individuality is in no manner affected. *D.* notes that this is really an indirect or mediate praise of the Supreme Being who did not bear to see his devotee hated by Daksha and who therefore caused the interruption of his sacrifice. Thus when the Antaryamin is pleased with a devotee, Siva will also be pleased, with him for he is a votary of Vishnu.

Verse 43. *V.* introduces this verse thus—"Having mentioned Rudra as occupying the same position or place with reference to Para Bramhan, it is said that all the intelligent beings and the unintelligent matter form the body of Bramhan.

Verse 43. Here *V.* reads स्वांशयोः instead of सरूपयोः and explains that Siva and Sakti are the parts of the one compound or Visishta which is referred to by the pronoun स्व and that in this context Thou etc. do not refer to individual souls, but point to the Antaryamin *i.e.* the Para Bramhan. *D.* — reads स्वरूपयोः in the place of सरूपयोः Now by the term त्वं Brahma directly addresses the Antaryamin Vishnu who is present in Siva and Sakti who are not one with Him in essence, and who making them His instruments creates and protects and destroys the world.

44. O God, the source of Dharma and Artha (righteousness and wealth), it was by Thee that the sacrificial course was brought into existence (making) Daksha a string to support the Vedas which are the source of Dharma and Artha; And it is by Thee that the boundaries *i.e.* the definite courses of conduct are ordained in the world; and brahmins practising austerity and piety follow those courses with faith in them.

45. O auspicious one, Thou alone conferest Svarga or Moksha on him that performs auspicious (sacred) duties; and Thou assignest the horrible hell of darkness to him who does unrighteous acts. How could a change then come about in anything (so ordained by Thee).

46. Anger cannot generally overpower those righteous souls who have devoted their hearts to Thy feet and who see Thee in all beings and see all beings to be one with Atman, just as it may overpower an ignorant brute.

44. *D.* takes धर्मार्थदुघा in the instrumental case and as an adjective to दक्ष सूत्रेण is also an adjective to दक्षेण (To translate the whole verse) for the reason that Daksha, in trying to accomplish Dharma and Artha, committed the fault of not going forth to meet and duly receive the worshipful visitors, it is Thou that caused interruption to his sacrifice; for only by Thyself have been instituted in the world those boundaries or laws which Brahmins constantly practising the restrictions enjoined upon them by Thyself observe with perfect faith. *Note.* "Daksha is Thy devotee; but his objectionable behaviour towards his superior Rudra is an offence which disqualified him to perform the sacrifice and so it was spoiled by Thee." This is the purport of the whole stanza.

Verse 45. *D.* विपर्ययः etc. By this part of the verse it is shown that only in rare cases and under special conditions the general law laid down in the first three feet does not operate. That is to say, Daksha's efforts to perform the sacrifice is an auspecious duty laid down by the Vedas, but the offence he gave a superior vitiated his course of duty which (was) otherwise righteous; and thus the inauspicious termination or interruption of the sacrifice is explicable. (To translate the last foot)—only in the case of some one rarely, and for some special reason the contrary result is seen.

Verse 46. *V.* here त्वं or तव (त्वां) must be taken to denote the Para Bramhan abiding in all things referred to by the Pronouns of all Persons. Then the idea conveyed by the verse is:—those that have devoted their mind to the feet of the Lord and see all things as having only a dependent existence and therefore not separate from the Lord are not overcome by anger or resentment just as a brute may be. *D.* having interpreted the passage as directly referring to Vishnu has to answer a certain objection. It is this. Does Bramha attribute any anger or resentment to Vishnu? In answer to this question the stanza is shown to convey that even the devotees of Vishnu cannot be said to be subject to any such improper passion and therefore there is no possibility of finding it in Vishnu. (*To translate*) -upon the righteous who are devoted to Thy feet who see Thee in all creatures and all creatures on Thy support and who are always bent upon knowing and seeing things as they are, the passion of anger might not generally excercise its influence, as it does upon an ignorant creature.

47. Those who see difference fix their eye on Karma and being possessed of a corrupt heart are always pained to see the prosperity of others; (and) being naturally disposed to hurt others to the quick, they wound others' (feelings) by their tongue; (but) one like you ought not to kill those others who are doomed by Providence.

48. If at any place or time those who are deluded by the Māyā of Padmanābha (Hari) take a different (wrong) view [*i. e.* violate the righteous], they (the righteous) show them but mercy out of (pity) for such violation as is caused by the force of Providence, but they do not show their power.

49. You are indeed one whose judgment is not affected by the irresistible Māyā of the Perfect Person and therefore you are (always) perfect in wisdom; O powerful one, be pleased to pardon the fault of those whose mind is spoiled by her (Māyā) and so led away by their *Karma*.

50. O God, be pleased to ordain the completion of the (Prajapati's) sacrifice which, marred by You, remains incomplete —the sacrifice in which the small-witted sacrificer (and priests) omitted to give the (due) share of offering to You by whom (alone) the sacrifice is made to bear the desired fruit.

51. Let by your grace this sacrificer Daksha come back to life; let Bhrigu recover his eyes, and his beard and *mustaches* grow again, as also the teeth of Pūshan as before.

52. O Rudra, being now taken into your favour, let the state of health soon return to the gods and the priests whose body is shattered with weapons and stones.

Verse 47. पृथग्दृशः *V.* Those that see and recognise the existence of some independent entity which is not under the control of Brahman, or whose understanding is corrupt on account of attachment to the celestial, human, or other bodies etc. *D.* (To translate) you ought not to inflict punishment upon (destroy) those who are of incorrect perception etc. who distress others by their harsh words and who are altogether unlike the wise (who are not all wise), O God.

Verse 48. The last word is taken to be अक्रमम्—अप्रियं what is not agreeable (to them). *D.* takes this verse as directly addressed to Rudra—दैव...कथम् How could they not be merciful towards them (the ignorant who are at fault) seeing that they act under the impulses given to them by their previous karma and by the Lord who makes them act according to those impulses.

Verse 49. अनुकर्मचेतस्सु *D.* of those whose mind is given to actions harmful to other creatures.

Verse 50. *V.* has the reading येन मखो न नीयते which means:—"and for the reason of their neglecting you the sacrifice has not been allowed by you to be completed." *D.* reads the same part of the sentence with निर्वीयते for ननीयते and gives nearly the same sense taking the prefix नि in the sense of '*lowness.*' कुस्पर्धिनः--the priests and the gods who are actuated by little jealousies,

53. O Rudra, let all this which remains be your share in the sacrifice, O destroyer of sacrifice, let the sacrifice become complete to day with this share offered to you (as Rudra's share).

ADHYAYA 7.

Being pleased with Brahma's praise, Siva goes along with the gods to the scene of sacrifice; Daksha and others are revived; Vishnu issuing forth from the sacrificial fire is praised by Daksha and others. After the closing ceremony of ablutions, the gods return home. Maitreya describes the benefit of listening to this story, the birth of Satī as Pārvatī, and that of Skanda.

1. O Warrior (Vidura), thus conciliated (solicited) by Brahma, Bhava (Rudra) was pleased and said laughing, "Listen, (O gods)!

(Sri Mahādeva said):—"O Lord of creatures, I do not talk about or think of the fault of children (fools) deluded by the Lord's Māyā; (only, in respect of that fault) punishment has been ordained by me.

3. "Let the Prajāpati whose head has been burnt have a head with the face of a goat; and let Bhaga see his portion in the sacrifice through the eye of the god Mitra.

4. "Let Pūshan eat flour or chew the offering with the teeth of the sacrificer; and let the gods who have offered me all the remainder have all their limbs properly restored.

5. "Let the *Adhvaryu* and other *Ritviks*, *i. e.* priests have the arms of Asvins and the hand of Pūshan for their own and let Bhrigu have for his beard that of a sheep."

6. Maitreya said:—Hearing what the most gracious Śiva said, all the creatures at once shouted, "Well said, well said," with their hearts full of joy.

7. Thereupon having invited Śiva (to complete the sacrifice) the gods went again to the place of sacrifice along with Rishis, and with Śiva and Brahma.

Verse 53. उच्छिष्टः—the portion known as खिष्टकृद्-भाग—

Verse 2. प्रजेश *D.* O one foremost among all the jivas परेश *V.* O Lord of all others like us.

Verse 53. बर्हिषः of the sacrifice.

Verse 6. मीढुष्टम *D.* Siva is so called because he is foremost among those that shower blessings upon their votaries (from the root मिह् to sprinkle or rain).

8. In completely carrying out what the gracious Bhava was pleased to say (ordain), they joined the head of the sacrificial animal to the body of Daksha.

9. When the head was joined and he was graciously glanced at by Rudra, Daksha awoke as if from sleep and saw him (Rudra).

10. The Prajāpati whose mind had been impure with the hatred of Rudra, now attained serenity (was now cleared of its impurity) like a pool in the *Śarat* season, by virtue of Śiva's gracious looks.

11. (Now) he had a mind to offer his praises to Bhava, (but) he could not speak on account of his affection, anxiety and (choking) tears, as he remembered *his dead* daughter.

12. Though bewildered through affection, yet being wise and learned he staid his heart with great effort and the Prajāpati praised the Lord Siva in sincere devotion.

13. Daksha said:—How great is the favour done to me by you in having punished me (to bring me back to my proper senses) though you were disregarded; for you both, Hara and Hari are never indifferent even to fallen Brahmins—What need be then said in the case of those who are in Tapas (becoming Brahmins).

14. O Supreme Lord, you first created Brahmins out of your mouth, and they with a sense of duty maintain the course of knowledge, Tapas and austerities for the purpose of protecting the Vedas and the true knowledge of Atman; therefore in all perils you protect the Brāhmins, even as a herdsman does his cattle with a stick in his hand (his crook).

15. May He who was scorned at with words sharp like arrows in the assembly, by me destitute of true knowledge, but who

Verse 12. भावेन *V* with a particular idea. *D*. Through affection.

Verse 13. ब्रह्मबन्धुषु *D* in respect of even those who are Brahmins only by birth. धृतव्रतेषु in respect of those that are engaged in sacrificial duties.

Verse 14. *V* takes ब्रह्मा as a separate word in apposition with the nominative त्वं; (To translate. Thou the fourfaced Brahman createdst Brahmins etc, in order to protect the true knowledge of Paramatman and Jiva by thine own realisation and precept. *D* (vide reading) ब्रह्मात्मतांप्रथयितुं in order to make it evident that Thou art the protector of Brahma *i.e.*, the Vedas; that Thou art the special abode of Brahman *i. e.* Hari, the Supreme Being perfect in every excellence and that through thyself the Lord manifests himself in all His glories.

Verse 15. *V*. Construes अगण्य also as co-ordinating with क्षिप्त. The sense is: "Siva who was disregarded and abused by me etc,"

has with a merciful glance protected me, when I was about to fall (falling) for having reproached his most worshipful self—may that glorious Lord be pleased witd his own work.

16. Maitreya said :—Having thus apologised to Rudra who showers blessings upon his devotees, and (obtained) the permission of Brahma, he went on to complete the sacrifice, with the help of the preceptors, priests and Agnis.

17. (O Warrior), the great Brāhmins poured an offering of three plates dedicated to Vishnu, to secure the continuity of the sacrifice and to remove (the pollution resulting from) the touch of the Pramathas and other Bhūtas that fought there.

18. O king (Vidura), along with the *Adhvaryu* who held the offering ready in his hand, the sacrificer contemplated the Deity in his pure mind, (so intensely) that Hari manifested himself there.

19. Borne by Garuda whose wings are the two hymns of praise (Bṛhat and Rathantara), He appeared, eclipsing (all) their splendour by His brilliancy which illumined the ten cardinal points.

20. He was of blue complexion, wore a zone of gold and (a gold) crown brilliant like the sun. His face shone beautiful with ear-rings rendered charming with locks dark like the bee; and with *Śankha*, *Padma*, *Chakra*, *Śara*, *Chāpa*, *Gadā*, *Asi*, and *Charman* in His arms, He shone like the *Karnikāra* with its golden arms (branches).

21. On his bosom abides his consort Lakshmi with the Vanamālā; with his noble and gentle smiles and looks. He

Verse 16. By the particle च *V.* takes the meaning to be ; "Permitted by Brahma as well as Rudra. *V.* also notices another reading as सन्तारयामास caused it to be completed, or completed. सन्तानयामास *D.* restored the continuity *i. e.* made it a continuous course of action so as to exempt the performance from the defect of interruption.

Verse 17. वीरः *V.* takes it also in the sense of Virabadhra *D.* takes it only in the sense of Virabadhra.

Verse 18. *V.* supplies यथा when the reading is तथा but *V.* reads तदा "*just then*". *D.* When Adhvaryu poured the offerings to the deity represented by the Sacred texts, Hari appeared unto the sacrificer in the manner he contemplated Him, in his hallowed mind.

Verse 19. स्तोत्रवाजिना *V.* gives another interpretation also '*by Garuda who is skilled in offering praises and singing them.*' *D.* स्तोत्रनिर्जितः — (Hari) whose grace has been gained by him (Garuda) by singing the Hymns of the Sama Veda.

Verse 20. *V.* भुजैः (in the simile) with its branches (bearing flowers of golden hue).

हिरण्यरशनां *D.* takes it also to mean—'*a zone of gold.*'

delights the world; on both His sides wave (two) *chāmaras* like swans; and he looks most fascinating under his brilliant white umbrella which resembles the moon.

22. On seeing Him come (towards them), all the assemblies of the gods and others (Brahma, Indra and Śiva), instantly rose and bowed to Him.

23. Their splendour eclipsed by His, their tongue faltering (in amazement) and fear possessing them, they held their joined hands on their heads out of reverence, and sang the praises of Adhokshaja (Hari).

24. Brahma and others who have but a poor understanding and poor powers of expression in respect of His glory, (since they are only His partial manifestations), sang the praises of Him who out of grace manifested Himself as a (an individual) person.

25. He himself brought the articles and vessels of worship, and in great joy folding his hands piously and singing praises, sought (the shelter of) the Lord of sacrifices, the great father of Prajāpati's.

26. Daksha said:—Thou art in Thine own unimpaired essence, pure and absolute consciousness, and eternally untouched by the mental states (*viz.*, attachments, likes dislikes etc.) or wakefulness and others; and Thou art the only fearless Being having ever distanced Māyā; and making the same Maya Thy

Verse 22. ब्रह्मेन्द्रत्र्यक्ष etc. *D.* Here Indra is taken as denoting Vayu-(quotes Medini).

Verse 24. कृतानुग्रहविग्रहम्। *V.* The Lord who makes His grace His personality. महित्व etc. (Sridhar gives another construction) Brahma and others are but Thy glorious manifestations.

Verse 25. गृहीतार्हणसाधनोत्तमं *V.* The Lord who is the best and foremost of all the means—far superior to the various ritualistic duties. गृहीत...नोत्तमन् Daksha who with great pleasure came forth with the necessary and customary things brought for worship.

Verse 26. शुद्धम् *V.* Not bound by *karma* स्वधाम्नि *V.* Not being drawn to other objects, being immersed in the enjoyment of his own essential blissful self. एकम् *V.* One with no equal or superior अभयम्—He who saves others from all fear—Becoming a Purusha in association with Prakriti and the Jiva joined to it. *D.* Thou art the one unsurpassed and unequalled, pure and simple intelligence, ever destitute of the states besetting Jivas and their consciousness, by virtue of Thine own nature. Thou removest the fear of all, Thou hast always distanced the unintelligent Prakriti from Thyself; and having created Mahat and other principles and the grosser bodies out of them called Purushas, Thou art also called Purusha by manifesting Thyself as their Antaryamin; but the ignorant speak of Thee as if affected by impurity *i.e* by Prakriti, like the Jiva.

Verse 27. *V.* One untouched by anything but pure, by merit or demerit. कर्माणिधिय:

medium, Thou appearest as jivas, (as if) engrossed with impure matter.

27. The Ritviks said:—O Lord unassailed by impurity (merit or demerit), we, blindly given to ritualistic duties, by virtue of Nandi's curse, do not understand Thy true nature. This form of Thine called Yajna, which is sung in the three Vedas and which implies (leads to), the acquisition of Dharma (merit and Apūrva) is to-day known (by us); and for that purpose (accomplishing it) all these restrictions and courses are laid down, on the subject of the Deity—[or for this purpose Thou hast assumed the different forms as Indra and so on].

28. The Sadasyas said:—O Lord, the asylum (of all), the ignorant crowd that has fallen down to the path of births (Samsāra), destitute of any shelter, (the path which is) hard to tread on account of great privations; which is always under the eye of the fierce serpent of Yama (Death), which is bewildering owing to the mirage of the objects of sense and is full of the pitfalls of pleasure and pain (and other pairs of opposite feelings) and which is fearful on account of the wicked who are like wild beasts, as also on account of the wild fire of grief—when will this crowd (oppressed by) the heavy load of their body and domestic life and harassed by Desires (passions) resort to Thy feet for shelter?

29. Rudra said:—O Dispenser of all blessings, if the ignorant world talk of me as wanting in piety, I do not

we, *abandoned to the passionate performance of ritualistic duties.*

Verse 27. *D Latter half.* Still this sacrificial duty called Adhvara has been known by us by virtue of our knowledge of truth gained through the gracious looks of Sadasiva, to be an act of Thy worship; for it leads to Bakti and other pious qualities, and is based upon the three Pramanas; and Thou hast a place in the body of Brahma and other deities Thyself being the Supreme Lord, for the purpose of accepting the offerings due to Thee in sacrifices—

(Or) for, the sacrificial duty indicating (promising) the merit called Apurva of which Thou art the object as being the Highest Deity, has been known by us as intended for Indra and other goods, and so we do not comprehend Thee.

Verse 28. *D.* शरणद् One that bestows on the soul the abode of Moksha, अशरणे the path on which there is none to protect The क्लेशाः are taken to be अविद्यास्मितारागद्वेषाभिनिवेशाः spoken of in the Yoga sastra अन्तक...कृष्टे *f*requented by the monstrous serpent called Yama.

Verse 29. त्वत्परानुग्रहेण *V.* By reason of Thy grace shown to other creatures (those other than Thyself). लोकापविद्धं *D.* one beyond the pale of the world. By this it is indicated that Rudra is foremost among the wise that have realised Brahman.

mind it, through Thy Supreme grace, while I have set my mind on Thy charming feet which are the source of all blessings here and are worshipped with devotion even by saints who are rid of attachments.

30. Bhrigu said :—May Thou, the Lord, the soul and kin of Thy suppliants, be gracious unto me—Thou by whose insuperable Māyā, Brahma and other embodied beings are deprived of their knowledge of Atman, and sleeping in darkness do not even now understand Thy true nature, which is mixed up (one) with their own selves.

31. Brahma said :—Thy real nature is not what man, on whom the *gunas* (Satva etc), knowledge and gross objects prevail, may perceive through the senses which cognise difference between objects ; for Thou art distinct from (unmixed with) the unreal phenomena of Māyā.

32. Indra said .—O Achyuta, this form of Thine is a real one, which protects the world, delights my (our) mind and eyes, and is distinguished with eight stout arms holding weapons in readiness to destroy the enemies of the gods.

33. The wives of the priests said :—O Padmanābha, the sacrifice was instituted by Brahma as Thy worship ; now it has been spoiled by Pa'supati offended with Daksha ; O embodiment of *Yajnas*, may Thou be pleased to purify, with Thine eyes charming like lotuses, what has been made to look like a burial ground deprived of all festivity (and auspiciousness).

Verse 30. *V.* प्रणतात्मबन्धुः He who like Atman is friend to those that bow to him; or He who is a friend to those Jivas that bow to him, अपहतात्मबोधाः Deprived of the true knowledge of their self. आत्माश्रितं *D.* The Lord who abides in Jivas as their guide and Antaryamin. ब्रह्मादयः *D.* The Jivas of whom Brahma is the *cause*. आत्माश्रितं *D.* also explained' as one abiding in Atman or mind.

Verse 31. *D.* Notes that this verse shows that the Supreme Lord is directly known by men of wisdom and their direct cognition is evidence as to His existance. एतत् Avyakta and other Tattvas on principles cannot form Thy True essence which is सच्चिदानंदात्मक. Thou art therefore different from all these Avyakta and other things which the wise like Brahma can perceive with their specialities and as different from Thyself, for 'Thou art quite distinct from all the modifications of Prakriti *i.e.* from the universe, in which abide the organs of sense and those of physical action, the objects of the senses, the five Bhutas, Satva and other Gunas and their products, Mahat and Ahamkara.

Verse 32. विश्वभावनं *V.* That which makes the world happy D. That which produces or creates the world.

Verse 33. केन *V.* by Brahma or Daksha.

34. The Rishis said :—O glorious one, Thy activity is of an inexplicable nature, for Thou actest of Thine own accord, but art not affected by it. Thou hast no regard for the powerful Lakshmī who seeks Thee of her own accord and whom all others worship for their prosperity.

35. This elephant of our mind, scorched by the wild fire of the afflictions and distressed by the thirst of desires in Samsāra, has now plunged into the river of the pure nectar of Thy stories, has forgotten the heat (afflictions) of Samsāra; and, like one that has attained to Brahman, does not leave it.

36. The sacrificer's wife said :—Most auspicious is Thy appearance here; may Thou be gracious (unto us), O Lord, I bow to Thee Srīnivasa (the abode of Srī)! May Thou and Thy consort Srī protect us; without Thee, O great Lord, the sacrifice though complete in all its parts, does not shine (cannot be really complete and fruitful) like a person left a headless trunk, (though) perfect in all other members of his body.

37. The protectors of the world said :—Art Thou seen (by us)? No, Thou art not (in Thy true form) with our eyes accustomed to apprehend things in the wrong light; Thou art the Seer from within, by whom the (gross perceptible) world is seen; O Perfect One, this is Thine own Māyā and Thou seemest the sixth Bhūta along with the five Bhūtas.

Verse 34. अनन्वितं *V* Wonderful *D*. Quite distinct from the activity of the world. आत्मनाचरसि Thou dost without the help of another or anything. नमन्यते etc. *D*. Thou dost not regard Lakshmi as serving Thee for any purpose that is not already achieved by Thee.

Verse 36. अङ्गैः *D*. (1) Priests and other accessories in a sacrifice. (2) The members of the body such as hands, feet etc.

Verse 37. *V*. construes thus :—Are not Thou seen without any difficulty. Yes; Thou art seen, That Thou art seen is also due to Thine own wonderful will.

Verse 37. असद्ग्रहैः *V*. By us who have strong attachment to the worthless things, namely, the body and its belongings; for the body is looked upon as Atman who is different from it; and it is so by virtue of Thy wonderful Maya—by the last clause the distinction between the Jiva and the unintelligent being is made clear; and Thou, though different from the Jiva and *Achit i.e.* the five Bhutas, appearest the sixth *i.e.* to be the Jiva; and this is also the work of Thy Maya or will. *D*. For what purpose hast Thou been seen by our eyes accustomed to perceive sound and other inauspicious objects except through Thy own grace—Thou by whom the universe is seen by the eye of Thy knowledge (essential intelligence)? It is indeed Thy own virtue and glory that Thou distinct from the bodies formed of the five Bhutas art seen by the Jivas attached to gross bodies. *(Another construction)* How blessed we are to see Thee with our eyes—Thee that art seen by the eye of wisdom.

38. The Yogīsvaras said:—O Lord, there is none more beloved of Thee than the person who ceases to see his self as different from Thee who art the Para Brahman (who art the Atman of all);—[more beloved than one that ceases to see jivas as different from thy self]; still, O Lord, full of kindness, be pleased to show Thy grace unto those that resort to Thee in unswerving devotion.

39. We bow to Thee who during the creation, preservation and destruction of the universe givest rise to the notions of difference in Thyself by means of Māyā which is made to exhibit many and different qualities according to the Adrishta of jivas, and who, remaining in Thine own essential state removest the illusion and the gunas, its source.

40. Brahma said:—(Sabda Brahma) I bow to Thee who hast assumed the Satva guṇa and art the source of Dharma, Artha etc., who art destitute of attributes and whose true nature neither Brahma (and others) nor I know.

Verse 38. *V.* O Lord, there is none more beloved of Thee than the person who sees not himself to be an independent existence, or as not being under the control and guidance of the Lord; and sees that he is His body and as such truly an existence inseparable from the Lord. *Note*—Here the interpretation of the words as conveying indentity is conflicting with the ideas conveyed by विश्वात्मनि भूत्येशतया.

(*The latter half*) Still, O Lord full of love to Thy creatures, be pleased to show Thy grace unto those that resort to Thee regarding themselves Thy humble servants and regarding Thee as the sole Lord.

D. अमृतप्रिय O one that is beloved of those that have obtained *Mukti*. The Jiva who does not see Thee to be different in different creatures of whom Thou art the indweller and the ruler from within—there is none more beloved of Thee than such a Jiva.

Verse 39. *V.* We bow to Thee that hast given rise to the difference of notions in respect of Atman as Deva, Manushya etc., through Thy Maya which undergoes various modifications in the forms of the bodies of Brahma, Rudra etc. and by virtue of Thine own presence in them; and to Thee that hast by virtue of Thine own nature always distanced the Satva, Rajas and other qualities leading to misapprehension. *D.* We bow to Thee who during the creation etc. causes misapprehension to rise in the minds of Jivas by means of the unintelligent Prakriti of which the qualities are separated as it were, without any effort on Thy part, severally for the purposes of creation etc. and who art Thyself above all misapprehension and all the gunas and art the all-pervading Lord by virtue of Thine own nature and glorious presence.

40. निर्गुणाय *V.* To one who is destitute of all those qualities which are fit to be eschewed. श्रितसत्वाय To one that is possessed of ever excellent attribute. यत्काष्ठां...वेद of whom I do not know the measure; for Thou art immeasurable and unlimited. *D.* O Unlimited one, to Thee that art perfect and true wisdom and the source of all as well as Dharma and other things unassailed by Rajas and other qualities and whose infinite nature is not comprehended by me.

41. Agni said :—I bow to the Lord in the form of *Yajna*, (the lord) who is in five forms, who is piously worshipped with the five Yajus mantras, and by whose energy and light, I am made to flame forth and bear the offerings soaked in ghee, in every good sacrifice.

42. The gods said :—It is only Thou, the first person, that reposest on the bed formed by the great serpent (Sesha) on that (expanse of) water (on the waters of deluge) having withdrawn all creation into Thine own womb ;—Thou that very Lord, towards whom the path of knowledge is sought after by the Siddhas, now movest in the range of our eyes and protectest us Thy servants.

43. O God, these Marichi and other progenitors (Prajapati's), Brahma and other gods in groups, and also Rudra and others—all these including myself are but parts of Thee ; and, O Lord, we always make this bow to Thee to whom all this universe is but a plaything.

44. The Vidyādharas said :—Even that man who, having come into this (human) body, the means of working towards final beatitude, forms a foolish (wrong) attachment to the body as ' I ' and ' Mine' by force of nature, distracted by the straying senses and being naturally abandoned to their objects ; —even he shakes off his illusion on becoming immersed in the nectar of your stories.

Verse 41. In five forms. Sridh. Agnihotra Darsapurnamasa, Chaturmasya, Pasu, Soma. *V.* Dakshina, Ahavaneeya, Garhapatya, Sabhya, Avasathya. These five forms of Agni. *D.* The five forms of the Lord *viz.*, Yajna, Yajnapurusha, Yajnesa, Yajnabhavana and Yajnabhuj.

Verse 42. आद्यः *V.* The material cause of all. सिद्धैः *V.* By those that dwell in JanaLoka. विमृशिताध्यात्मपदविः the path of knowledge regarding whom is conclusively thought out and contemplated. सिद्धैः By those that have attained Moksha or final release ; (or by Vedas.)

Verse 43. *V.* Note. Here Brahma and others are mentioned separately in order to indicate the special spheres of action and the special forms and powers with which the Lord works through them and also their relative importance *D.* Reads. अशासानाः for अंशांशाः an adjective meaning 'hoping for great blessings or having a purpose to acheive.'

Verse 44. त्वन्मायया By force of Thy will, and by means of Prakriti which is under Thy control. दुर्मतिः with a mind full of distress. आत्ममोहं Jiva Samsara in which Atman *i.e.*, lies deprived of his understanding. *V.* notices that when the reading is दुर्मतिः अहं should be supplied and the sentence should be construed as containing a clause in the direct speech. आत्म—व्युदस्येत् may get over the state of being deluded *i.e.*, may obtain Moksha.

45. The Brāhmanas said :—Thou art sacrifice; Thou art the sacrificial offering; Thou art fire; Thou art Mantra; Thou art the sacrifical fuel; Thou art the sacred grass Darbha; Thou art the (sacrificial) vessels; Thou art the Sadasyas and Ritviks (those that form the sacrificial assembly and the priests); Thou art the couple (performing the sacrifice), the Deity (to whom it is intended), the Agnihotra (the act of worshipping through fire), the Svadhā (oblations to the Pitris), the soma juice, the (sacrificial) ghee and the (sacrificial) animals.

46. Formerly Thou in the form of the great Boar, like a great elephant bringing up a lotus, sportfully broughtest to the surface, the earth from the bottom of the sea, being sung by Yogins—Thou of whom the three Vedas form a body, and who is in the form of the wish for sacrifice (whose activity is in the form of sacrifice).

47. O Lord, may Thou of such glory be gracious unto us who are yearning to see Thee and who have erred from our duty; for, when Thy name is sung, O Lord of sacrifices, obstacles to them vanish; and to Thee we make our salutation.

48. Maitreya said :—O auspicious Vidura, when Hrishikesa (the Lord of the senses), the purifier of sacrifice was being sung, the learned Daksha resumed the performance of the sacrifice that had been interrupted by Rudra.

Verse 45. *V.* notes that the indentity conveyed in this sentence is due to the principle that the Lord is the soul and all other things form His body. *D.* notes that the expression of indentity is intended to convey the absolute lordship of the Supreme Being over all things; and consequently the names of all things have to convey an excellent attribute of the Lord and that he is ever present as the indweller and inner guide in all creatures and things.

Verse 46. रसायाः *V. D.* from *Rasatala.* *V.* यज्ञक्रतुः (Vishnu) towards whom Yagna or sacrifice is a *Kratu* an *i.e.* act of propitiation 2. One of whom the sacrifice is a form *D. By Yogins*—By Sanaka and other sages यज्ञक्रतुः=यज्ञसंकल्पः *i. e.* He whose will is directed towards sacrifice.

Verse 47. *D.* कीर्त्यमाने नृभिः सामगीरीशते. O Lord, the peal of Sama Hymns (praises) sung by men to propitiate Thee. परिभ्रष्टसत्कर्मणां *D.* Us whose righteous duties have been disturbed and interrupted by the singing of Sama Hymns. *V.* Us who have slipped away from the sacrificial duty laid down in the Vedas as Thy worship *Note.* In order to remove that fault on our part we are anxious to see Thee.

Verse 48. *V.* Reads विश्वकारणे the causes of the universe for यज्ञभावने. रुद्राभिमर्शितं *V.* (1) That which has been touched by Rudra (2) Previously not touched or favoured by Rudra for not giving him a share in the offerings, but now touched or favoured by him, offerings being allotted to him. *D.* Takes भद्ररुद्र as one word denoting वीरभद्र. उन्न्ये *D.* Led it on i.e. made it a continuous course of performance so that it was proceeded with towards conclusion.

49. The glorious Lord who is ever in the realisation of perfect blissfulness and who is the Atman of all, addressing Daksha spoke to him, as if specially propitiated with the oblations offered to Him.

50. The glorious Lord said :—I am the prime cause of the universe, its soul and Lord, its witness shining by Myself and subject to no conditions, and I am also Brahma and Siva.

51. O Brahmin, such as I am, I entered into My own Māyā which is constituted of the *gunas*, and as I create, preserve, or destroy the universe, I bore (bear) the several names appropriate to the work.

Verse 49. सर्वात्मा *D.* Being the Antaryamin of all. *Note.* So every offering mediately or immediately is due to Him. He accepts them all. The particle इव indicates that the Lord was pleased with him before as well as now. Or He kindly spoke to him like any other who is pleased with him.

Verse 50. *D.* This verse makes it clear that the Lord Vishnu appeared unto Daksha for the purpose of giving him precepts by which he might know Him properly. आत्मेश्वरः The Lord who rules all Jivas. उपद्रष्टा The seer who is far higher than all others. अविशेषणः The Supreme Being. परम् The protector. कारणम् The creator or the maker. I am Brahma who fills the world with creatures by his creating activity. I am also called सर्व the highest cause of all changes (here कारण is derived from the roof कृविक्षेपे.—Thus the Lord imparted to Daksha a true knowledge of Himself.

Verse 50. *V.* I as well as Brahma and Rudra into whom I abide as Antaryamin or soul and who form My body and so do not form independent existences, form the cause of the world. *Note.* This theory has been referred to in very many places and the commentator dilates upon it in this verse. आत्मेश्वरः One who is the Lord of Himself; also the Lord of all those Jivas who abide in Him or as their Antaryamin. उपद्रष्टा He who remains a simple onlooker as not having the name or form as Deva, Manushya, the object of the gross senses. By these two attributes is indicated that the Lord is abiding in the subtle Prakriti. By the epithet अविशेषण the Lord is described as being free from the influence of Prakriti, Purusha the unintelligent Prakriti, the possibility of being modified or of being one of finite understanding or of being subject to miseries and other conditions. The epithet स्वयंदृक् on the other hand indicates that the Lord is essentially possessed of every excellent attribute and power in absolute perfection.

Verse 51. *V. Note.* I enter into Maya by force of My own will and directly protect the world Myself and create and destroy it mediately through Brahma and Siva etc. *D. Note.* I enter into unintelligent Prakriti under My control and there I create Brahma using रजोगुण as the material and with My own *Amsa* abiding in Brahma and hence called Brahma I create the world and I directly protect the world by directing the operation of the सत्वगुण and on account of My blissful pervasion I am called Vishnu ; and so in Hara I abide under the same name for the reason that I destroy or withdraw everything from the gross state.

52. From Me who am the one Brahman, without a second (whether of the same kind or of another kind) and who am Paramatman, only the ignorant person sees Brahma, Rudra and also all creatures as different.

53. Just as a person does not at all entertain the idea of difference in respect of his own head, hands and other members, so also he who is devoted to Me does not in respect of (all) creatures.

54. O Brāhmana, he who ceases to see difference between us three, who are of one essence and who are the Ātman of all creatures—he attains Sānti *i.e.* Moksha.

55. Maitreya said :—Thus enlightened by the glorious Lord, the foremost one (Daksha) among the Prajāpatis (first)

Verse 52. तस्मिन् (मयि) भूतानि पश्यति· *V.* He who sees that all creatures are in Me *i. e.*, they are dependent upon Me (and they are indentical with the body). *D.* तस्मिन् In Me who is the chief cause. केवले One that is untouched and unassailed by Prakriti. ब्रह्मणि one that is full of all excellent qualities अद्वितीये Having none as equal or superior to Himself,

Note. While I am of this distinct and absolute nature, the ignorant man who indentifies his self with his body, regards the Bhutas *i,e.* the created beings *viz.* Brahma and others to be independent existences : (or) regards Brahma and other created beings who are distinct from one another to be one with Paramatman.

Verse 53. *V.* (Even) the person (who takes the body for the soul) does not think that the members of his body, head, hands &c. (which cannot separately exist) belong to another *i e.* have an existence independent of himself. So also My devotee cannot think of creatures as having an existence independent of Brahman. *D.* (The idea is :—) Just as a Jiva does not regard his own head, hands &c. as belonging to another, so My devotee does not regard all the creatures as not depending upon Me.

Verse 54. *V.* holds a lengthy discussion to show that this verse cannot be interpreted as conveying absolute-Identity. For such a construction is opposed to clear statement in the foregoing passage as आत्मेश्वर उपद्रष्टा and to many other authorities which clearly declare the Supreme and Absolute nature of Brahman and the finite or limited character of Brahma and Rudra subject to law of Karma. Hence the phrase the three of one essence त्रयाणामेकभावानां should be interpreted thus :—The existence of the three depends upon one *i.e.* Vishnu who is independent and exists by Himslf and the existence of the other two as well as all other states of these are in the power of Vishnu. *D.* He who sees no difference between My three forms as Vishnu a direct form, Brahma and Siva as present in Brahma and Siva, all the three forms being of one essence and being the one Antaryamin or indweller of all beings—he attains mukti. (*The second interpretation.*) He who ceases to see between the three Brahma, Vishnu and Siva who are of one mind and who are not at variance in their ideas and purposes, he will attain the serenity of mind and steadiness in contemplating God. *Note*—Wherever passages seem to convey that the other gods are one with Hari, they should be understood as conveying that thay are absolutely under His control or beloved of Him and they are ever realising His presence.

Verse 55. स्वेनक्रतुना *V* (1) By the sacrifice which he performed (2) By the Yaga called त्रिकपालवैष्णयाग. उभयतः *V.* Both those of the celestial world and of the earth. स्वेनक्रतुना *D.* With a free will or

worshipped Hari by his sacrifice, (and then) the gods also, in both ways *i. e.* as secondary deities in the sacrifice and as severally important ones.

56. In steady devotion he waited upon Rudra with the share due to him; and also waited upon those that drank the Soma juice as well as others with the concluding rite; after having thus concluded the sacrifice he performed the sacred ablutions called Avabhrita along with the priests.

57. And to him (Daksha) who had by his own virtue attained the desired result (true knowledge), those gods gave the power of correct judgment with regard to (or devotion to) Dharma and returned to the celestial religion.

58. We hear also that Satī, the daughter of Daksha, who had cast off her body was born of Menā, the wife of Himavat.

59. Ambikā (Pārvatī) again sought the same beloved Rudra as her husband, just as the Sakti or energy which is asleep (during Pralaya) finds the Perfect Person (Isvara) who is the one resort of all that cannot have a separate existence.

60. Of this deed of the glorious Śambhu who destroyed Daksha's sacrifice I heard from Uddhava, the great devotee of the Lord and the pupil of Brihaspati.

willingly भागवतः is the reading in *D.* for उभयतः Perhaps भगवतः is also another reading. भागवतः means one devoted to the Lord *i.e.* Daksha भगवतः should be taken as an adjective to देवान् *i. e.* the gods in whom Amsas of the Lord exist. *D.* notices a reading उभयतः which means with Soma juice, seats etc, or Soma juice and other sacrificial food.

Verse 56. Others *V.* those that have no share in the Soma juice. उपाधावत् *D.* Worshipped. This verb also implies that Daksha being absolved from his sins became purified. उदवस्य Having performed the concluding rite viz. that of offering five plates dedicated to the Deity Agni.

Verse 57. स्वेनानुभावेन *D.* By virtue of the Lord's glorious influence. प्राप्तराधसे (To Daksha) who successfully reached the conclusion of the sacrifice.

Verse 58. *D.* notes that this verse is intended to clear the doubt whether Sati who had cast off her body attained Mukti and if she had how it could be when her consort had not.

Verse 59. *V.* takes अनन्यभावा, एकगतिं, the first is an epithet to अंबिका and it means 'she who has not set her heart upon anything else or anybody else knowing the Supreme nature of her Lord.' एकगतिं Him for whom there was only one inducement to take up an active life, *viz.*, Ambika. शक्तिः *V.* The intelligent power. *D.* reads अनन्यभावा, एकगतिः both epithets to Ambika who is not devoted to any other and to whom Sankara is one resort.' शक्तिः *D.* Lakshmi पुरुष is Vishnu. *Note.* Lakshmi the intelligent Prakriti having no creative activity remains withdrawn into Para-Brahman during Pralya—This is the idea conveyed by Sakti etc.

61. The man who with a devout heart daily listens to and sings of this very holy work of the supreme Ruler—the work which brings him glory prolongs his life, and cleanses him of all sins—he shakes off his sin and removes that of others too.

62. O son, having again obtained his wife Satī in the form of Mena's daughter, the God Siva enjoyed the pleasures of life along with her for a hundred years (many years).

63. Dhūrjati (Siva) perceiving that she was unable to bear his seed, cast it off into the sky, and the river Ganga bore it.

64. Agni swallowed that seed; but finding it hard to digest it in himself he discharged it into a bush of reeds (through Svāhā); and there it became the God Kumāra whom the six Krittikas nursed at their breasts.

65. Sucking their milk with six mouths the child became the six-faced one; thereupon the gods made him the commander of the celestial army, the terror of all Asuras.

ADHYAYA 8.

The race of Adharma; the descendants of Manu and incidentally the story of Dhruva; Hearing his step-mother's harsh remarks Dhruva goes to the forest; and his worship of Hari as instructed by Nārada.

1. Maitreya said :—Saunaka and others, Nārada and Ribhu, Hamsa, Āruni and Yati—all these sons of Brahma remained in celibacy without taking up the householder's life.

2. Adharma (unrighteousness) had Mrishā (falsehood) for his wife and, O vanquisher of enemies, he had a son, (called)

Verse 61. *V.* reads परमेशचेष्टितं reads explains it thus (1) परम is Vishnu; परमेश is one who has परम or Vishnu as his Supreme ruler (2). The story or the action of the two great Lords of the world, Vishnu and Rudra.

Verse 1. *D.* By the epithet ऊर्ध्वरेतसः is implied that Sanaka and others were sanyasins or ascetics. The particle हि in the verse in the brackets between 4 & 5 implies that Maya and others spoken of in verse 2 to 4 ought not to be resorted to by man, since they lead to Samsara. *D.* अंशांशेन must be taken in the sense of विशेषावेशेन that is Svayambhuva Manu was specially full of divine presence and glory. *D.* The mention of Priyavrata and Uttanapada again in this verse is intended to show that their race was the first one. वासुदेवस्यकलया *V.* By a portion of Vasudeva as Antaryamin of all. *D.* By the portion of Vasudeva specially known as Raja-Raja. *V.* takes नवेदबत together and explains it as a question implying the affirmative answer that the child Dhruva must necessarily be aware of his birth.

Dambha (Hypocrisy) and a daughter (called) Māyā (Illusion), and Nirriti who was childless adopted the twain as his own.

3. Of these were born Lobha and Nikriti, O one of great wisdom; and, of these latter were born Krodha and Himsā; and of these again Kali and his sister Durukti.

4. O foremost one among the righteous, Kali begot Bhaya and Mrityu on Durukti; and of these were born a couple, *viz.*, Yātanā and Niraya.

[These indeed are the offshoots of the tree of Adharma, the source of Samsāra; no one looking forward to the highest good ought to associate himself with them; and especially no one who is in the highest Āsrama, *i. e.*, a sanyasin (ought to).]

5. O sinless one, thus briefly have I described to thee the secondary creation or the creation of the causes of Pralaya; (on) having thrice heard this sacred account, man shakes off the impurity in his mind.

6. O foremost one among the Kurus, next I will usefully describe the race of the Swāyambhuva Manu, of hallowed reputation and born of an *amsa* of Hari's *amsa* (Brahma).

7. Priyavrata and Uttānapāda, the two sons of Manu, the lord of Śatarūpa, imbued with an *amsa* of the glorious Lord Vāsudēva were engaged in the protection of the world.

8. Uttānapāda had two wives Sunīti and Suruchi; and (of the two) Suruchi was more beloved of her lord; (but) not the other whose son was Dhruva.

9. On a certain day the king was fondling Uttama, the child of Suruchi on his lap and did not like Dhruva who came to climb up to his lap.

10. To the child Dhruva, the son of her co-wife, trying to do so, Suruchi, being rather proud, jealously said (as follows), the king listening to it:—

11. Child, thou art not fit to ascend the throne of the king, for thou wast not in my womb, though thou art the king's son.

12. Pity, thou art a child and truly thou dost not know thyself as born of another woman's womb (and) cherishest a desire for an unattainable thing.

13. Propitiate the Perfect Person, and by means of Tapas and only by His favour bring yourself into my womb (try to be born of me if you desire the king's throne.

14. Maitreya said :—Stung with the harsh words of his step-mother, sighing in anger like a serpent beaten with a club, and getting away from the father who was blinking tongue-tied, he went away crying to his mother.

15. Sunīti took on to her lap the child that came sighing violently with quivering lips, and (on hearing) from the inmates of the palace what her rival had said, she was sorely distressed.

16. She (the young queen) lost heart and bitterly bewailed herself on account of her burning grief, (drooping) like a creeper in a forest fire; as she remembered the words of her rival, her brilliant lotuslike eyes were filled with tears.

17. Heaving long sighs and not seeing a way out of grief, the young queen said to the child do not find fault with others, since a creature eats (experiences) (in its turn) only the grief which it has caused to others.

18. "What Suruchi said is true, thou wast borne in the womb of my unfortunate self whom the lord of the earth is ashamed to call his wife, and thou hast been bred with my milk.

19. "My child, untouched by envy, do thou resort to that course which has been truly pointed out by her, step-mother as she is; worship the feet of *Adhokshaja* if thou, like *Uttama*, aspirest to the high seat (throne).

20. *Adhokshaja* who has assumed the Satva guna for the protection of the Universe and by worshipping whose lotus-like feet bowed to by those that have controlled their mind and breath *Brahma* has obtained the position of *Parameshṭhin* (the highest place among the gods).

Verse 13. The perfect person. *D* Vishnu.

Verse 14. The simile is further explained by *D* thus:—like a serpent which returns to the hole which is like a mother to it.

Verse 19. सुमात्रा *D*. By the good mother Suruchi.

Verse 20. आत्तगुणाभिपत्तेः *V* Of the Lord who has assumed a form which is the abode of all the auspicious and excellent qualities. विश्वविभावनाय *D*. For the purpose of the various courses of creation आत्त-गुणाभिपत्तेः *D*. Of the Lord in whom perfect wisdom and other qualities are admitted to exist. *D*. Takes जितात्मा-as a separate word and श्वसनाभिवंद्यं Brahma fit to be resorted to and worshipped by Vayu too,

21. Likewise, the glorious *Manu*, your (thy) grandfather believing in the (one) Lord who is the one *Antaryāmin* of all, propitiated Him with sacrifices of liberal Dakshinās and attained the happiness (of being an emperor) on earth and that in heaven, as Moksha (final beatitude) which cannot be obtained from any other.

22. My child, take shelter only under Him who is kind to His votaries, and access to whose lotus-like feet is sought after by those that seek Moksha (release); worship the Perfect Person, securing Him in thy mind full of unswerving devotion and purified by thine own righteous duties.

23. O my child, (in all my enquiries) I find there is none other than the Lord of lotus-like eyes who could redress our grief and who is sought by *Sri* (Lakshmi) holding a lotus in her hand, who herself is sought by (all) others.

24. Maitreya said:—On hearing the words thus spoken out of grief by his mother—the words which pointed to the source of (the highest) purpose, he controlled his mind by (the force of) his will and departed from the city of his father.

25. On hearing of it and knowing what he (the child) desired to do, Nārada touched his head with his purifying hand, and wondering said (as follows):—

26. Wonderful indeed is the spirit of Kshatriyas who cannot bear the loss of respect! Child as he is, he takes to heart the wicked words of his step-mother.

[Nārada said:—Where dost thou go alone, leaving the abode of all prosperity; I see thou art distressed, O child, at the unkind treatment of thine own people.

Dhruva said:—O sage, is there anything that is not perceived by thee through the light of Yoga developed by

Verse 21. अन्यतः *V.* By any means other than sole and intense devotion, or from any other. *D.* Notes that the particle अथ shows that he (the grand-father of Dhruva) attained *mukti* immediately after casting off the body.

Verse 22. मुमुक्षुभिः...पद्धतिम् *V.* Him who confers Moksha on his votaries. निजधर्मभाविते मनसि In the mind or the thought that is devoloped and steadied by uninterrupted devotion to the one Lord. *D* takes निजधर्म as implying यम, नियम and other conditions favourable to devotion, whereas *V.* takes the word as denoting the duties of Varna and Asrama. भाविते *D.* Trained to the habit of devotion.

Verse 24. अर्थागमंवचः *V.* and *D.* Words which led to the acheivement of his (grand) purpose. आत्मना *D.* By virtue of his courage.

contemplation? (V. Didst thou perceive this by thy power of Yoga developed by contemplation?) I am not able to console my own heart which is hurt by the words of Suruchi.]

27. Nārada said:—(So soon) we do not see, O child, what honour means at this young age to thee who art but a child naturally fond of play and the like.

28. Though there is the distinction (of honour and dishonour) there are no real causes for dissatisfaction on the part of man, other than misapprehension; for in the world creatures differ only by their own Karma.

29. O child, a wise man perceiving the way of the Lord should be perfectly satisfied only with what is placed within his reach by the Deity.

30. I consider that He whose grace thou desirest to secure by means of the yoga (course) indicated by thy mother, is one hard to be pleased by men.

31. The sages who have been in search of Him through many lives by means of austere *yoga* and meditation free from all attachments have not (as yet) known His way.

32. Therefore, let this futile resolve of thine be given up; when the tide of prosperity comes, thou wilt make thy endeavours.

33. He, the embodied being, who is contented with what the Deity allots to him as happiness and misery, attains to the shore beyond (emerges from) darkness, *i.e.* to Moksha.

34. A man ought to be pleased with one who is his superior by qualities and learn to have pity for one who is his

Verse 28. विकल्पेविद्यमानेपि Here *V.* takes the second word to be अविद्यमाने and interprets thus:—though, in the same Atman, there is no difference as god, man and so on, the cause of dissatisfaction cannot at all be the absence misapprehension, regarding the body, Atman etc. *D.* Though there is difference in the world as friend and foe and so on, causes of dissatisfaction spring from misapprehension; for people of the world differ from one another on account of their previous Karma.

Verse 31. *V.* takes yoga as conveying both ज्ञानयोग and कर्मयोग.

Verse 32. श्रेयसांकाले *D.* at the time fit for trying towards higher objects that is old age.

Verse 33. *V* and *D.* The idea is the person who cheerfully undergoes the pleasurable or painful experience ordained by Providence, attains moksha.

Verse 35. शम *D.* Reposing the heart in the Supreme Lord with perfect faith and devotion and unagitated by worldly feelings.

inferior, and seek friendship with one who is his equal; (and that man) is not overwhelmed (distressed) with (afflictions).

35. Dhruva said :—To us who are stricken with pleasure and pain, this (path of) tranquillity has been graciously shown by thy worshipful self who is not easily seen by creatures like me.

36. But in the heart of myself born with this bad Kshatriya spirit and destitute of good training—in my heart which is shattered by the sharp arrow-like words of Suruchi, thy precept does not find a place.

37. O divine sage, tell me of that excellent path which was never before trodden by my ancestors or others—me who am (so) anxious to attain to the most exalted place in all the three worlds.

38. Really thou, born of the glorious Brahma, playing upon thy Veena, roamest, of thine own accord, like the sun for the good of the world.

39. Maitreya said :—On hearing the admirable reply of the child the worshipful Nārada was pleased with it and, out of compassion, spoke these good words to the boy.

40. Nārada said :—The course pointed out by thy mother is the one that leads to the highest objects, and that is no other than the glorious Vasudeva, and do thou worship Him with a mind completely devoted to Him.

41. If any one desires good to himself in the form of Dharma Artha, Kama, and Moksha, there is but one course leading to it, and that is the worship of Hari's feet.

42. Therefore, O child, blessed be thou; go to the hallowed bank of the Yamuna, (and there thou wilt find) the hallowed Madhuvana which is always imbued with Hari's holy presence.

43 & 44. At proper times (morning, mid-day and evening), do thou bathe in the sacred waters of the Kālindī, perform the acts of worship proper to thee; and dwelling there and having arranged for thy steady and comfortable seat and posture, got rid of the impurity (of being fickle or unsteady) affecting the *Pranas*, *Indriya*, and *Manas* by means of the threefold Prānāyāma and

Verse 39. तद्वाक्यं *D.* Takes it as the object of आकर्ण्य (on hearing).

Verse 42. मधुवनं *D.* The garden of Hari who is in perfect blissfulness.

with thy steady mind (do thou) meditate on the Preceptor (Sri Hari).

45—50. Do thou contemplate Him as one disposed to show favour. His face and eyes are always graciously cheerful, He has well-shaped nose and eyebrows and charming cheeks ; He is the most fascinating among the gods ; youthful, beautiful, in every limb, with rosy lips and eyes ; He is the one resort of all suppliants, the (one) dispenser of happiness, the one fit to be resorted to, and the ocean of mercy ; the one distinguished by the marks of SriVatsa, blue like a cloud, having a perfect human form, bearing the wreath of Vanamāla with his four arms distinguished with *Sankha*, *Chakra*, *Gadā* and *Padma* ; He is adorned with a crown, earrings *Keyuras* and bracelets ; His neck adds grace to the Kaustubha and He is dressed in silks of golden colour with the ornamental zone about His middle and adorned with brilliant anklets of gold ; He is most beautiful and the delighter of the mind and eyes enthroned in the seed-stock of the lotus called the heart of those that worship Him, and with His feet made resplendent by the ruby-like nails.

51. With a steady mind in intense concentration the devotee should contemplate the Lord as having a smiling face and looks full of love and as the foremost among those that shower boons (upon the world).

52. The mind of one that thus contemplates the auspicious personality of the glorious Lord, soon becomes firm in intense (thorough) renunciation (of all worldly things) and it does not

Verse 44. गुरुणा *V.* With Thy mind which has become best adapted to meditation being shred of all impurity by virtue of Pranayamas. *D.* reads गुरूणांगुरुं The preceptor of preceptors *i. e.* Sri Hari. त्रिवृता *D.* Accompanied by the three processes of रेचक, पूरक, and कुंभक or associated with the three syllables य, र, and व ; or along with Pranava.

Verse 45. सुरसुन्दरं Fascinating even to the gods.

Verse 46. अरुणाब्जेक्षणाधर *D.* Him whose eyes and lips are crimson like the red lotus. कृष्णं *D.* Note. In some forms He is of golden complexion, and in some blue.

Verse 47. श्यामं *D.* In some other forms He is like dark clouds. By the epithet पुरुष it is implied that the description of a perfect personality must be thought of.

Verse. 51. नियतेन...हितेनपाक *V.* uninterrupted by any kind of thought. अभित : from head to foot. नियतेन D. Being well practised and developed.

Verse. 52. परया निर्वृत्या *V.* transported with the intense feeling of joyousness. *D.* परया...वृत्या overflowing with joy or blissfulness.

again return to them; (such a mind becomes transformed into the object of contemplation.)

53. There is a most secret *mantra* which should be mentally repeated over and over while contemplating the Lord and His attributes; let it be heard and known from me; any one who repeats it seven nights sees the gods moving through the sky.

54. With this *mantra* the man of good understanding should having regard to the difference of time and place perform a *substantial* worship of the Lord with various articles (to be offered in worship).

55. He shall worship the Lord with pure water, flowers, roots, fruits and other things growing wild in the forest with admittedly pure (sacred) shoots and cloths and with Tulasi (beloved of the Lord).

56. Having obtained an image made of some substance as gold, silver, etc., or having the earth or water or other things of the same kind for an image he should worship the Lord having a perfect control over his mind and secured tranquillity, and control over his tongue and subsisting on simple moderate food supplied by the forest.

57. He should meditate on the (wonderful) deeds the most illustrious Lord will do (does) by virtue of His incomprehensible Māyā in the avataras which he assumes according to His pleasure.

Verse 53. खेचरान् Sridh. The servants of the Lord.

Verse 54. द्रव्यमयीं *V.* and *D.* A course of worship in which the articles of gross matter or materials play a very important part, such as flowers, fruits and food.

Verse 55. शस्तांकुरांशुकैः *V.* with holy grass blades known as दूर्वा etc. and barks for cloths such as the barks of Bhurja.

Verse 56. आहतात्मा *V.* With a mind full of devotion.

आहृतात्मा *D.* Having withdrawn his mind from all worldly objects. *V.* Notes that this verse refers to the worship enjoined upon the devotee to be performed when he can not sit up in a state of undivided concentration contemplating the Lord. *And other things. D.* In Agni or *Surya—Moderate*, half of the usual or the necessary quantity of food.

Verse 57. *V.* He should contemplate the incomprehensible and inexplicable glorious and wonderful work which the most illustrious Lord may do at His will and pleasure in the form of His various acts during the avatars He assumes at his will. *D.* He should contemplate the life *i.e.*, the glorious powers of the Lord and His many other acts or powers during the avataras which he assumes of His own accord and by virtue of His essential and glorious power.

58. He should perform the worship of the Lord who is embodied in the *mantra* by means of the same *mantra*, in all the ways of worship laid down and followed by the ancients.

59 & 60. The glorious Lord who is thus worshipped at heart, in thought, word and deed, and by acts characterised by devotion—the Lord who enhances and ennobles the devout disposition of those that guilessly and sincerely worship Him, confers upon his creatures (such devotees) that blessing which is the most desired and beneficial of all those in the form of Dharma, Artha, and Kama.

61. Therefore one ought to turn away from the gratification of the senses and perfect assurance and by means of infinite devotion and with undivided mind worship the Lord towards release (from Samsara).

62. Maitreya said:—"Thus instructed the king's child went round and bowed to him (Narada) and betook himself to the sacred Madhuvana adorned with the footprints of Sri Hari.

63. The child having gone away to the forest for Tapas the sage entered the palace (lit. harem); and received by the king with due worship and comfortably seated he spoke to him (as follows).

64. Narada said:—"O king, of what are you thinking so long (so deeply) with a withering face? I hope that neither your desire nor righteousness nor wealth is at stake.

65. The king said.—"O holy one, my son, a child of five years, noble and wise, has been driven out along with his mother, by me who has under the influence of a woman become pitiless.

66. O holy sage! Pray wolves might not prey upon the helpless child lying down in the forest fatigued and overcome with hunger, with his face faded like a lotus.

67. Ah! how intense is the wickedness, consider, O sage, (my wicked self) fallen under the influence of a woman—myself who being the vilest one did not welcome the child that tried to climb up my knees with affection.

Verse 58. मन्त्रहृदयेनैव *V.* With a mind contemplating the sense of the Mantra *D.* With the word नमस् added at the end. मन्त्रमूर्तये *D.* To the Lord who is described by the Mantra.

Verse 59. मनोगतः *D.* An epithet to the Lord who is enshrined in the heart.

Verse 67. *V.* construes 'with affection' with welcome.

68. Nārada said.—O lord of men, do not at all be anxious about your son who is under the care of the Lord Hari, for you do not know his greatness; and his glory will fill the whole world.

69. Having performed the duties (Tapas) which even the protectors of the world cannot easily do, your able son will, O King, soon come back to enchance your reputation (in the world).

70. Maitreya said.– On hearing the words thus spoken by the divine sage, the lord of men (earth) became indifferent to his royal fortune and anxiously thought of his son alone.

71. There Dhruva bathed and in pious habits (and purified thereby) fasted that night; and with a concentrated mind worshipped the Perfect Being according to the instructions of the sage.

72. At the end of every three nights he ate the fruits known as Kapittha and Badara just enough to maintain his body and thus spent a month in worshipping Hari.

73. The second month also he spent in worshipping the Supreme Lord, eating every sixth day withered grass, leaves and such other things.

74. He spent the third month drinking only water every ninth day and devoted his mind to the most illustrious Lord in perfect concentration.

75. Subsisting on mere air every twelfth day, he passed the fourth month meditating upon the Lord with control over his breath.

76. When the fifth month came the royal child who had controlled his breath stood motionless like a post on one foot meditating on Brahman.

[The gods threw obstacles in the way of his Tapas frightening him with serpents, elephants, lions, Kūshmāndas and the like terrible spirits by virtue of their Māyā, but being absorbed in the meditation of the Supreme Lord he perceived none.

Verse 71. *D.* आदेशेन precept *i.e.* By or according to the precept.

Verse 74. उपाधावत् *D.* Worshipped or contemplated.

Verse 75. अपारयत् *D.* Passed. The verse in the brackets describes how the gods put to proof the firmness of Dhruva in order to enhance his reputation.

77. Having withdrawn (into his mind) the thought going forth to embrace the various objects and the senses from every side and meditating on the Lord's form, he perceived nothing else.

78. When he continued to contemplate the Para Brahman who is the Ruler of *Pradhāna* and *Purusha* and the one support of the Mahat and other principles, the three worlds began to shake.

79. When the king's child stood on one foot, the earth pressed down with his great toe became half inclined to one side at that spot, like a boat with an elephant in it at every step as he raises his left or right foot.

80. When he was contemplating the perfect Lord Vishnu, the source of his own self, with his mind that had ceased to see difference and with his breaths under control, the worlds with their protectors became distressed, not being able to breathe, and sought refuge with Hari.

81. The gods said:—O glorious Lord, we have never before known this control of breath which affects all the mobile and immobile world, the body of all living beings; therefore, O Lord rescue us from this difficulty; for we have sought protection under Thyself who art the one fit to be resorted to.

82. The glorious Lord said: —Be not afraid of it! I shall make the boy turn away from his austere Tapas; do you return to your abodes; for, the son of Uttānapāda by whom your breath has been suspended has set his mind upon Me.

ADHYAYA 9.

[*Pleased with Dhruva for his Tapas the Lord appears unto him in the Madhuvana and confers boons on him. Dhruva returns to the city and Uttānapāda the father installs him on the throne.*]

1. Maitreya said:—Their fear thus dispelled (by the words of Hari), they made their humble salutation to the most power-

Verse 77. अपरम् *D.* Anything of the world. किंचन. Little things. Note. He perceived the world only as dependent upon the Lord and nothing of the world as independent.

Verse 80. *V.* When he was engaged in contemplation having controlled all the passages *i e* the senses as well as his breath etc. अनन्ययाधिया D. With his thought or mind which is wholly absorbed in the object of contemplation.

Verse 81. *V.* अचर is taken by way of comparison; that is, the mobile creatures stood breathless like immobile *things.* अखिलसत्वधाम्नः *D.* Is taken as an adjective to तव supplied by the commentator and referring to the Lord; further this तव is connected with नः: us—us who are related to Thee of whom all creatures mobile and immobile form the body. अखिलसत्वधं नः: *D.* Of the world which is the abode of all living creatures.

ful Lord and returned to the Svarga-Loka ; thereupon the Lord of thousand-heads also, eager to see His (devoted) servant, went to the Madhuvana riding on Garutmat (Garuda).

2. And there Dhruva who in his mind of perfect concentration attained by his intense *yoga* was realising the Lord brilliant-like a flash of lightning, suddenly lost sight of the vision and opening his eyes upon the world saw Him standing outside in the same attitude and manner.

3. On seeing Him he trembled, and bending his body low saluted Him, throwing himself down like a rod on the ground the child looked at the Lord as if taking him in through His eyes, as if kissing Him with his lips and as if embracing Him with his arms.

4. The Lord Hari who is present in every heart perceived that he was eager to utter His praises but incapable (not having words and culture), and out of grace touched with His Śankha the embodiment of Vedas the cheeks of the boy standing with joined hands.

5. Thus the child Dhruva to whom a permanent place was reserved, had at once the divine speech conferred on him and, having truly and conclusively known the nature of Paramatman and Jivas and being full of devotion and love, calmly sang the praises of the Lord whose unlimited glory is known everywhere.

6. Dhruva said :—O Lord, I make salutation to Thee, the Glorious Person, who having by Thy intelligent power entered

Verse 2. योग...तीव्रया *D.* By the mind steadily turned towards the Lord by mature meditation. Note. He saw the Lord outside himself in the same form as he was realising in his mind in the previous moments ; for the Lord did not then manifest himself to his mental vision.

Verse 4. ब्रह्ममयेन *V.* takes ब्रह्म to mean either Pranava or Veda.

Verse 5. भक्तिभावः *V.* Thoughts of devotion or devout thoughts. दैवींगिरं *D.* Speech referring to the Lord who shines by the excellent qualities spoken of in all the Vedas. परिज्ञात this word should be taken as conveying the measure of knowledge to which one is eligible. भक्ति-भावः Subject to the changes in his face and body due to the devout emotion, such as hair standing on end, tears flowing from the eyes. असत्वरं *D.* Without faltering—this may also be taken as an epithet to the Lord who patiently listened to his praises and prayers.

6. स्वधाम्नः *V.* takes it as an epithet to प्राणान् *i. e.* the pranas or senses which are the abode of Paramatman. स्वधाम्ना *V.* By virtue of His will. *D.* By virtue of his glorious power. संजीवयति *D.* Makes them (senses) turn towards the Lord Himself,

into me rousest my power of speech from sleep and who being the Lord of all powers kindlest to activity all other organs, (of mine) *viz.*, the hand, the foot, the ear, the touch and other senses.

7. Thou art the one, O glorious Lord, who, by Thy own power called Māyā characterised by the great gunas, createst the world consisting of the Mahat and other principles, and who having as Antaryamin entered into it, seemest to be many and different in association with the gross senses of Māyā just as fire seems in relation to different kinds of fuel (wood).

8. O Lord, by means of the knowledge (vision) conferred by Thee, Brahma, devoted to Thee, saw all this universe, like one rising out of sleep. O Friend of the distressed, how could one who is conscious of the kindness done forget Thy feet which are the shelter of the Muktas ?

9. Indeed deprived are those of understanding by Thy Māyā, who worship Thee, the Kalpa tree, capable of dispensing birth and death and salvation, for other purposes and seek after the things (only) fit to be enjoyed by the body which is no better than a corpse ; for the pleasure relating to the corporeal existence can be (easily) found by men even in Hell.

10. The bliss which, O Lord, embodied souls realise here in contemplating Thy lotus-like feet or by hearing the stories of

7. *V.* reads सदसद्गुणेषु in association with the products of gunas which are related as cause and effect. Note पुरुष is taken to mean the Lord of abiding in the Jiva as in a body.

8. *D.* कृतधिया or कृतविदा —having gratitude. *Saw all this universe V.* obtained the knowledge necessary for creating the world. *D.* rose out of ignorance.

Verse. 10. In the state of Brahman : *V.* When the self or Atman is being realised as possessed of the eight qualities forming his spiritual essence. ' *the sword of Yama*' —*V.* the sword called Yama. *D* introduces this verse as a reply to the question what could be the real advantage of trying for the grace of the Lord. The translation runs thus. The bliss which cannot be realised by a Jiva who is in actual contact with Brahman, as for instance in the state of sleep — Brahman whose main glory consists in being absolutely independent, *i.e.*, in not requiring the support of any other. What need then be said of those who having reached the celestial region of Svarga which is subject to imminent destruction at a motion of the swordlike brow of the Destroyer Hari. Note Here the interpretation of पततां विमानात् as falling from celestial region is not admissible ; for the comparison implied by सानिर्वृतिः cannot then be made ; and thoss that really fall from Svarga cannot be said to have निर्वृतिः In the present interpretation अन्तकासिल्लुलित is an epithet conveying the perishable character of Svarga and its enjoyments; now it may be conceded that the happiness which a righteous Jiva may realise in the course of his contemplation and realisation of the Lord is far superior to what Jivas may enjoy in the perishable world of Indra. ब्रह्मणि This

Thy devotees, cannot be realised even in the state of Brahman who is essentially of blissful nature. What need then be said of those that have a fall from the celestial mansions shaken off by the sword of Yama?

11. O Unlimited Lord! may I be blessed with (to enjoy) the constant association with those great souls who, pure in mind, are incessantly devoted to Thee; for, thereby I shall rejoice with (the drink of) the nectarine stories of Thy excellent attributes, and cross over the terrible sea of Samsara, the field of great perils and miseries.

12. O Lord, they do not even remember either their mortal frame though so very dear to them, or (those that are) its belongings, namely, sons, wives and friends and effects---they who devote themselves only to those pious souls whose hearts are always drawn to (fascinated by) the fragrance (the excellent qualities) of Thine (Thy lotus-like feet).

13. O Unborn Lord, I know only Thy gross form which consists of the (whole) world of beasts, trees and mountains and

has been construed with the word स्थितस्य supplied after it and the idea has been brought out as the relation of the Jiva to Brahman in the state of sleep which is declared to be direct and when he is said to be merged in the blissful glory of Paramatman; but does not realise his own blissful nature; thus the contrast becomes intelligible as bringing out the difference between the relation to Brahman without knowledge and consciousness and that of the contemplatists who consciously realise the Lord in the hours of meditation Sri Madhwacharya quotes this verse in his Gita Bashya and there the commentator separates the words thus सा+आब्रह्माण आब्रह्मान् means a Mukta of a lower grade. The idea is: the bliss which Jivas of higher grades realise during contemplation of the Lord while they are yet in Samsara is far superior to the bliss which a lesser Mukta realises in the eternal abode.

Verse. 11. नेष्ये *D.* gives two meanings, (1) I shall cross over (2) I shall not get into or come to. Instead of भवद्गुणकथा there appears to be another reading a भवज्जनकथा meaning (1) Thy stories as told by Thy devotees (2) The stories of Thy devotees and their lives.

Verse 12 Who...only to = who are bent upon only associating themselves with. *D* To translate, O Lord those who have given their mind to their sons, friends, homes, property, wives and their wealth, do not remember Thee the dearest object of all and the first and foremost Being; on the other hand they alone think of Thee, whose hearts are always etc. Note; the purport of the verse is that devotion to God's voteries is also a necessary condition for crossing the sea of Samsara.

Verse. 13. सदसद्विशेषं *V* सदसत् composed of intelligent and unintelligent creatures. विशेषं including the mundane world —to translate—I know only thy gross form which is the result of the various dispositions of the Mahat and other principles, or composed of all the intelligent and unintelligent creatures and of the earth occupied by beasts etc. नयत्रवादः *V.* (1). In respect of which the dispute whether it is a product of Prakriti or not does not

birds, serpents, gods, Daityas, mortals and others, characterised by real and unreal peculiarities, and which is the product of many causes, namely, the Mahat-tattva and other principles. Beyond this I do not know Thee, O Lord, in Thy essential nature, nor do I know of Thee (in Thy subtle absolute form) to which speech has no access.

14. I bow to that glorious Lord who is (ever) in a state of self-realisation and who during Pralayas withdraws all this universe into His stomach and lies on the bed of Ananta of whom He is the friend,—to the Lord from the world lotus of whose navel springs the brilliant Brahma.

15. Thou art eternally free and blessed, absolutely pure, omniscient, the absolute spirit (intelligent being), never subject to change, the First and Supreme Person, perfect in glorious powers and the highest ruler of the three gunas; for Thou art the one who by virtue of Thy essential intelligence interrupted by nothing realisest the different states of the mind of (Thy creature); and

find place; (2) परमवेद्मिनयत्रवाद: *V.* The words are separated thus.--परम्+अ+वेद्मि+न etc.—अ is a separate particle like न expressing negation—the idea is: it is not that I do not know Thy subtle form by Thy grace—the form regarding which there is (always) dispute (among the ignorant). *Note. V.* points out that the passage cannot be taken to mean "I do not conceive or think of theexistence of Brahman *i.e.*, that Brahman is unthinkable and unconceivable. *D.* (Vide reading) अशेषं possessed of every member to make a perfect form. महदादि having the Mahat and other principles under its power and guidence. सदसद्विशेषं joined to the special feature of having सदसत् for His body—here सत् means the three grosser Bhutas viz, earth, water and fire and असत् The two subtler Bhutas, the air and the sky. *D* reads नयत्रवाच: (not noted in the footnote) वाच: words orspeech-thisincludes and implies Lakshmi and other presiding deities. The idea is—I cannot hope to comprehend or even know Thy subtle form and nature which Lakshmi, Brahma and others though externally witnessing cannot comprehend.

Verse. 14. खदक *Sri.dh.* Literally the Lord whose eyes are turned upon His own self—*i.e.* who is in Yoga Nidra in Pralaya. *D.* यन्नाभि...गर्भे in the middle of the golden lotus growing in the sea of whose (Vishnu's) navel.

Verse. 15. अधिमख *V.*Not only the presiding deity but also the deity from whom the benefit or fruits have to be obtained. व्यतिरिक्त: distinct from Prakriti and Purusha. बुध्यवस्थितम् who is the object of all thoughts and wishes. खदृष्टयादृष्टा He who realises the whole world by virtue of his own will. त्र्यधीश: *V.* The ruler of the three worlds *D.* आत्मा One who is all pervading *i. e*, Omnipresent. आदिपुरुष: *V.* The Person who is the cause. *D.* He who exists both before the beginning and after the end of the world and who is perfect in every excellence. Note. The number three in त्र्यधीश may be further explained as referring to the three divisions of time or the three states of wakefulness, dream and sleep or the three Vedas. According to *D.* the latter half means—for Thou art distinct from those who see Thee enthroned in their minds by virtue of their own essential light—Thee that art the shore to be reached after crossing the sea of Samsara.

for the purposes of preservation Thou art Sri Vishnu presiding over all sacrificial acts; and therefore thou standest quite distinct from the Jiva.

16. I resort to that Brahman (Perfect Being) in whom various powers such as knowledge, which are of opposite character, always find place not enforced by any cause or necessity or law, but in relation to the various degrees of devotion (with which He is worshipped), and who is the origin of the universe, the one absolute existence, the first and the infinite, one pure and bliss, never subject to change.

17. O Lord of glorious powers, who art the embodiment of bliss, and the highest object of man, Thy lotus-like feet truly form a blessing far superior to the worldly blessings of sovereignty and the like, to one who is constantly devoted to Thee; still, O glorious and noble Lord, Thou eager to show Thy grace protectest us —us who are unworthy as being given to worldly objects—like the mother cow that has just brought forth and is anxious about the welfare of her new-born calf.

18. Maitreya said:—On being thus praised by the wise boy actuated by a worthy purpose, the glorious Lord, most loving to His followers, was pleased with him and said this.

19. The glorious Lord said:—I know the desire cherished in thy heart, O royal child; I bestow it on thee, though it is impossible (for others) to attain, O lad of true piety.

Verse. 16. *D.* In Him meet Vidya and other attributes and different kinds of powers which are elsewhere mutually exclusive, as declared by sruti (आनुपूर्वी)—I resort to Him who is that Para Brahman the one cause of the world as well as the chief cause yet distinct from it and unlimited existing before and after the world, infinite, blissful and never subject to change. *V.* First half—In Him the different things such as Vidya and powers which are mutually exclusive originate one after another, though the Lord is possessed of all powers at all times—thus the order is maintained for the sake of the world itself. एकं *V.* The one who is both efficient and material cause, the creator and destroyer.

Verse 17. *D.* आशिषः means the benedictions pronounced by wise preceptors. The idea is: to the devotee who worships Thy feet the benedictions of preceptors prove completely true; still O worshipful Lord Thou eager etc. *V.* सत्याशिषः an epithet to the Lord whose blessings are real. आशीः तथा अनुभजतः To one who worships Thee as directed by wishes. परिपाति protectest us by showering more than what is desired.

Verse 18. सत्संकल्पेन *V* having a resolute will.

Verse 19. *D.* भूयसां etc. It is impossible even for great yogins to obtain. Note by this expression it is indicated that it is unattainable only for the unworthy whereas it is easy to attain to by the worthy who are endowed with all the favourable circumstances and necessary means. This idea is borne out by the subsequent passage.

20 & 21. O blessed child, it is a brilliant place of permanent residence not occupied (attained to) by any other—a place in relation to which the multitudes of luminaries, *viz.*, stars and constellations, are fixed in position, and which is like unto a post in the middle of the thrashing floor, to which oxen are bound; it is an abode which continues to exist even after the destruction of the intermediate Kalpas *i. e.* even when the three worlds are destroyed. Dharma, Agni, Kasyapa and Sukra are in the form of Nakshatras or stars; these and the seven sages known as residents of the forest, along with other constellations of stars, go round it always keeping it to their right.

22. When thy father makes over the earth to thee and retires to the forest, thou shalt firm in righteousness and endowed with unimpaired senses (faculties), be the protector of the world for thirty-six thousand years.

23. When thy brother Uttama is lost in a hunting expedition, his mother will only be thinking of him (in her mind) go to the forest in search of him and there fall into a forest fire.

24. Having worshipped Me of whom the sacrifice is like unto a beloved body, by the performance of sacrifices, with very liberal *Dakshinās*, and having enjoyed *here* true blessings thou wilt at the end remember Me.

25. Then, thou who art far superior to the sages wilt go to My abode which is praised by all the world—the abode which is far higher than the sphere of the sages, and from which the Jiva does not return to Samsāra.

26. Maitreya said:—The glorious Lord, worshipped (by all the world), thus promised His own place to the boy and while he stood gazing, Garudadhvaja (the Lord whose banner is Garuda) retired to His abode.

Verse 21. मेढी *D.* The mortar used for pressing the oil from oil seeds.

Verse 24. यज्ञहृदयम् Me who am intended to be propitiated by all sacrificial acts *i.e.* Me to whom all sacrifices are due and are offered,

Verse 25. *V and D* read यतिः instead of गतः. यतिः one who makes special efforts to attain it or one who has control over his senses. D notes that this word implies that Dhruva was assured of Mukti.

Verse. 26. अतिसृज्य D. Having given.

27. And having attained his wish through his service of the Lord Vishnu's feet, Dhruva too went back to the city where his desired object had to be realised, though he was not very much gratified.

28. Vidura said :—Even after obtaining the assurance of Hari's abode by worshipping his feet inaccessible to those who are actuated by desires, and that in a single life, why did Dhruva though the (highest) purpose of man was fully achieved, think himself as one not having accomplished his purpose ?

29. Maitreya said :—His heart having been pierced with the shaft-like words of his step-mother and the words being vividly remembered, Dhruva did not ask for Mukti at the hands of the Lord of Mukti and so he was full of regrets.

30. Dhruva said (to himself) :—Being imbued with the notion of difference (through want of wisdom) I who in the course of six months secured the shelter of His feet failed to seek the highest purpose—His feet which Sunanda and others of life-long celibacy, realised and attained to by means of concentration and meditation extending over many lives.

31. Alas! Look at my folly, how unfortunate am I! having bowed at the feet of the Lord who puts an end to the Samsāra I asked only for what must soon perish.

32. (Perhaps) my understanding was deluded by the jealous gods whose attainments are far below mine, and I being quite unworthy failed to attend to the true words of Narada.

33. Lying under the influence of the divine Māyā and like one experiencing visions in a dream and thus having

Verse 27. संकल्पनिर्वाणं *V.* The fruit which is the result of wishes or desire hence some pleasure which is only acquired and external but not the realisation of essential and external blissfulness. D. The fruit which he had set about securing to himself.

Verse 30. पृथङ्मतिः *D.* One that has given his mind and heart to worldly objects.

Verse 31. अनात्म्यं *V.* Explains it thus.— अनात्मन् the body, अनात्म्यं is the work or the effect of the body, hence wickedness.

Verse 33. द्वितीये *V A* second thing which is independent of Brahma दैवींमायां *D.* the power with which the Lord keeps Jivas in a state of bondage—a power which is pure and shines everywhere.

Verse 33. *D.* Like one who assailed by the Divine Maya is incapable of seeing things as they are, but sees them to be what they are not, I took a brother for an enemy and am distressed with heart rending pain, though another independent Being does not exist *i.e.* Hari is the one omnipotent Lord.

the wrong notion of difference, I am afflicted even in the absence of a second person, my heart being filled with pain on account of my mistaking a brother for an enemy.

34. This has been in vain sought after by me, like medical treatment in the case of one whose life is cut short. Having by my Tapas propitiated the Lord of the universe who is not easily propitiated and who (alone) can eradicate the Samsāra, I, being unfortunate, begged Samsāra of Him.

35. At the hands of the Supreme Lord who can bestow essential blissfulness on me, alas! I foolishly begged for pride (the royal fortune, the cause of pride) like a penniless person who having lost the merit of his virtuous deeds begs an emperor for mere chaff.

36. Maitreya said.—Indeed pious men like thee, O son, who are devoted to the dust under the lotus-like feet of Mukunda, do not seek after any purpose other than that of being His devoted servants and they have their minds richly satisfied with what they obtain by chance.

37. On hearing that his son was coming back, the king did not believe it, as if it were the coming back of one that is dead, and he thought, "how could such a happy thing be the lot of my unfortunate self."

38. Through faith in the words of the divine sage and over come by the intense feeling of joy, he was infinitely pleased with the person who brought the news and presented him with a very precious necklace of pearls.

Verse 33. *Note*—*V.* reads the verses 33 to 35 with the words greatly changed in order. So read the translation beginning thus:—"Like one in sleep I am in the power of the irresistable Maya and I therefore regard my body to be Atman and myself as an independent existence; and, though there is nothing which is not under the control of Brahman I look upon my brother as my enemy and so I am afflicted with that disease of the heart"—and so on.

Verse 35. तादात्म्य *D.* Moksha which is characterised by the contemplation of the Lord without interruption or any effort. — तदात्मा He who has his mind set on him—and to be in such a state is तादात्म्य It is really to wish for what the Lord approves of or to have a will that perfectly agrees with that of the Lord. मनोभिक्षितंवत the thing which is the source of grief has been sought after by me. पुलकान् Chaff or boiled rice.

Verse 35. *V.* स्वाराज्यं The kingdom of his own. स्वराट् is the Lord who is above the law of Karma and his state is स्वाराज्य.

Verse 36. *D.* तद्दास्यं the sense of तादात्म्य is brought out by this expression—by chance —by the Lord's will.

39 & 40. He mounted the chariot drawn by excellent horses, decked in gold and surrounded by Brahmins, elderly members of the family, ministers and relations, and, conches blowing, large drums sounded, Vedas recited, and flutes played upon, he at once issued from the city eager to see his son.

41. And his two queens Sunīti and Suruchi adorned themselves with ornaments of gold, (placed) Uttama between them (and) went forth in a palanquin.

42 & 43. Seeing him come near the pleasure grove, alighting in haste from his chariot and bewildered with affection, the king whose heart had been long oppressed with anxious care, speedily came up sighing, received in his arms his son who was absolved from all sin (from the tie of all sin) by the touch of Sri Vishvaksena's (Hari's) feet.

44. Then the king again and again smelled the crown of his son's head and bathed him with his cool tears (of joy), while his heart overflowed with the joyous emotion and good wishes.

45. Dhruva, foremost among the virtuous and respected by all, bowed at the feet of his father, and, received with many a blessing, he made obeisance to his mothers, bowing his head.

46. Suruchi raised the lad who had prostrated himself at her feet, embraced him and, tears choking her throat faltered out, "May you live long."

47. "All beings (creatures) bow to him just as waters bend their course to the hollow—to him with whom the glorious Lord Hari is pleased on account of his love and other excellent qualities.

48. Uttama and Dhruva both embraced each other, bewildered with joy, the hair standing on end, and, embracing each other, both profusely shed tears of joy.

49. His mother Sunīti embraced her son who was more precious to her than her own life and was relieved of her anxiety on having the pleasure of embracing him.

Verse 44. *D.* आप्तोद्दाममनयेथम् him (Dhruva) who had accomplished his great purpose

50. Milk flowed from her breasts which were bathed in the happy waters (tears) that flowed from her eyes—from the eyes of Sunīti, the mother of this great hero.

51. (Then) the people praised the Queen thus! "Fortunately, thy son, long (considered as) lost, has come back to remove thy grief and to be the protector of all the earth.

52. "By thee indeed has been devoutly worshipped the glorious Lord who removes the grief of His suppliants and having contemplated whom heroes (wise men) overcame the unconquerable death."

53. The king in gladness placed on a female elephant Dhruva and his brother (both his sons) whom all the people caressed with fondness, and in the midst of their praises he entered the city.

54 to 59. There at differrent stages brilliant ornamental festoons (*makaratoranās*) were hung; plantain trees and young areca-nut trees, with bunches of fruits, were set up; decorations were made at every door with vessels full of water with tender mango shoots, with cloths, wreaths of flowers and hangings of pearls and with lights; the city was surrounded by ramparts and towers decked in gold and rendered beautiful on every side by the brilliant and lofty tops of storeyed mansions; it had royal roads and quadrangles laid out with taste and refinement and sprinkled over with sandal waters (scented waters) and showered over with fried rice, *Akshatās* and flowers; when they saw him passing through the royal road, the ladies of the city showered on Dhruva, white mustard, *Akshatās*, curds, water, dūrva, flowers and fruits, pronouncing sincere benediction out of affection; and listening to their sweet strains he (Dhruva) entered his father's palace.

Verse 51. दिष्ट्या *D.* By virtue of merit acquired by righteous deeds.

Verse 52. *D.* begins thus: By thee the Glorious Lord must have been devoutly worshipped etc. *Note*: From the effect *viz*, reappearance of her son her righteousness was inferred and so the people praised her.

Verse 54 *D.* reads संवृतैः—with clusters of flowers.

Verse 55. *D.* The adjective विलंबि- *(hanging)* qualifying the nouns चूत etc. is put at the end of the compound.

Verse 56. *D.* By the use of the word विमान it is indicated that the aerial cars of celestials often descended into that city.

60. In that excellent palace built of most precious stones, he, like a god in the celestial region, dwelt fondly carressed by his father.

61. There the apartments were furnished with milk-white beds on ivory bedsteads decorated with gold-work, and with high-priced seats and with other articles of furniture made of gold.

62. There on the crystal walls and those of emeralds, shone brilliantly jewelled lights, along with the jewels among women.

63. It was most delightful with charming parks and groves of wonderful celestial trees, with pairs of warbling birds and swarms of humming bees intoxicated with pleasure.

64. There the tanks in the gardens had steps built of precious stones called cat's-eyes (Vaiḍūrya), and looked very beautiful with lotuses, Utpalas, and lilies and with swans Kārandavas, Chakravākas and Sārasas that inhabited them.

65. The sage-like King Uttānapāda was cast in wonder to hear of and see the astonishing greatness of his son.

66. When he saw that Dhruva was of proper age and beloved of his subjects and courtiers, the king placed him on the throne (*lit.* made him the Lord of the earth).

67. Perceiving that he was himself very old, the king renounced the world and set out to the forest in order to think of his course towards heaven.

ADHYAYA 10.

The marriage of Dhruva; the birth of his sons. He goes to Alakā in pursuit of the Yakshas who slew his brother; and their destruction.

1. Maitreya said:—(Then) Dhruva married Bhrami, the daughter of the famous king Sisumara and she was delivered of two sons who were known as Kalpa and Vatsara.

2. And by another wife called Iḷā the daughter of Vāyu King Dhruva of great power had a son called Utkala who was a jewel to women (to bear)—[and also an excellent daughter.]

Verse 61. रुक्मपरिच्छदा: *D.* Bed sheets wrought with gold.

Verse 62. ललनारत्नसंयुता: *D.* takes this word as construing with शय्या:—beds graced with excellent damsels.

Verse 2. *D* reads योगेश्वर instead of योषिद्रत्न. It means a great master in the Ashtanga Yoga possessed of the eight powers Anima, mahima, etc.

3. But Uttama, while yet unmarried, was, in a hunting expedition, slain by a Yaksha on the (Himalaya) mountains [in a fight]; and his mother followed his course *i.e.*, met with a like fate (went in search of him and died.)

4. Having heard of his brother's death Dhruva was filled with anger, revenge and sorrow, mounted his victorious chariot and marched against the home of the Yakshas.

5. Going towards the north the king (Dhruva) came to the city in the Himalayan valley dwelt in by the followers of Rudra and crowded with the Guhyakas (Yakshas.)

6. The stout-armed Dhruva blew his conch filling the sky, the cardinal points and the intermediate points with its sound; on hearing it, O Vidura, the yakshawomen were filled with great fear and looked bewildered.

7. Then the powerful warriors among the Yakshas, impatient at the sound they heard, issued from the city and proceeded against him with upraised weapons.

8. The great warrior of formidable bow hit every one with three arrows; and thus simultaneously he struck down all the Yakshas who came to attack him.

9. With the arrows planted in their forehead they all saw themselves completely defeated and fell to praising his heroic work.

10. And they too, wild with rage like serpents trodden under foot, simultaneously struck him with arrows, desirous of doing double what he did.

11—12. Thereupon the lakh and thirty thousand warriors, fired with wrath and eager to return the injury, showered on him, his chariot and charioteer, various weapons and missiles, namely. Sakti, Rishti and Bhushindi.

13. At that hour the son of Uttānapāda was not to be seen, being completely covered with the thick shower of arrows just âs a hill is hidden with volleys of rain.

14. At once there arose a wild cry of ha ! ha ! (Alas! Alas !, from among the Siddhas who witnessed the scene from above.—"This human Sūrya has been struck down and he is down in the sea of Yakshas."

Verse 10. द्विगुणंप्रचकीर्षवः *D. Note.* They only desired to over match him but they were not able.

Verse 14. सूर्यः *D.* The grandson of Manu and also one who loves wise men.

15. Then the Yātudhānas or Rākshasas fell to shouting and were proclaiming their own triumph as certain ; (but) a while thereafter his chariot came into view as the sun from behind the mist.

16. Twanging his divine bow and causing distress to his enemies he scattered them just as wind scatters the clouds.

17. The sharp arrows sent from his bow went cleaving their armours into their bodies even as the strokes of lightning pass down through mountains.

18. When they were being cut down with the arrows called Bhallas, the fields of battle were covered with their heads adorned with ear-rings, with their thighs resembling golden palms, with their arms beautiful with bracelets; with the piecious strings of pearls, Keyuras, crowns and helmets ; and those fields presented a spectacle most attractive to warriors.

20. Mostly the crowds of the Rakshasas who escaped the slaughter had some of their members cut off with the shafts of the foremost *kshatriya* (Dhruva) and fled from the field like the leading elephants put to flight by the lion, the king of beasts.

21 –22. Now the foremost man found no ruffian staying on the great field ; and though he was eager to see the city, he did not enter it being the abode of enemies; for no man can know what the crafty may do! So telling his charioteer the great kshatriya prince kept himself prepared suspecting another attack from the enemies ; and he heard a noise as if it were of the sea and saw on all sides the dust raised by the wind.

23. In a moment the sky was overcast with clouds from every side attended with fearful flashes of lightning and with threatening thunders rolling in every direction.

24-26. They (clouds) rained blood, phlegm, puss, excreta and fat and urine ; O Sinless Vidura ! before him fell headless trunks from the sky ; then appeared a mountain in the air; and from all sides they rushed in with Gadā, Parighā, Nistrimsa, and Musala, showering stones ; there came serpents breath-

Verse 15. जयकाशिषु. *V.* Loc. Abs. When they were boasting of their own victory *V.* takes रथात् instead of रथः and interprets as sitting in a car *D.* तस्मात् from the fight.

Verse 22. प्रतियोगं *V.* Regarding the action.

ing violent thunders, vomiting fire through their enraged eyes, mad elephants, tigers and lions rushing forth in herds;

27. And, terrific like the deep sea at the time of Pralaya now the sea came on all sides deluging the earth with its waves.

28. Thus the Asuras practised in atrocities, by means of their Asura power of magic produced in rapid succession very many and different sights and things which fill the unthinking minds with fear and consternation.

29. On seeing the insuperable Māyā employed by the Asuras against Dhruva, the sages came in and prayed for his welfare (protection).

30. The sages said:—"O son of Uttānapāda, the glorious Lord, the weilder of Śharnga-bow, thy God, may destroy thy enemies—the Lord who removes the affliction of his suppliants," by the mention or hearing of whose name this world certainly overcomes the unconquerable death, O beloved Dhruva."

ADHYAYA 11.

On observing the destruction of Yakshas caused by his grandson Swāyambhuva Manu comes to Dhruva and asks him to desist from fighting.

1. Maitreya said.—Hearing the sages who spoke thus, Dhruva made Āchamana and set the Nārāyana missile on his bow (the missile produced by Narayana).

2. When this missile was being fixed in the bow, the magical appearances set up by the Guhyakas soon vanished, O Vidura, like passions at the rise of wisdom.

3. When he fixed on his bow the missile of the sage Nārāyana, there flew from it shafts with their heads plated in gold and furnished with feathers like those of the swan; and they entered the enemy's army just as peacocks enter the forest in terrific cires.

Verse 2. क्लेशाः *D.* These are अविद्या, आस्मिता etc., spoken of in the yoga Sastra.

Verse 3. आषीस्त्रं *D.* A missile having a Rishi, a metre and a deity connected with it, or a missile of knowledge. कलहंसवासस: having wings or feathers like those of the swan.

4. The yakshas who were on all sides in the battle assailed (pursued) with the keen-edged shafts became enraged and like serpents against Garuda with uplifted hoods, ran towards him with uplifted weapons.

5. With his arrows he cut the arms, thighs, heads, necks and stomachs of those who assailed him in battle and sent them to the other region to which the sages of celibate life attain after making their passage through the sphere of the sun.

6. Observing the innocent Guhyakas thus cut down in large numbers by Dhruva of wonderful chariot, his grandfather Manu, under force of compassion, came up along with the sages and spoke thus to him, the son of Uttānapāda

7. Manu said.—Child, control thy sinful wrath which is a way to hell (Tamas)—the wrath under the influence of which thou hast slain the innocent Yakshas.

8. O child! this deed of horrible destruction of the lesser gods who are faultless does not become our race and it is codemned by the righteous.

9. My child! for the fault of the one many have been involved in it and killed by thee who fondly attached to thy brother becamest enraged at his destruction.

10. Indeed, this is not the course to be followed by the righteous who are devoted to Hari, the ruler of the senses—that the creatures are slain like beasts, falsely regarding the gross worthless body as Atman.

11. Having meditated on Hari, the abode of all creatures as the one soul or Atman of them all and having propitiated Him who is hard to be pleased, thou hast secured to thyself that highest place which belongs to Vishnu.

Verse 6. अनागसः *D.* Those who have not committed such a cruel act as to deserve destruction.

Verse 7. तमोद्वरेण *D.* By that which is an impediment to right understanding; also by that which is the way to hell.

Verse 10. आत्मानं असंगृह्य *V & D.* Not having controlled the mind. The translation may run thus.—That one like a brute should slaughter creatures without having control over one's own mind is not the course agreeable to the righteous that are devoted to Hari.

पशुवत् *D.* Like one immersed in ignorance.

Verse 11. सर्वभूतात्मभावेन etc., *V & D.* Having contemplated and worshipped Hari as the Antaryamin and sole Lord of all creatures etc.

12. Thou art always in the heart of Hari (remembered by Hari) and most agreeable to His votaries; and being one who would set an example of righteous conduct to the righteous how didst thou come to do such a sinful thing?

13. The Almighty Lord who is the Atman of all is pleased with His votaries for their spirit of endurance, mercifulness, love and impartiality towards all His creatures.

14. When the glorious Lord is perfectly pleased, the person becomes freed from the qualities of Prakriti and then getting rid of the Jiva or Lingasarīra attains to the state of Brahman who is not beset with a body.

15. Both the male and the female are the products of the five Bhutas, and they in their turn by their intermingling become the cause of the male and the female (beings) here (in the world).

16. Thus proceeds the creation, or the preservation or the destruction (of the world) from the combination of the *gunas* under the force of Paramatman's Māyā, O king.

17. (The presence of) the Foremost Person destitute of all qualities was only a circumstance favourable to it (creation, preservation or destruction); all this universe of manifest and unmanifest things is in a state of motion or activity on account of His presence, just as a piece of iron is thrown into a state of activity in the presence of the loadstone.

18. Indeed the glorious Lord has His energy divided as the gunas are one after another brought into play under the

Verse 12. हरेरनुध्यानात् *V.* (Thou) on account of thy constant devotion to Hari.

Verse 13. समत्वेन *D.* Takes समत्व as consisting in the attitude of an enemy towards an enemy and that of a friend to a friend. *V.* takes it to mean-all Jivas being alike in respect of their spiritual essence. Note. As the Lord is present in all, any wrong done to the bodies of the Lord is a wrong done to Him.

Verse 14. अजीवनिर्मुक्तः *V.* Freed from effects of that which is not Jiva. जीवनिर्मुक्तः *D.* Freed from wrong attachment to self as an independent agent. निर्वाणं ब्रह्म *V.* & *D.* Brahma of infinite bliss.

Verse 16. मायायाः *V.* of Prakriti or the principle of matter forming the body of Brahman. मायया *D.* By His will.

Verse 17. निमित्तमात्रं *V.* He is *the* cause in every sense. *D.* He is only the efficient cause. निर्गुणः *V.* Destitute of Satva, Rajas and Tamas and not subject to pleasure and pain produced by them. *D.* He whose powers are not affected by the three gunas.

Verse 18. कालशक्त्या *V.* By His power in the form of Time *i.e.*, by His power which has no separate existence but which is His own attribute that brings about all the

force of Time, and He creates this universe, Himself being no actor, destroys it Himself, not being the destroyer ; the work of the perfect Being is indeed beyond our comprehension.

19. He has no end, but He is the Time that brings about the end of all. He has no beginning and He confers a beginning, (on all other things), Himself subject to no diminution or change, producing every creature through a father and destroying the destroyer (thieves and the like) by means of death.

20. He has none as His own, nor has he any as His enemy, (He neither loves nor hates any one), for the Supreme Lord equally enters all creatures as their death ; and all creatures powerlessly run after Him as He runs, just as particles of dust follow the wind.

21. The Almighty Lord cuts short or prolongs the life of an animate creature subject to the force of Karma (*lit.* in a bad condition), while He is (absolutely) free from both (the changes) and ever remains in His own unchangeable essential nature.

22. O king, some call Him Karma ; some Nature ; some Time ; some the Daiva or Destiny ; and some Desire (the mind-born.)

effects. गुणप्रवाहेण विभक्तवीर्यः *V.* The Lord whose energy is differently distributed among Deva, Manushya and other classes and according to the different degrees of happiness and misery to be reaped by them, all depending upon Karma and differentiated by the current of Satva and other gunas. Another interpretation, The Lord who manifests His power as Brahma, Vishnu and Siva in order to set the three gunas a working. *D.* reads योगशक्त्या etc. The Lord who manifests His glorious power as may be necessary for His various activities of creation, preservation and destruction through the three gunas, and that by His power of yoga. Note. *D.* He creates, but He is said to be no creator or worker, for He does everything without any effort ; similarly He does not kill though He destroys everything, for He does not destroy them on account of enmity or hatred.

Verse 19. स कालः *V.* Paramatman who acts through the body of Kala (Kala or Time being his body.) अन्तगम् *V.* One that is about to perish. अव्ययः *V.* One that is not distructible. *D.* The supreme Lord whose glory has been described has no end, but He brings everything else to an end, for there is none who could destroy Him ; and He does His work through Time by making the life and other blessings of men ripen or wither ; also He confers a beginning on every thing *i.e.*, brings them into existence at a certain point of time, and that under no cover but as publicly as possible.

Verse 20. मृत्योः परस्य *V.* (1) Of Paramatman who is beyond the range of Mrityu or death. (2) Of Paramatman of whom Mrityu is a body. विशतः *V.* Entering into everything as Antaryamin in order to make the Jivas act each according to his Karma. *D.* समम् The Punya or Papa *i. e.* the virtue or vice of each.

Verse 22. स्वभावम् *V.* takes it in the sense of that nature of Prakriti and Purusha as liable to modifications. &c. पुंसः is taken in the sense of Parama Purusha or the Supreme Being.

23. O son, who can divine what is intended to be done by (*i. e.*, the purpose of) the Unmanifest Immeasurable Being, the source of various powers? Or who can think of His source or origin? None at all.

24. O child, it is not these attendants of Kubera that killed thy brother; for, O son, it is only Daiva (Destiny or Deity) that brings about the creation or destruction of man.

25. He by Himself creates the universe; it is He that preserves it as well as destroys it; still He is not assailed by the Gunas or Karma, since He has no *Ahamkāra* (the notion or thought that He is the doer).

26. He is all the creatures, their soul, their ruler, their creator and protector; (for) associated with Māyā which is His own power, He creates, protects and devours it.

27. O child, with thy heart perfectly resigned to Him for ever, do thou resort to that Deity which is death (to the unrighteous) and immortality (heaven) [to the righteous]—the Deity which is the highest asylum for the world and to which the Prajāpatis offer their worship and pour their offerings, just as the bulls governed by a rope passed through their nostrils carry burden for their master.

28. Even as a boy of five years of age, touched to the quick at the words of thy step-mother, thou leftest thy mother, and wentest to the forest; and having propitiated the Lord who transcends the senses, thou hast obtained a place over the head of three worlds.

Verse 23. स्वसंभवम् *V.* The source of His own world. *Note.* This includes Samhara and other powers. *D.* Its own origin *i.e.*, the method of explanation: क: means Bramha.

Verse 24. विसर्गादानयो:— *D.* 2nd interpretation—in bestowing gifts and receiving gifts.

Verse 25. अनहंकारात् *V.* From the absence of the wrong notion that the body is Atman.

Verse 26. भूतभावन: *V.* He who creates beings or He who maintains the created beings and impels them to do their work. स्वशक्त्या *i.e.*, Associated with Maya forming his own attribute and having no separate existence *D.* (माया) which is under His own control and power; or by His own essential power.

Verse 27. मृत्युं *V.* One that keeps in *samsara* those that do not worship Him. अमृतं He who releases His worshippers. दैवम् He who exists by virtue of His own power. अमृतं *D.* He who is always a Mukta or eternally blessed.

Verse 28. प्रत्यगाक्षं *D.* is an epithet to the Supreme Being meaning *one whose eyes are turned to every creature.*

29. O beloved child, turn thy mind upon thyself and do thou seek for that Atman who abides in the heart which is free from the war of passions, who is destitute of *gunas*, who is but one, imperishable and eternally blessed and in whom this unreal world of perceptible difference seems to exist.

30. Develop intense devotion to Paramatman who abides in thyself and who is the glorious omnipotent Ananta, pure and absolute bliss, and who is possessed of all powers; and thou wilt (thereby) cut asunder the knot of nescience which has grown up very strong (nursed) by the notions of '*I, My and Mine*' by the power of extensive study (knowledge.)

31. Arrest thy anger like a disease with medicine, (blessed be thou)—anger which is the greatest impediment to the attainment of every good.

32. No wise person seeking to be in the fearless state ought to allow himself to be overpowered by that passion: for the world is terribly afraid of him who is possessed with it.

33. In having thus under the force of passion slaughtered the *yakshas*, thinking that they killed thy brother, thou hast really shown disregard to Kubera, the brother of Rudra, the mountain lord.

Verse 29. परमात्मदृक् *V.* He who realises the jivatman who is the body of Paramatman. यस्मिन् इदं असत् *V.* All these changing conditions as Deva, manushya, etc. are unreal as not forming an intrinsic part of the jivatman मुक्तविग्रहे आत्मनि *V.* In the Jiva who has no *Avayavas* or parts *D.* Reads विमुक्तविग्रहैः व्यपाश्रितं worshipped by yogins who have cast off the gross bodies. निर्गुणं one who is not conditioned by the gunas. *Note.* Manu tells Dhruva that the Lord is pleased with him but not prompt to show grace unto him on account of his cruel slaughter of the Yakshas. Further the epithet निर्गुण implies that the Lord is beyond the reach of our senses or even words; so it is difficult to propitiate Him by praises or any such means. एकं *D.* Pure and unmixed of anything gross or defective. अक्षर *D.* the ultimate cause विमुक्तं आत्मानं *D.* Paramatman from whom mukti or final beatitude is obtained. अन्विष्य having seen. यस्मिन्.....प्रतीयते *D.* On whose support all this dependent universe characterised by five relations of difference is seen to stand.

Verse 30. प्रत्यगात्मनि *V.* In Paramatman who abides in the jiva (the jiva forming the body of) ईश्वरेप्रत्यगात्मनि *D.* In the Lord who is the original whom the jiva resembles even as a reflection.

Verse 33. *D. Note.* Any offence given to Kubera will be considered an offence by God Siva and Narayana too and as a consequence divine wisdom will be obstructed. In order to imply this idea the plural महतां is used.

34. Child before the fire of (the anger of, the great should injure our race, do thou at once beg for his pardon and grace by prostrating thyself and humbly apologising thyself.

[Thus advised, Dhruva bowed down and said.—O worshipful father, I shall do thy bidding ; pardon me, as I have been sorrowing for my brother and mother.]

35. Maitreya said.—Having thus admonished Dhruva, his grandson who bowed to him, Svāyambhuva Manu set out for his city along with the sages.

ADHYAYA 12.

Kubera is pleased with Dhruva for his straightforwardness ; returns Dhruva to the city and rules the land for thirty-six thousand years ; then rid of all attachment to the world he performs Tapas at Vīsālā and attains to the feet of Vishnu.

1. On knowing that Dhruva desisted from the cruel work and gave up his anger, the worshipful Kubera, the lord of wealth, came thither panegyrised by Chāranas, Yakshas and Kinnaras, and said to him (Dhruva) who stood with joined hands.

2. Kubera said.—O prince of Kshatriya blood, I am very much pleased with thee, O sinless one ; for at the word of thy grandfather thou hast relinquished the feeling of hostility which is very hard to get rid of.

3. Thou didst not kill the Yakshas, nor did the Yakshas kill thy brother ; for, Kala (Time) is the powerful author of the creation or destruction of creatures.

4. The empty notion of '*I and Thou*' arises in man through ignorance ; it resembles a notion in dream, arising from the habitual thought of the gross body ; and the bondage and miseries of Samsāra are due to it.

Verse 3. काल: *V.* The Supreme Lord acting through the body called Time.

Veres 4. *D* reads अनुध्यानात् Through the constant idea of himself being the agent on the part of the jiva ; by this notion the jiva becomes bound fast to Samsara and hence comes all his misery. *V.* यया बन्धविपर्ययौ By the notion of difference as *I and Thou*, the samsara of birth and death as well as the miserable experiences contrary to the essential nature are produced.

5. Therefore, happiness betide thee, O Dhruva! Do thou betake thyself to the Almighty Lord Adhokshaja who is in the form of all creatures, regarding Him as such.

6. Do thou worship the Lord of glorious feet who puts an end to Samsāra and who is both associated with and untouched by his own Māyā which is constituted of the three gunas and forms a power of His own.

7. O prince, O son of Uttānapāda, without any hesitation ask of me the boon that thou longest for at heart. We are told that thou art fit to receive boons and favours, being close to the feet of the Lord Padmanābha (whose navel is distinguished by the lotus), O beloved child!

8. Maitreya said.—When thus induced by Kubera to ask for a boon, Dhruva of great wisdom, the great votary of the Lord, prayed for the uninterrupted memory of Hari, by which the jiva crosses over the darkness which is (otherwise) impassable.

9. With a glad heart Kubera conferred the boon on him and vanished where he was; and the other (Dhruva) returned to the city.

10. Thereafter he worshipped the Lord of sacrifices by means of many sacrificial performances attended with liberal gifts of gold (Dakshinās); for the religious duty performed with proper materials and ritualistic details and offered to the gods, yields the fruit of Karma (*i. e.*, makes righteous work fruitful).

11. Having cherished intense devotion to Achyuta (the unchanging Lord) who is in the form of everything and is yet

Verse 5. सर्वभूतात्मभावेन *V.* as having both *Chit* and *Achit* for His body; *D.* with the pious love to the Supreme Being as the one Lord who gives all powers to, or takes them away from the jiva. सर्वभूतात्मविग्रहे *D.* Towards Paramatman whose personality is perfect though abiding in all great and small. (2) Paramatman who abides in all creatures assuming limited personality in the bodies of creatures.

Verse 6. *The latter half. D.* The Lord who has His own essential power to do everything but remains unaffected by the Maya of gunas wholly under His own control.

Verse 10. कर्म कर्म फलप्रदं *V.* The Lord who is to be propitiated by sacrificial acts and who is the giver of the fruit of all good work. *D.* (*Latter half.*) The Lord to whom the whole sacrificial act is offered with the sacrificial materials, the ritualistic busy course and the deities invoked.

Verse 11. सर्वात्मनि *V.* The Lord who abiding in every creature rules and maintains it *D.* The Lord who is the Antaryamin of all. सर्वं *V.* Him who is spoken of by the word सर्व *D.* The perfect one.

different from all, he (Dhruva) saw the same all-pervading Lord present in his own self and in all other beings.

12. His subjects regarded him as their father –him who was thus good-natured and virtuous, devoted to Brahman (and Brahmins) and tender to the afflicted and who was the protector of the defence of Righteousness (who safeguarded Dharma).

13. He governed the earth for thirty-six-thousand years, while he tried to exhaust his merit of virtuous deeds by enjoying unobjectionable pleasures and rid himself of (all) evil consequences by means of self-denial.

14. Having thus spent a very very long period in righteous works leading to the attainment of the three purposes viz. (Dharma, Artha and Kāma), the high-souled Dhruva with perfect control over his senses, at last made over his throne to his son.

15. Understanding that this universe is projected upon Atman by force of Māyā and it was like the city of the *Gandharvas* (a fanciful creation) in dreams produced by nescience ;

16. Having conclusively perceived that this body, wife and children, friends and strength, the replete treasury, the palace and its harem, the charming pleasure grounds and gardens and the whole earth bound by the deep were all limited by time (*i. e.*, perishable), he retired to Visālā.

17. At Visālā he bathed in the sacred waters, attained serenity of mind ; and, being firm in his seat and having controlled his breaths, he restrained the senses along with the mind and fixed it upon (contemplated) the gross form of the Lord, *i. e.* the

Verse 14. अविकलेन्द्रियः *V.* With his senses and faculties unimpaired. *D.* With his senses and faculties under control. औपयिकं *D.* That which is the means of practising (Dharma, Artha and Kama).

Verse 15 and 16. *V.* Takes आत्मानि in the sense of the Jiva and अविद्या in the sense of Prakriti. *D.* विशाला The hermitage known as Badirikasrama .To translate 15. Realising that this universe is a work of the Lord's will and it rests upon Himself and it is comparable to a dream vision or a product of pure imagination induced by the will of the Lord Himself.

Verse 17. स्थूले on the gross image of the Lord—Note the grossness of the form here is comparative with reference to His subtle unmanifest nature. समाधौव्यसृजत *V.* Realised the Lord in the subtle and spiritual form, forgetting the gross form in the course of His meditation. *D.* स्थूले. On the gross world consisting of Patala and other Lokas, which is an image of the Lord. Note. In the course of his intense contemplation he began to see the Lord present in the universe in His spiritual and essential form.

world itself called Virāt-Rūpa; and meditating on it he lost the consciousness of being separate from the object of his contemplation and was finally rid of the gross environment.

18. He cherished uninterrupted devotion to the glorious Lord Hari and was often bathed in blissful tears; his heart melting in intense devotion (and the realisation of the Lord) and the hair standing all over his body, he ceased to think of his own self; and thus he stood severed from attachment to the gross environment.

19. While in this state Dhruva saw an excellent car descending from the sky illumining the ten cardinal points even like the rising moon on the full-moon night.

20. In the car he noticed two important celestials having four arms, of a blue complexion, of youthful age, with eyes bright like red lotuses, armed with *gadā*, wearing beautiful attire and adorned with crowns, wreaths of pearls, *Angadas* and charming ear-rings.

21. Perceiving them to be the attendants of the most praised Lord Hari, he stood up, with joined hands and in hurry and confusion forgetting what was proper to do, prostrated himself uttering the names of Hari, as they were foremost among the Lord's messengers.

22. Sunanda and Nanda most beloved of Hari (Padmanābha) approached and smilingly spoke to him whose heart was set upon the feet of Sri Krishna and who stood with his hands joined and head bent in humility.

23. Sunanda and Nanda said.—O king, blessed art thou! listen to our word with attention. Thou hadst propitiated the Lord by thy Tapas while yet a child of five years.

24. We both attendants of that Lord who wields the bow called Sārnga and is the creator of all the universe, have now come here to convey thee to His abode.

Verse 18. मुक्तलिङ्गः *D.* Having lost attachment even to the subtle body called Linga.

Verse 20. किशोरौ *V.* In the prime of youth.

Verse 21. साध्वससत्रविक्रमः Not being able to do anything being astounded by the sight of unseen and unheard of things.

Verse 26. *V. Note.* In this context Vaikuntha Pada and other words synonymous with it should be taken as denoting the special sphere appointed for Dhruva. *D.* Note. It is a sphere where the Lord as Simsumara and Dhruva are both seen and to which none but the gods have access.

25. Thou hast obtained that place of Vishnu which is very hard to secure and which the sages not being able to reach look up to from below; do thou occupy that place round which go the sun, the moon, the planets, the stars and other luminous bodies of the sky.

26. O child, do thou attain that most praiseworthy place of Vishnu which was not filled by any of thy forefathers;

27. An excellent celestial car has been brought to thee sent by Vishnu, the foremost among all that are glorious; be thou pleased to mount it.

28. On hearing the honey-dripping words of the two chief attendants of Sri Hari, Dhruva, beloved of the omnipotent Lord, bathed and performed his daily duties and dressed himself auspiciously, bowed to the sages and received their blessings.

29. He went round and worshipped the divine vehicle and bowed to the Lord's attendants; and now his person shining brilliantly like gold, he wished (proceeded) to take his seat (in the car).

30. Then (at that moment) the son of Uttānapāda saw Yama approach him; and having set his foot on his (Yama's) head (*i. e.* triumphing over death) mounted into that wonderful car. (Here the commentator tells the story thus:—When Dhruva was about to mount the car, Yama came up and requested that he might be received; and Dhruva welcomed him and asked him to stop a while, contemplated Vishnu and actually setting his foot on the head of Yama, he mounted the car).

31. Then were sounded various instruments of music *viz.*, Dundubhis, Mridangas, Panavas and others; the chief among the Ghandarvas loudly sang (his praise); and showers of flowers fell (on him).

32. When about to soar away to the divine region, Dhruva remembered his mother Suniti and thought, "O how am I to go away to the inaccessible divine region leaving my poor mother behind?"

33. The two great gods perceived (what troubled his mind) and showed him the brilliant queen his mother going in a vehicle in front of him.

Verse 27. *D.* उत्तमश्लोकामैळिना *i.e.* By Hari in the form of Simsumara.

34. At every stage in his route, he was showered over with flowers by the gods riding in their celestial cars and praising his greatness, and he saw (went past) the planets in order one after another.

35. Having passed beyond the three worlds by means of his car (passing through Deva Mārga) and also beyond the sphere of the seven sages Dhruva, blessed with the permanent attainment, reached that abode appointed by Vishnu which lies far above (all other regions.)

36. As depending upon this region which shines brilliantly by its own lustrous nature all these three worlds have light. It is a place to which those who did not obtain the grace of the Lord never attained and those that always do auspicious and righteous duties, do attain.

37. Those who attain the tranquillity of mind, and look upon everything in equal light, who are, rid of all sin and impurity, kind and helpful to all beings and to whom Achyuta the Almighty Lord is the one beloved thing and relation—those surely attain to that abode of Achyuta (to that eternal abode).

38. Thus Dhruva, the son of Uttānapada, absolutely devoted to Sri Krishna, shone like a faultless gem forming the crown of the three worlds.

39. Attached to this (central) place the whole body of the heavenly luminaries, O descendant of Kuru, ceaselessly makes its rotations like many pairs of cattle attached to Medhī.

40. Observing his greatness, the illustrious Rishi Nārada played upon Vīnā and sang these verses in the sacrificial hall of Prachetasas (Bramha).

41. Nārada said.—Indeed even after observing that attainment of Dhruva of powerful Tapas, the son of Sunīti who looked upon her husband as the deity, and even after knowing what duties are most delightful to the Lord, the Rishis who are ever pouring out the Vedas, are not able to attain it ; and how could then princes of the earth attain it ?

Verse 37. *V.* अच्युतप्रियबान्धवाः Those to whom the beloved votaries of Vishnu are the kindred. समदृशः Those who understand things as they are *i.e.*, the body of Prakriti subject to modifications, Atman or Jiva to be essentially nothing but intelligence and Isvara to be the one absolute ruler of all.

42. A child of five years of age, with a painful heart wounded with the arrow-like words of his step-mother (*lit.* another wife of his father), he betook himself to the forest and there doing what I told him, he has attained the grace of the unconquered Lord who is prevailed upon (only) by the excellent qualities of His votaries.

43. Could any one born of a Kshatriya even think of attaining to that position even through many many years—the position to which the child of five or six years of age attained, having won the grace of Hari in the course of a few days?

44. Maitreya said.—(O Vidura), I have told you all about which you inquired of me in this connection *i.e.*, the whole history most agreeable to the righteous, of Dhruva of great renown.

45. It is a history that (when heard and known) leads to happiness and glory, and brings long life and merit; it is a great source of all auspiciousness; it is helpful in attaining to Svarga or the eternal abode; it promotes good-will and good disposition, deserves to be commended and absolves people from their sin.

46. By constantly listening with faith to this biography of the beloved votary of the Lord, devotion to Him is sure to be engendered and thereby the miseries of Samsāra come to an end.

47. This story is a fountain (to drink from) for those that seek after greatness; when it is listened to, good nature, good habits and other excellent qualities develop in the listener; heroic spirit and splendour develop in those that desire it; and respectability in those that are thoughtful and desirous of it.

48. One ought to cleanse himself and bathe and sing this glorious story of Dhruva of pious name both morning and evening before an assembly of Brahmins.

49 & 50. Any one who is devoted to the hallowed feet of Sri Hari and who on a full moon day or Sinivalī, Dwadasī, Śravaṇa, or Dinakshaya, Vyatipata, Sankrama, or on Sundays, relates this

Verse 45. ध्रौव्यं *D.* That which is the means to *Dhruva* which means Moksha.

Verse 47. तीर्थं *V.* and *D.* The means of (attaining to greatness.) *V.* reads मनोयत्र etc., the meaning is, the mind becomes pure and worthy by listening to the story of Dhruva; and it becomes completely free from attachment to gross things.

Verse 50. आत्मनात्मानं etc. *V.* He who repeats the story to himself and is satisfied with the glory of the Lord. *D.* He who rejoices in his mind at the glory of Lord revealed in the stories of His votaries.

story to the faithful, without any desires and being self-contented—that person attains divine grace.

51. The gods show their favour to him who, full of mercy and helpful to the afflicted, imparts this knowledge, the nectar on the path of the righteous (on the path leading to the Lord), to one that has no knowledge of truth.

52. O foremost son of Kurus, I have related to thee this story of Dhruva renowned for his pious ways who as a child left his playthings and his mother's house and sought refuge with Vishnu.

ADHYAYA 13.

The story of Angaraja a descendant of Dhruva and of his son Vena's birth ; disgusted with the wickedness of his son he retires to the forest unobserved.

1. Suta said.—Having heard the account related by Maitreya of Dhruva's ascension to the seat appointed by the Lord, and, with intensified devotion to the Lord Adokshaja, Vidura again proceeded to make further enquiries.

2. Vidura said.—Who are those Prachetasas ? Whose children are they ? To what illustrious race do they belong ? Where do they perform their sacrifice ?

3. I know that Nārada is a great votary of the Lord and has attained realisation of the Lord ; and it is by him that Kriyā Yoga *i. e.*, the method of worshipping Hari is expounded (in the Pancharātra) ; the glorious Lord, the deity of all sacrifices, is, it has been said, being propitiated by those Prachetasas who are righteous by nature.

4. O worshipful sage ! May you be pleased to tell me as I long to hear exhaustively all the sacred stories which the divine sage Nārada related during that sacrifice.

6. Maitreya said.—When his father left for the forest, Utkala, Dhruva's son, did not like to ascend his imperial throne and to enjoy the imperial fortune.

Verse 6, *D. Latter half.* He did not like to enjoy the imperial fortune belonging to the throne of his father.

7. He was by birth possessed of a tranquil mind destitute of attachments, regarded everything in the same light, and he saw the all-pervading Lord Atman (self) in the world and again the world in Atman.

8. He saw that Paramatman is the formless Brahman in whom all differences vanish and the embodiment of pure wisdom and uninterrupted absolute bliss.

9. Utkala had all the impurities of his mind burnt up by the uninterrupted force of the fire engendered by his constant Yoga and fixed his mind upon (realised) the essence, he ceased to see anything beyond His own Atman or (self).

Verse 7. *V.* Introduces this as describing the Jiva's realisation of his own self and essential bliss. By लोकेवितत it is implied that the Jivatma has pervation in respect of the body. Again by the phrase आत्मनिलोकं it is implied that Jivatma is the support of his body the word लोक is being taken in the sense of the body. *D.* उपशान्तात्मा. One who has completely given his mind and heart to the Lord in intense devotion and is consequently possessed of all the excellent qualities of a true votary. The latter half is taken as an explanation of Samadarsana. To translate ; he saw the Lord pervading the whole world (*i. e.*, Omnipresent) and saw the world resting on the support of Paramatman.

Verse 8. Here *V.* takes Atman in the sense of Pratyagatman or Antaryamin, hence Brahma. निर्वाणं One who is essentially and absolutely bliss. *D.* Gives the main idea thus : He saw Paramatman Hari who is his *Bimba* the Lord present in his own self of whom he is like an image. ब्रह्म *D.* that which is perfect in every excellence and pervades all space. The term Nirvana means one that is not limited by a gross body, it also means one who has no destruction. The next epithet प्रत्यस्तमितविग्रहं distinctly conveys the fact that the Lord is never conditioned and affected by the gross body like the Jiva. The force of the prefix प्रति here is to emphasise the said idea in that the Lord is not conditioned by the gross body *i.e.*, the body which is the product of Prakriti in any manner in all his forms either as Avataras or as Antaryamin. अवबोधरसैकात्म्यं *D.* This describes the Supreme being as one with his quality of Omniscence which is unlike the experiencial knowledge and unmixed of it अनुसंततं present in and out of all beings and possessed of a nature which is not interrupted and limited by other things. Here the force of the prefix सम् is that his Omnipresence is not interrupted by other existences.

Verse 9. V Here Yoga is that of true knowledge of the nature of self अन्यत् *V.* Anything other than self *i.e.*, the body and its belongings which are the objects of man. *D.* Notes that here the word Yoga indicates the knowledge engendered by means of Yoga and so all his impurity is burnt up by the fire namely the knowledge engendered by deep contemplation of the Lord. Thus he has his mind completely purified and so he was able to see the true relation between Paramatman and the world. Again the word स्वरूप in this verse is to be taken in the sense of the Jiva's *Bimba i. e.*, Paramatman of whom the Jiva is like a reflection. Realising this relation of his self to the Lord he did not find anything other than Hari to be the absolute Lord. On the other hand he realised the Truth that the world is created, preserved, governed, destroyed, enlightened subjected to bondage and released from it only by Hari.

10. Remaining like a stupid, blind, deaf, dumb and mad man, but unlike any of them in mind, he was seen by children on the way like the fire which does not send out its rays or show its severity.

11. The elderly members of the family and the ministers thought him dull and mad and made Vatsara, the younger son of Bhrami, king of the country.

12. Svarvati, the beloved wife of Vatsara, bore him six sons *viz.*, Pushpārna, Tigmaketu, Ishu, Urja, Vasu and Jaya.

13. Pushpārna had two wives called Prabhā and Doshā; Prabha, bore three sons called Prātar, Madhyandina and Sāyam.

14. Dosha had three sons namely Pradosha, Nisita and Vyushta; and Vyushta had by Pushkaranī a son of every brilliant quality.

15. That Sarvatejas had by Akūti his wife a son who was a Manu called Chakshus. And Nadvalā the queen of Manu brought forth faultless sons.

16. They are Puru, Kutsa, Trita, Dyumna, Satyavat, Rita, Vrata, Agnisotoms, Atirātrā, Pradyumna, Sibi and Ulmuka.

17. Ulmuka begot on Pushkaranī six excellent sons *viz.*, Anga, Sumanas, Khyati, Kratu, Angiras and Gaya.

18. Sunithā the wife of Anga bore a cruel son called Vena; grieved at the wickedness of the son, the saintly king departed from the city.

19. O beloved Vidura! the angered sages whose words act like the Vajra of Indra, pronounced a curse upon him and when he fell dead, they again churned his right arm.

20. For, then the world not having a ruler, the people were put to difficulties by robbers. (Now) Prithu the first Lord of the earth was born with a portion or *Amsa* of Narayana.

21. Vidura said.—How was it that the good king Anga full of virtue devoted to Brahman and Brāhmanas and possessed of a noble spirit had such a bad son and that he went away sorrowing on that account.

Verse 10. अतन्मतिः *D.* One who had ceased to think of the different objects and on the other hand set all his thoughts upon Vishnu who is unlike every other thing; for only by means of such concentration and devoted mind, man crosses the Samsara.

Verse 13. *D. Note.* It should be remembered whoever is made the hero of a story is the one that has become the progenitor of a race, whereas others lived as Yogins unmarried and without issue.

22. What crime did the sages deeply versed in Dharmasastras notice in the king Vena whose duty is to punish the offenders, for which they inflicted punishment upon him.

23. For, though full of faults, a king being the protector of the people, ought not to be scornfully treated, since he is endowed with the spirit and powers of Indra and other gods, the protectors of the world, and he is able to maintain them by virtue of his own superior power.

24. O holy sage explain the history of Sunīthā's son (Vena), to me who is full of faith and devotion to thee, and thou art foremost among those that know *Para* and *Avara* (all things from Brahman down to the simplest thing).

25. Maitreya said.—The mighty king Anga performed the great Asvamedha sacrifice, but when invoked by the Brahmins versed in the Vedas the gods did not attend it.

26. Then the priests full of astonishment said to the sacrificer (the king), "The gods do not accept thy offerings poured into the fire.

27. "O king the materials of offerings are all pure and have been righteously obtained by thee, and Vedic texts of undiminished virtue have been sung by us properly keeping our vows.

28. "And in this life we do not know (think) we have offended the gods in the least so that the gods witnessing our sacrificial duties might not accept their portions."

29. Maitreya said.—On hearing the words of the Brāhman priests, king Anga the sacrificer full of disappointment proceeded with their permission to ask the learned assembly about the cause.

30. "The gods being invoked do not come and accept the cups of Soma-juice in the sacrifice; O leaders of the assembly, please tell me what sin I have committed."

31. Sadasaspatis said.—"O Lord of men, nothing sinful in thee has been observed in this life so far; but there is a sin of

Verse 24. परापरवित्तमः *V.* Here प means Paramatma, and अपर means Prakriti, Purusha and other things.

Verse 30. महान् *D.* The balls of sacrificial food.

Verse 31. *D.* अघं etc. It is inferred that there is some sin of previous birth produced by killing children.

previous life, on account of which, highly virtuous as thou art, thou hast no issue.

32. "Good betide thee! do thou so endeavour in securing an issue to thyself that the gods may be pleased to accept thy offerings; when properly worshipped the Yajna Purusha (the god of fire) will bless thee with an issue which thou seekest.

33. "Now the gods also will accept their portions, if Sri Hari the Deity to whom all sacrifices are intended is invoked to be thy son.

34. "Hari bestows upon man various things which he desires and the fruits which he obtains are according as He is worshipped by him."

35. The wise Brāhmanas thus came to a conclusion and for the sake of securing the king an issue they offered *Purodāśa* to Vishnu the Supreme Deity to whom all sacrifices are dedicated.

36. From that fire rose a person wearing ornaments of gold clad in pure silk and bringing the ready made *Pāyasa* in a jar of gold.

37. With the assent of the wise Brāhmanas the noble-minded king received the food in his joined hands, and, having smelt it with great joy, gave it to his queen.

38. Having tasted that food which had the virtue of promoting the birth of a son, the queen conceived and in due time she brought forth a son.

39. As a boy he (the son) was devoted to his grandfather on his mother's side who was Mrityu born with an Amsa of Adharma, and so he became unrighteous.

40. He constantly took up a bow wandered through the forest in search of game and was so heartless as to kill poor innocent animals (deer) and hence people loudly called him 'Vena.'

41. This very cruel boy without the least compunction seized the childern and his mates playing in the playground and killed them like animals.

Verse 35. शिपिविष्टाय—*V* (1) one that is full of rays *i.e.*, the radiant one, (2) he who is present as Yagna in the sacrificial animals. *D. Note* शिपिविष्ट is the name of a form of Hari when invoked as the deity in the sacrifice called पुत्रकामेष्टि.

Verse 40 वेन: *D.* from a root meaning to give trouble, to cause pain.

42. When, after trying various punishments to rectify this wicked son, the king found himself incapable to rule him, he was sorely depressed in spirits.

43. The Lord is generally worshipped mostly by those householders who are childless and who would not suffer the unbearable misery caused by a wicked son.

44 & 45. Which wise man would set a high value upon the deluding bondage called a child, which fills the household life (the house) with troubles, entails a bad name and great loss of Dharma to kings, and becomes the source of enmity with all and endless anxieties filling the heart.

46. Or I think that a wicked son is preferable to a good son who is the source of many sorrows; for the mortal man might come to renounce the house, (when) full of troubles on account of a bad son.

47. Thus with a heart sore with disappointment the sleepless king rose in the dead of night, and unobserved by other men left his sleeping queen, the mother of Vena, and departed from the palace which was the home of all kinds of prosperity (where all kinds of prosperity attended).

48. His subjects, priests, ministers, friends and others knowing that their lord departed in disgust and in great anxiety, searched for him all through the earth, even as bad Yogins look for the unmanifest Supreme Being.

49. Not being able to trace the path of the king and after all their endeavours in vain they returned to the city, bowed to the assembled sages and with tears in their eyes informed them of the loss of their king, O Vidura.

ADHYAYA 14.

Vena is crowned king by the sages to avoid the dangers of anarchy. Vena deep in unrighteous ways is cursed to death.

1. Brighu and other sages intent upon the welfare of the people saw that in the absence of a protector men would be like unto brutes.

Verse 48. निगूढं पुरुषं *D.* Hari who invisibly abides in the heart.

2. The sages versed in the Vedas sent for Sunithā the mother of the hero, and installed Vena as the king of the country though he was not liked by the people.

3. On hearing that Vena ascended the throne and dealt out severe punishment, the rogues in the country soon hid themselves like rats afraid of the serpent.

4. When on the throne (of the king) he was imbued with the powers of the eight protectors of the world and grew haughty and self-conceited and treated the great sages with contempt.

5—6. Thus blind with pride, insolent like an elephant not governed by a goad, and wandering through his land in his chariot as if he would throw heaven and earth into agitation; he prohibited the performance of Dharma promulgating everywhere thus: "O Brahmins, no Yagas shall be performed and no offerings shall be poured into fire and no charity should be given".

7. Observing the ill-behaved Vena's doings and considering the peril of the world, the sages assembled together and urged by compassion said:—

8. Ah! great calamity has befallen the world from both sides, from the rogues and the protector, as in the case of a piece of wood lighted (burnt) at both ends.

9. For fear of anarchy, this unworthy prince was made king; and now fear has come from him. Now (the question is) how the welfare of creatures could be (secured).

10—11. Just as the nursing with milk of a snake is dangerous even to the man who nurses it, so Vena born of Sunithā, wicked by nature, being appointed as king (the protector of the people) indeed desires to take the lives of his fellow-creatures; still we would like to pacify him, so that sin may not touch us.

12—13. Therefore, wicked as he is, he has been made king by us who are all versed in the Sastras and full of wisdom; if, when kindly advised, he should not adopt our counsel bent upon doing unrighteous things, let us by our own virtue burn him

Verse 2. प्रकृत्यसंमतं *D.* Naturally unfit for the throne according to the view of ministers and others.

Verse 8. *D.* Points out that दारुणि: should be taken as equivalent to दारुण genitive.

Verse 13. स्वतेजसा *V.* By the power of Tapas.

who is already burnt by his misbehaviour towards the world. Having thus come to a conclusion and restraining their anger, the sages approached Vena and, trying to pacify him, spoke to him in kind conciliating words.

14. O great king may thou note this—what we are going to urge for thy consideration. O child, it will promote thy long life, fortune, strength and reputation.

15. Dharma if performed in thought, word and deed bestows the worlds which are free from sorrows and also the eternal abode on those that do it without attachment to the fruits.

16. Let not the Dharma of bringing security to the people be lost for thee ; for when that is lost, a king falls (must fall) from his royal power.

17. O king, by protecting his subjects from bad ministers, from thieves and the like and also by taking due tribute from them a king is sure to be happy in this world as well as in the other.

18. In his country and city the worshipful god Yajna Purusha is propitiated by sacrifices according to the Dharmas of their respective Varna and Asramas.

19. O fortunate one ! the glorious Lord, the creator and protector of all creatures, the Atman or the soul of the universe is very much pleased with that king who abides by His law (commandments).

20. When that Lord of all the rulers of the worlds is pleased is there anything unattainable for man ? For all the worlds with their protectors devoutly pay their tribute to Him.

21. O king, thou wilt do well to be helpful and favourable to the people of thine own country, who for the sake of thy

Verse 18. स्वधर्मेण *V.* By means of Panchayagna and other duties.

Verse 21. *V.* त्रयीमयं The Lord who is represented by the three Vedas which largely describe Dharma and Adharma forming the means of His worship. The same is further explained by Yagnamaya and Tapomaya, for sacrificial duties and the courses of meditation are all the means of obtaining the Lord's grace. अभवाय. *V.* for the sake of Mukti. *D. (First half) ; to translate* The Lord who encompasses with his power all the worlds, all the gods and all the sacrifices who is the most exalted object chiefly declared in the three Vedas to whom all substances are intended as materials of worship and who is the one thing sought after by all Tapas, austerities and contemplation. *D.* स्वदेशान् People *i e.*, the sacrificers to whom thy command or precept is fit to be given or Brahmins on whom thou hast gifts to bestow.

prosperity worship by various sacrifices the one Lord who regulates and controls all the worlds, the gods, and sacrifices,—the Lord who is the one subject of all the three Vedas, who is in the form of all substances and to whom all Tapas is directed (who is perfect wisdom).

22. By means of the sacrificial course extensively practised by the Brahmins in thy country, the gods who are the Amsas of Hari are well worshipped and propitiated; and they bestow on thee whatever is desired; therefore, O heroic one, it is not proper on thy part to scorn them.

23. Vena said.—Pity! you are foolish and mistake Adharma for Dharma (unrighteousness for righteousness or vice for virtue) for, you abandon the husband who gives you the means of living and wait upon a paramour.

24. These foolish creatures disregard the Supreme Being in the form of a king and they cannot obtain any good either in this or in the next world.

25. Who is that Yajna Purusha towards whom you feel such intense devotion, you who are like bad women who destitute of love to their own lords are devoted to an adulterer (gallant).

26—27. Vishnu, Virincha (Brahma) Rudra, Indra, Vayu, Yama, Surya, Parjanya (the god of rain) Kubera, Chandra, the goddess Earth, Agni, Varuna (the lord of the waters)—these and other gods able to confer boons or pronounce curse upon the world, fill the person of a sovereign and (thus) he is an embodiment of all the gods.

28. Therefore, O Brahmins, do you free from jealousy worship me with your righteous performances, bring me every offering; who is there other than myself fit to accept your offerings before all others (who else deserves to be honoured first?)

29. Maitreya said.—Thus having a perverse mind and being deep in sinfulness, straying from the path of right, though conciliated he did not comply with their request; for he had lost all auspiciousness about him (he was overtaken by misfortune.)

Verse 22. *V.* सुराः कलाः हरेः: The gods who are like unto the bodies of Hari. *D. Note* the gods are said to be Kalas or Amsas of Sri Hari on account of His special presence manifested through them.

30. Having been thus disregarded by him who thought himself to be wise and having their good and reasonable request rendered futile the Brahmins were enraged at him, O Vidura.

31. Let him be slain ! Let the wicked fellow cruel by nature be gone; being alive he will soon reduce the world to ashes indeed.

32. This fellow of such wicked conduct does not deserve the high throne of a king; for without the least hesitation or fear he reproaches Vishnu, the Lord of all sacrifices.

33. Who, other than this vile Vena, would reproach that Supreme Lord, having been the recipient of His grace and thereby obtained this lordship over the world.

34. Having thus made up their mind to get rid of him the enraged Rishis struck down Vena with the sound of *hum* which they uttered—Vena who was already dead for having reproached Achyuta.

35. When the Rishis went away to their hermitages, Sunithā, full of sorrow protected the body of her son by means of powerful charms (Mantras).

36. On a certain occasion those sages performed their ablutions in the waters of the Saraswati snd seated on its bank poured offerings into their sacred fires and began to discourse with one another.

37—38. They observed most terrific portents making their appearance and began to consider :—" Oh ! that no misfortune would befall the helpless earth on account of these rogues". Now the tremendous clouds of dust rose in every direction when the robbers and the depredators ran to and fro spreading spoliation everywhere.

39—40. Though they perceived the serious trouble to the world from the robbers who deprived it of its wealth and from those who tried to kill one another when the king was gone, even those who were powerful enough saw the evil (but considering the loss of their own Tapas) did not check the people though they knew that the country was without a king helpless and become infested with robbers.

41. Should any one, a brahmin as he may be, devoted to Paramatman, perfectly tranquil and looking upon everything with equal light, neglect to protect the helpless sufferers his Tapas will leak out even as water does from a pot having a hole.

42. This race of Anga does not deserve to be cut off for there were in this race (many) kings of fruitful power devoted to Sri Hari.

43. Having thus carefully considered and come to a conclusion the Rishis churned the thigh (loins) of the dead prince with force and there arose a dwarfish man.

44. He was black like the crow, of very small trunk, small arms with a protruding chin, of small limbs, flat knows, red eyes and copper hair.

45. He stood bending in a dejected and helpless condition saying, "What shall I do"; and they said to him, "Child, Nishida (sit down)" ; so he became Nishāda (by race and profession.)

46. And his descendants are Naishagas frequenting mountains and forests ; for by his birth he removed the horrible sin of Vena.

ADHYAYA 15.

Fearing the consequences of anarchy sages churn the arms of Vena. Prithu a son and Archas a daughter was born and the installation of Prithu.

1. Maitreya said.—Thereupon the sages having churned the two arms of the childless king a male and a female child came out of them.

2. On the birth of the two, the Rishis ever devoted to the recitation of Vedas were very much gratified to perceive that Prithu was an Amsa of the glorious Lord and said.

3. Rishis said.—This is indeed an Amsa of the glorious Lord Vishnu intended for the protection of the world and this

Verse 41. समदृक् *V.* He who sees that everything is under the control of Brahman as Antaryamin ब्रह्म *D.* takes this as used for ब्रह्मत्व the concrete for the abstract—the quality or virtue of being a Brahmin.

Verse 43. *V.* Takes *Bahuka* as a name.

Verse 3. *V.* Takes संभूति to mean birth or Avatara. *D.* notes that by the word कला in विष्णोःकला it is to be understood that Prithu was not an identical Amsa of Vishnu but was one specially filled with the presence of Vishnu. *V.* also calls Prithu an Avesa Avatara (*vide* verse 6 commentaries).

female child is an Avatar (Amsa) of Lakshmi who is never separated from the Supreme Being.

4. And of these two the first born male child will enhance the reputation of kings and will become an emperor of great glory known as Prithu.

5. And this divine damsel who is a grace to qualities and ornaments and most beautiful among women will be known as Archis and she will cleave only to Prithu (*i.e.*, will be his queen.)

6. He is directly an Amsa of Hari, born to protect the world! and she is also born with Him being ever devoted to Him and inseparable from Him.

7. Maitreya said.—Wise men and chief among the Ghandarvas praised him and sang panegyrics; the Siddhas poured down showers of flowers and celestial damsels danced.

8. In the celestial world were sounded various instruments of music *viz.*, Sankha, Tūrya, Mridanga, Dundubhi and the like; and there gathered together all the gods, sages and the Pitris.

9—10. Brahma the father of all the world came with all the great gods and observed on the right arm of Vena's son the mark of Gadabrith (the mark of Vishnu) and the lotus-mark on the feet and thereupon knew him to be an Amsa of Hari; for he is an Amsa of the Supreme Lord who bears the *Chakra mark* not crossed or touched by other lines.

11. His coronation was commenced by Brahmins well versed in Vedas; and from all directions people brought the materials which are useful and necessary for the ceremony of crowning him.

12. Rivers, seas, mountains, *Nagas* (serpents) and cattle, birds and brutes brought offerings or tributes to him.

13. Thus installed the Maharaja in (royal) fine robes and with his queen dressed most beautifully he particularly shone like fire.

14. O heroic one! Kubera presented him an excellent throne of gold; and Varuna an umbrella brilliant like the moon and dripping with water (from which always a gentle rain fell).

Verse 10. *V.* Notes another reading अंशं : Now it means that the weapon *Chakra* appeared as an Amsa in the form of Sudarsana. *D.* explains it as conveying that as the Lord's Amsa, Prithu was most befitting his rank and position.

15. Vayu presented him two chamaras; and Dharma a garland which was an embodiment of renown; Indra an excellent crown, and Yama a sceptre to sway the world with.

16. Bramha gave him an armour which was full of Vedic virtue; Sarasvati bestowed on him a very precious wreath of pearls; Vishnu gave him his Sudarsana, and the queen of Hari conferred on him undiminished fortune.

17. Rudra gave him a sword of which the hilt bore ten moons; and Pārvatī also a sword of which the hilt was blazoned with a hundred moons; the god Soma gave him horses which were embodied forms of nectar. Tvashṭri (the celestial joiner) a beautiful chariot.

18. Agni gave him a bow made of the bones of the sheep and the ox; the sun gave him shafts which were only other forms of his own rays; the goddess earth gave him sandals of magical virtue and the sky daily sent him a shower of flowers.

19. Those that move about in the sky *i.e.*, the Ghandarvas, Charanas and others taught him the arts of dancing, music and playing upon instruments as well as the power of remaining incognito (invisible); the Rishis uttered their real benedictions; and Samudra (the ocean) presented him a Sankha born of him.

20. The seas, mountains and rivers provided the high-souled king with the roads of communication by chariots etc. Sūtas, Māghadas and Bandins (bards, ministrels and heralds) all crowded round him to sing his praises.

21. Turning to these panegyrists Prithu the son of Vena and the hero of great prowess smiled and said to them in accents sublime as the rolling thunder.

22. Prithu said.—'O Sūta, Māghadha and O gentle Vandin, perhaps your praise might be proper to me who am now in the world of acknowledged merits. But what does it rest upon? Let it be offered to somebody else; do you not waste your words upon me.

Verse 17. दशचंद्रं *D.* takes this as a proper name of the sword.

Verse 18. योगमये *D.* (reading,) the means of Animan and other attainments.

23. So, do you out of our hearing and in after times take up the celebration of our renown, O bards of sweet words; when there is necessity for repeatedly singing the excellent qualities of Hari of the purest renown, worthy men do not give their praise to low objects.

24. Who, though able to acquire the virtues of the great, would still allow the praise of qualities not actually found in him? or who would allow it even if he should possess them? If any foolish man deceives himself with the hope that he will acquire them, he does not see that he makes himself the butt of ridicule.

25. Those who are of noble disposition are averse to hear the praises of their own reproachful prowess—as also those who are naturally modest.

26. On the other hand, O Sūta, we are not as yet known in the world for any great deeds; and how could we like a child allow ourselves to be sung by you?

ADHYAYA 16.

The greatness of Prithu described.

1. Maitreya said.—When the king spoke thus, the celestial bards impelled by (hearing) his nectar-like speech, praised him with a joyous heart.

2. "We are not competent to describe and extol your greatness, since you are the Supreme Lord (Deity) appearing as an Avatar by virtue of your Māyā; in respect of the glorious deeds of the son of Vena even the mind of the Masters of speech (Brahma and others) is deluded (perplexed).

3. "However, directed by the sages and according to their precepts we shall spread (widely make known) the admirable deeds of Prithu of great renown, who is an Avatar of Hari (as a special Amsa.)

4. He is foremost among those that practise Dharma, leading the world in the righteous way; and he is the protector of the defences and safeguards of Dharma and the punisher of those who are opposed to it.

Verse 2. मायया *V.* Of His own will. *D.* With the purpose of showing His sympathy to His Bhaktas.

Verse 4. धर्मसेतूनां *V.* righteous courses which are like dams or defences,

5. One as he is, this prince from time to time bears in his own person the Amsas of the eight protectors of the world for the good of both the worlds, according to its requirements in due order (as protection, maintenance &c. of his people.)

6. He levies tribute in time and he spends it in time (in times of scarcity); he is the same (impartial) ruler of all creatures like the sun shining upon them with the same irresistible power.

7. Behaving (Patient) like the earth, the son of Vena, full of mercy, always patiently put up with the faults of the distressed beings though they might tread on him.

8. When the god of rain should withhold rain, the Lord Hari in the form of this king would like Indra well protect the afflicted subjects.

9. He comforted the world (his subjects) with his face which was like unto the Amritamūrti (the moon the embodiment of ambrosia), brightened with looks of affection and charming smiles.

10. His ways are not perceptible; the object aimed at by him is a mystery; he does everything with a deep intent; his wealth is strictly guarded; he is one abode of innumerable and glorious attributes; (and in short) Prithu like Varuna is one whose true nature is hidden (from the view of the world).

11. The fire that has been struck out of the sacred wood called Vena cannot be approached or resisted; though it is close by, it is like something distant and awe-inspiring; and so it cannot be slighted.

12. Through spies he sees the activities of (all) creatures both in and out; and at the same time he remains witnessing everything, indifferent like Vayu and like the soul of embodied beings.

13. He does not punish any one who does not deserve to be punished, though he be the son of his enemy; and firmly standing in the path of righteousness he punishes even his own son, if he deserves to be punished.

14. Prithu's sway extended unquestioned (in every direction) from the mount *Mānasa* to where the sun reaches with his warm rays.

Verse 5. तनूः *V.* Qualities which are inseparable from His personality. *D.* Powers.

15. For the reason that he intended (tried) to delight the world by his deeds fascinating to every mind, people called him the *Rājan*.

16. He was firm in his vows, true to his promise, devoted to Brahmins and the aged, an asylum to all creatures, and respectful and tender to the afflicted.

17. Towards other women he behaved as he would towards his mother, and to his wife he was as if she were half his body. To his subjects he bore a paternal affection and he was a servant of those that were versed in the Vedas.

18. Of all creatures he was beloved like their own soul and he contributed (much) to increase the joys of his friends.

[This great hero will make the good earth yield all the plants by virtue of his superior power; and with the end of his bow he will make the earth even.]

19. Indeed he is the glorious Lord of the three worlds, the unchanging Atman who has appeared by an Amsa on the earth.

20. The matchless hero, being king of kings and one protector of the whole earth as far as the *Udaya* mountains, drives in his triumphant chariot, with the bow in his hand, all round the world from right to left, even as the sun does.

21. At every place kings and other rulers of the world will bear him presents (pay him tributes); and their women will look upon the first king as Vishnu (one whose weapon is *chakra*) and sing his glories.

22. This Overlord of kings, the beloved ruler of his subjects, intent upon providing them with the means of living, milked the cow called the earth; like Indra, he broke down the mountains with the ends of his bow without any effort and converted her into a level plain.

23. When like the lion erecting his tail he traversed the earth during his wars with irresistible force, twanging his bow (Ajagava), wicked men ran away and hid themselves in different directions.

24. He performed one hundred Asvamedha sacrifices, where the Sarasvati made her appearance; and while the hundredth

Verse 24. सरस्वती *V.* The sacred river Sarasvati.

Asvamedha was being performed there, Indra carried away the horse (the consecrated horse).

25. He met the venerable Sanatkumāra alone in the garden adjoining his palace, worshipped him and obtained (from him) that pure knowledge by which men realise Supreme Brahman.

26. At different places king Prithu of extensive prowess celebrated for his exploits, will hear similar and various observations and stories sung of Atman (of Vishnu).

27. Having brought all the quarters under his unquestioned sway during the unchecked course of his army, and having by dint of his own power removed the thorns of the world, he will become the Lord of the earth, (while) his glories will be sung by the great gods and Asuras.

ADHYAYA 17.

[*His subjects suffer from scarcity of food. The Earth not allowing to grow the seeds sown into her, he tries to punish her. The terrified goddess Earth praises him.*]

1. Thus Prithu the glorious son of Vena, celebrated for his good qualities and good deeds, pleased his people (by) granting them what they desired and showing them great regard and sympathy.

2. He treated equally with respect all the different castes of people of whom Brahmins were the foremost, as well as his servants, ministers and priests, the residents of his city and of his kingdom and the tradesmen and his employees.

3. Vidura said.—Why did the mother Earth capable of assuming various forms—particularly assume that of a cow whom Prithu milked? Who was the calf? What does milking her mean?

4. The goddess earth being by nature uneven—how did he make her even (a level plain)? And for what reason did Indra carry away his sacrificial horse?

5. O sage, after obtaining *Gnana* and *Vignana* from the venerable Sanatkumara, the foremost one among those that have realised Brahman, what goal did he attain to?

Verse 2. श्रेणी: *D.* the body-guards of a king.

6. & 7. And of (many) other works (deeds) of the glorious Lord Sri Krishna of hallowed name as conveyed in the stories of His former Avatāra as Prithu, be thou pleased to tell me who am a votary full of intense devotion to thee as well as to Adhokshaja, and also tell me who it was that troubled this earth in the form of Vena.

8. Sūta said.—Thus requested by Vidura regarding the accounts of Vāsudeva, Maitreya with a glad heart praised him and said as follows.

9. Maitreya said.—O dear son! when Prithu was installed (on the throne) by Brahmins and was appointed to be the protector of the people, the earth not producing food, his subjects with their bodies emaciated from (starvation) hunger came to their king and said

10. O king, we are burnt with hunger as trees are by the fire in their hollows; we have now sought refuge with thee as worthy of it and as one who has been obtained to be our lord and as one capable of providing us with the means of living.

11. Therefore (we pray) thou mayest endeavour to bestow food upon us who are afflicted with hunger, O king of kings, before we perish for want of food; and thou art indeed the protector of thy people and the lord of their life.

12. Maitreya said.—Having heard the piteous complaint of his subjects Prithu contemplated a long while, O foremost one among the Kurus; and he (then) came to perceive the cause of the scarcity.

13. Having by force of his intelligence formed a resolve thus, Prithu took up his bow and fixed the arrow in it aiming it at the earth like the angry destroyer of the Tirupura.

14. Trembling at the sight of the king who had taken up his weapon, the earth assumed the form of a cow and in terror began to run away like the deer chased by the hunter.

15. The son of Vena enraged at her, with his eyes red (like blood) and with the arrow set in his bow, pursued her whithersoever she ran (for shelter).

Verse 6. पूर्वदेहकथाश्रय *D.* As related to the history of the ancients.

Verse 10. Last line. यःशाधिनो (who) thou mayest command us.

16. Running to all the cardinal points, the intermediate points, to the heaven and the earth, and in the space between them she saw him everywhere pursuing with his weapon ready for use.

17. & 18. In the world she did not obtain protection against the son of Vena, even as people do not against Death ; thereupon she came back in great fear and with a heart full of pain, and said to the most fortunate king, "O knower of Dharma, kind to those that seek refuge with thee, be thou pleased to protect me too, for thou art intended for the protection of creatures.

19. Such as thou art why dost thou strike me who am helpless and innocent ? How could one known to be versed in Dharma strike a woman.

20. Creatures do not indeed aim their stroke at women though they are at fault; what need then be said that those who like thee are merciful and tender to the distressed ought not (to do so).

21. How wilt thou support thyself and these thy subjects from being drowned into water after having rent me, the strongest ship on board which the universe is established ?

22. Prithu said.—O earth, I will punish thee for neglecting my command—thee who receivest thy share in the scarifice and dost not yield wealth to us.

23. It cannot be said that a bad cow which from day to day feeds on grass but does not yield milk, does not deserve to be punished therefor.

24. Thou dost not return the plants and seeds which were at first sown into thee by Brahma ; and thou keepest them from growing, foolisbly disregarding me.

25. I will redress the grievance of these beings afflicted with hunger by means of thy fat (marrow) when thou art split open with my arrows.

26. Be it a man or a woman or an impotent creature, any one who is proud and self-conceited and is merciless to other beings—to kill him is no killing on the part of kings.

27. Having with my arrows rent thee into small particles like seasum seeds—thee who art obstinate and proud and a

Verse 23. यवसम् *D.* Fodder in the form of sacrificial offering.

false cow, I shall support all these creatures by dint of my own Yoga.

28. The earth trembled (with fear) and bowed to him who bore a form like that of Yama, the embodiment of anger; and with joined hands she said (as follows).

29. Earth said.—I bow to the Supreme Person who by virtue of his Māyā has exhibited himself in various forms and appears to be full of *gunas*; I bow to Him who has by the realisation of His own self always been free from the waves of illusion in respect of *Adhibūta Adhyātma* and *Adhidaiva* (*lit.* substance, action and organs).

30. That very Maker of absolute power, by whom I have been created to be the abode of Jivas and on whom stands supported all the four classes of creatures conditioned by the *gunas* of Prakriti, has now come with His uplifted weapon to strike me down. With whom else could I seek refuge?

31. He who in the beginning created all this universe of mobile and immobile objects by means of his Māyā resting upon (investing) Jivas and possessed of incomprehensible powers —He Himself art thou, and associated with the same Māyā thou hast come to protect the world, and how wouldst thou intent upon promoting righteousness strike me down.

32. Certainly the aim of the Lord's activity is not under the force of the same Māyā (as) perceived by people who have no control over their minds. It is the one Supreme ruler who did everything and caused everything to be done, and who is many and yet one and the Supreme Lord.

33. I bow to Him, who brings about the creation, preservation, etc. of this universe by means of substance *i.e.*, the

Verse 29. मायया By Prakriti intelligent or unintelligent. विन्यस्त etc. *Note.* The different Jivas are provided with bodies severally befitting each. अगुणात्मने *D.* To the one who is not under the influence of the Satva, Rajas and Tamas-the gunas of Prakriti. गुणात्मने *D.* One that is perfect in every excellent attributes.

Verse 31. आत्माश्रयया *V.* Depending upon Atman. Note. Maya is Prakriti or the Lord's will, *D.* आत्माश्रयया, Depending upon the Lord Himself.

Verse 32. एकोप्यनेक: The Lord who is but One and appears to be many as abiding in Brahma, Rudra and other Jivas. *D.* The Lord who is one and also has innumerable forms on account of His divine powers.

Verse 32. अकृतात्मभि: *D.* By those who are of poor understanding, or who have had no mental culture.

Verse 33. *V.* द्रव्य The principle of unintelligent matter. क्रिया-Karma also called

Mahābhūtas, the organs of sense and action and presiding deities, and the principle of Buddhi and Ahamkāra,—to that Highest and Perfect Person who is the creator and whose powers are perfect and boundless and are yet kept mysterious.

34. Thou art the same Lord, O Unborn one, who appearing as the first Varāha lifted me up from the bottom of the sea in order to place me firmly on the water.

35. Now thou, the same Varāha in the form of a hero called Prithu, hast come to protect the people who dwell on me as on board a ship on the surface of water and thou triest to strike me for the sake of milk.

36. Certainly, the action of the world's Rulers is not comprehended by creatures like me whose minds are deluded by his creations out of the gunas—I bow to those glorious Rulers, O, valiant one.

ADHYAYA 18.

[*According to the expedient suggested by the goddess Earth king Prithu and others playing the part of the calf, vessel, etc., gradually milked the earth (the cow.)*]

1. Maitreya said. Having thus extolled Prithu whose lips quiver through anger, the terrified Earth again said somehow steadying her heart by force of reason.

2. Control thy anger. O king, restrain thy anger and promise protection, listen to what I tell you; (for) like the bee a wise man takes the essence from everything.

3. There have been expedients as known to and employed by sages, seers of truth for men to accomplish their purposes both here and hereafter.

4. Any one of later times who possessed of faith properly adopts the expedients indicated by the ancients, surely attains whatever he seeks after.

Jiva's Adrishta कारक Time that agitates the gunas. चेतन .The Jiva. समुन्नद्ध...शक्तये whose powers are active in some respects and latent in other respects. *D.* द्रव्य etc. respectively denote the five Bhutas the organs of physical action and those of sense and the Jiva.

Verse 34. आत्मनिर्मितं *V.* Produced by Himself on his own support. अंभसः *V.* Having plunged into water.

Verse 36. ईश्वराणां *V.* Of those who are the Avataras of Isvara. त्वदुणसर्ग मायाया *D.* By Prakriti who is endowed with the secondary activity in the process of creation.

Verse 2. *V.* अभि is construed with the verb नियच्छ *in all respects, i. e., completely.*"

5. On the other hand, the objects of the ignorant person who neglects them and of his own accord proceeds in his own way (strives to accomplish his purposes), are often frustrated, though frequently sought after.

6. O lord of men, the plants and herbs at first produced by Brahma were, it was observed by me, being consumed by wicked creatures who were destitute of pious observances.

7. When the world was infested with robbers and I was unprotected and neglected by you the rulers of the world, I withdrew into my bowels all the plants and herbs, since there was no sacrificial activity.

8. Indeed those plants decayed within me through long process of time; and so it is fit that thou triest to recover them by an expedient known to be effective.

9. O heroic one, arrange for a calf and a befitting vessel (pail); and then I, full of affection for thee, shall yield thee all the desired things in the form of milk.

10. O valiant one of long arms and protector of creatures, do thou also find one that can draw the milk if thou seekest for the desired and nutritious food for all creatures.

11. O powerful king, turn me into a level plain, so that even after the rainy season the water poured down by the god Indra may stand on me (may not all run off the surface.)

12. Accepting this proposal (*lit.* word) which was welcome and well-meant, he made Swāyambhuva Manu the calf and into his own hand extracted all the plants.

13. Similarly, all other wise men also extracted the essence everywhere, while some others made the earth prepared by Prithu yield all that they (severally) wanted.

14. O foremost one among the righteous, Rishis having made Brihaspati the calf extracted the milk of Vedic lore from the divine Earth into their own organs.

Verse 6. *V.* Note the goddess Earth is said to be anxious about the total destruction of all the seeds if they should be consumed by the wicked.

Verse 9. *V.* दोहनं. The vessel into which the milk is drawn. क्षीरमयान् the products of milk or those which are of the nature of milk. *D.* दोहनं The particular way in which the milk or essence should be extracted.

Verse 13. *V.* पृथुभाविता Brought under subjection by Prithu.

Verse 14. *D.* वेदमयं पयः The milk in the form of Vedas was drawn and secured in the faculty of speech.

15. The assemblies of celestials made Indrā their calf and extracted the *soma* in a vessel of gold, the milk of energy, firmness, brilliancy and strength.

16. The sons of Diti and Danu made Prahlāda, the best of all the Asuras the calf and drew the milk into an iron vessel, so that it became *Surā* and *Āsava* (intoxicating beverages.)

17. The Gandharvas and Apsaras made Visvāvasu the calf and drew the milk into a vessel of lotus (into the cup of lotus-flowers, and it became the Gāndharva honey of sweetness and beauty.

18. The venerable Pitris, the deities presiding over solemnities, with Aryman for the calf, piously drew the milk into an unbaked earthen vessel and it became Kavya *i.e.*, the food of the Pitris.

19. The Siddhas made Kapila the calf and thereby secured the attainments (of realising their) objects by mere wish and thought *viz.*, the eight powers known as Animan, Mahiman and so on; and the Vidyādharas and others drew the milk of Vidyā into their vessel *viz.*, the sky (with the help of the same Kapila).

20. Some others *viz.*, Kimpurushas and others, known as Māyins, made Māyā the calf and derived the Māyā (illusive or magical powers) belonging to the wonderful beings who can become invisible at their will.

21. The Yakshas and Rakshas, and the Bhutas and Piśāchas, that feed upon flesh had Bhutesa (Rudra) for the calf and drew the wine of blood into skulls.

22. Similarly, serpents, scorpions and the like, and snakes having hoods and the Nāgas made Takshaka their calf and drew poison as their milk into their vessel *viz.*, their holes.

23. The quadrupeds made Nandin (the vehicle of the god Siva) and extracted grass as their milk into the vessel called the Forest.

24. The carnivorous animals (wild beasts having tusks) with the lion for the calf milked flesh into their own body; and the birds with Garuda for the calf had as their milk both the mobile (worms and insects) and the immobile (fruits etc.) *i.e.*, obtained these things as their food.

Verse 15 *D*. वीर्यं Energy· ओजोवष्टंभ The energy by which one supports on self.

25. Trees with the banian for the calf severally derived the milk in the form of their juice; mountains had the Himavat for the calf and gathered the various minerals into their heights.

26. Similarly, all others (in creation) had for their calves the excellent ones of their classes and drew severally into their vessels the milk of their own kind from the earth capable of yielding every desired thing and brought by Prithu to such a state.

27. O Vidura, in this manner Prithu and others who subsist on food, derived from the earth the milk which forms their desired food and which differs in kind according to the difference in the calf and the vessel.

28. Thereupon Prithu, the lord of the earth, was very much pleased with the earth that yielded every desire and through affection regarded her as his daughter, for he is kind to those that yield (*i.e.*, affectionate to his daughters.)

29. The powerful king of kings, Prithu the son of Vena broke down the mountain peaks and heights with the ends of his bow and mostly converted this earth into a level surface.

30. & 31. The glorious Prithu, the father of all his subjects as providing them with the means of living, suitably formed their dwellings at suitable places, such as villages, cities, towns and forts of various descriptions; habitations for the herdsman and for cattle, and camping grounds, quarries and agricultural areas, on the plains and at the foot of mountains.

32. Before the time of Prithu there were no such arrangements as cities, towns, villages and so on; and during his time people dwelt at different places free from all fear and in perfect comfort.

ADHYAYA 19.

[*Prithu begins the course of hundred Aśwamedha sacrifices. In the last sacrifice the jealous Indra carries away the consecrated horses. Prithu is prevented by Brahmins from taking up arms against Indra.*]

1. Maitreya said.—Thereafter the king Prithu consecrated himself to enter upon a course of hundred Aśwamedhas in

Verse 25. *D.* नानाधातून् Various minerals such as gold.

Brahmāvarta, the land of Manu, where Sarasvati flows towards the east.

2 & 3. Seeing that Prithu would excel him by his performances the glorious Indra (the lord of hundred sacrifices) grew jealous of his great sacrificial festivities, during which the Supreme Lord, the glorious Hari, the soul of all creatures, the most powerful father of all the world and the one to whom all sacrifices are dedicated, was directly seen by all.

4. The Lord Hari was accompanied by Brahma and Siva and by Indra and other protectors of the world with their attendants while the Gandharvas, sages and Apsara-women followed him singing his praises.

5 & 6. Also the Siddhas, Vidyādharas, Daityas, Dānavas, Yakshas, Sunanda, Nanda and other great attendants of Hari; Kapila, Nārada, Datta, the great masters of Yoga, Sanaka and others—all these and other great votaries of Hari accompanied him.

7. All these came to that great (Brahmāvarta) where the Earth eager to yield the materials for the righteous performance actually yielded everything desired and supplied the master of sacrifice with all that he wanted, O Vidura.

8. All the streams bore floods of various tasteful liquids, namely, milk, curd, rice, ghee and buttermilk; and trees of gigantic dimensions rained honey and yielded delicious fruits in abundance.

9. Oceans brought him tributes of precious stones and jewels; and mountains produced foodstuffs of four kinds, and all peoples and their rulers waited upon him with presents.

10. Of such prosperity of Prithu who was devoted to one Lord Adhokshaja, the powerful Indra became jealous and threw obstacles in his way.

11. When Prithu the son of Vena as a sacrificer began to propitiate the Lord of Yajus (Hari) by the last (hundredth) Aśwamedha, the jealous Indra invisibly carried away the consecrated animal.

Verse 2. आत्मनः V. May also be taken as the ablative of Atman and it construes with अतिशय

12. The venerable sage Atri saw him hastening away through the sky like a Pākhanda protected by an armour, who is one that regards unrighteous to be righteousness.

13. At the instance of Atri, the enraged son of Prithu, a great warrior, pursued him with the object of attacking him and shouted "stop, stop."

14. (But) he saw Indra to be by appearance a very pious person wearing matted locks and covered with sacred ashes, so that he was not inclined to aim his arrow at him.

15. Though the prince was *averse* to do so (refrained from doing any violence), Atri again incited him to strike him saying 'O son, kill Indra the worst one among the gods, (as) he has spoilt the sacrifice.'

16. Thus urged by Atri, the son of Prithu, pursued the enemy hurrying through the sky, even as the great kite in rage pursued Ravana.

17. Indra the lord of Svarga abandoned the horse and the form (he had assumed) and became invisible to him; and the warrior recovered the animal and returned (to the place of) his father's sacrifice.

18. O great Vidura, the great Rishis observed that wonderful exploit of the prince and they conferred on him the surname '*Vijitāśva*' (one that recovered the horse).

19. Indra created dense darkness and under its cover he again carried away the horse adorned with gold chains from the top of the sacrificial post decked with wooden rings called *chashālas*.

20. Again Atri showed him (Indra) armed with Kapāla, Khatvānga and hastening away through the sky; but the warrior did not attack him.

21. But urged by Atri and in great rage he fixed an arrow in the bow aiming it at Indra; and Indra abandoned the horse and his form and stood invisible.

Verse 12. *V.* Like the Pakhanda. Like one who is protected by the disguise of Pakhanda, which was like an armour to him *D.* Like one who had put on the form of a Pakhanda.

Verse 14. *D.* takes the word as अधर्म-शरीरिणम् one possessed of a sinful body *i e.*, an unrighteous person.

22. Thereupon the hero took the horse back to his father's sacrifice; while men of poor understanding thought that form of Indra to be reproachful (they thought Indra to be powerless.)

23. The various forms which Indra assumed for the purpose of carrying away the horse are the marks of sin and the word Khanda here means *a mark.*

24 & 25. When thus Indra was carrying away the horse in order to interrupt Prithu's sacrifice and when he frequently seized and abandoned the horse, the mind of men was taken up with sinful theories of seeming righteousness such as those of Digambara Jainas, Buddhas of red clothes and others, which appeared righteous in their view and very charming and eloquent through misapprehension.

26. On perceiving that, the glorious Prithu of great prowess was enraged at Indra and took up his bow and arrow to aim at him;

27. Finding that Prithu intended to slay Indra and appeared irresistible by his force and too formidable to look at, the priests prevented him saying "O, king of great wisdom! it is not proper to slay anything in the sacrifice other than the animal that is consecrated.

28. Now we will invoke (and compel him to come) here Indra, the Lord of Maruts, who has interrupted your object and has lost his glory in the presence of your glory—invoke him by force of our Vedic recitation of unimpaired virtue and then we would pour offerings to your enemy (India), O king!

29. O Vidura! when the priests in great rage thus addressed the master of the sacrifice and prepared to pour offerings with Sruch in their hands, the Self-born Brahma came and warned them not to do so.

30. Indra ought not to be killed by you, for Indra called Yagna is an avatār of the glorious Lord Hari; and he (Indra) whom you think of killing by means of the sacrifice is really the abode of all the gods whom you worship by sacrifices.

31. O Brahmans! Observe this great violation of Dharma committed by Indra who thinks of spoiling this performance of the king.

Verse 27. अप्रचोदितः *D.* Not being enjoined by the rules.

Verse 29. स्रुङ्न्यस्तं *D.* The sacrificial food placed on Sruch.

32. Then may Prithu of wide renown become a performer of hundred Aswamedhas less one *i.e.*, ninety-nine. Enough with thy sacrifices however well performed as they are, and thou also knowest the *Dharma* leading to Moksha.

33. It is not fit that thou thyself givest offence to the lordly Indra ; both of you, god bless thee, are the embodiments of the highest reputation.

34. O king! do not make thyself anxious about it ; with faith listen to our words ; for the mind, given to rage, of the man who thinks of doing anything condemned by the gods is doomed to darkness *i.e.*, confusion and misery.

35 & 36. Let this sacrifice now come to a stop, as it is not acceptable to the gods when there is violation of Dharma brought about by the miscreants employed by Indra. By these Pākhaṇdas employed as his agents by Indra and looking very charming. See this animal being carried away by Indra who is the obstacle to your sacrifice and who has stolen your consecrated horse.

37. Thou hast made an Avatāra here in order to protect Dharma among men according to the times—Dharma which has now declined on account of wickedness and fault of Vena ; thou hast issued from his body and art a ray of Vishnu, O son of Vena.

38. Such as thou art, do thou consider the origin of this Universe, O lord of men, and fulfil the wishes of the progenitors ;

Verse 33. *V.* आत्मना By the mind—this construes with आर्हसि to give offence *D.* takes आत्मने as referring to Hari present in Indra as well as in Prithu himself.

Verse 34. *V.* निशामय is generally used in the sense of seeing but here used in the sense of hearing.

Verse 34. *D.* Last foot reads मनोतिकष्टं ete.—the mind falls into the worst hell of darkness. Note. This indicates that the person is liable to experience undesirable consequences both here and hereafter.

Verse 35. देवेषुदुरवग्रहः This clause is taken by *D.* as supplying a reason for stopping the sacrifice ; the clause means:—if the gods be offended the rains would be obstructed and there would be famine on the Earth.

Verse 38. *D.* Reads differently. To translate. Since thou art born to protect Dharma, thou shouldst consider, the insult to Indra (in the case of thy completing the hundredth sacrifice) and fulfil the wishes of Indra (being contented with the reputation of having performed ninety-nine Asvamedhas) ; and thou shouldst also consider that in case thou goest not against the will of Indra there will be prosperity to the world in every respect and shouldst fulfil the expectation of Indra that he alone should be

O powerful one! put down the illusion of Indra which is the mother of seeming Righteousness as well as the path of miscreants.

39. Maitreya said:—Thus counselled by the father (preceptor) of the universe, the lord of men cherished a friendship to Indra and made peace with him.

40. Those that were propitiated during that sacrifice and capable of conferring boons bestowed many a boon upon Prithu who had performed the concluding ablutions after his numerous sacrifices.

41. O Vidura! Brahmins whose blessings always prove true became satisfied on receiving the gifts of money made with perfect faith and pronounced their benediction upon the first King, when they were properly honoured.

42. O warrior of powerful arms! all who were invited by you have come in, and the Pitris, Danavas and men are properly honoured with gifts and due deference.

ADHYAYA 20.

Vishnu directly initiates Prithu.

1. Maitreya said.—The glorious and omnipresent Lord Nārāyana also was along with Indra pleased with the sacrifices and then the Lord who accepts all the sacrificial worship spoke thus.

2. The Lord said.—This Indra caused obstruction to thy hundred sacrifices. Thou wilt do well to excuse him who is making an apology to thee.

शतक्रतु and thou shouldst be एकोनशतक्रतु. O powerful king, by doing thy duty properly destroy the illusion produced by Indra which is the mother of dissembling unrighteousness and the highroad of miscreants. *Note.* प्रजापति and विश्वसृज् are taken as denoting Indra. अभिभव is taken as one word at first and then as two words अभि+भव prosperity on all sides.

Verse 39. *V* reads दिशांपति: the ruler of all directions.

Verse 40. *D.* आवभृथ्यस्नान. The ablutions relating to अवभृथ conclusion of a sacrifice

Verse 2. *D.* Notes that हयमेधशत should be taken as equivalent to हयमेधशततम *i.e.* the hundredth Aswamedha sacrifice आत्मानं. This is also taken as referring to the speaker namely the Supreme Lord. The idea is as follows. The Lord says that Indra in apologising to Prithu is really doing so to Himself as specially manifesting Himself through that king and as any offence given to Prithu is an offence given to the Lord Himself.

3. In the world, O king, great men who are wise and righteous do nothing harmful to creatures; for the body is not Atman: (for Atman is not the inanimate body).

4. If men like thee are deluded by God's Maya, (it must be said that) nothing but mere labour has come out of the prolonged worship of the elderly (saintly) people.

5. Therefore, he who knows that this body is the product of Avidya, Kama, and Karma (Nescience, desire and previous actions leading to merit or demerit) and who has risen to self-realisation, feels no attachment to it.

6. Who, being wise and having no attachment to this body, would consider as belonging to him the house, offspring, or wealth, (all) produced by it (body)? (*i. e.*, the wise man losing attachment to his body naturally ceases to have it in respect of the belongings of the body).

7. That one is absolutely pure, self-luminous, destitute of gunas, omnipresent, not concealed by anything, the witness, the one that has no Atman higher to it, is the Atman, distinct from the Atman (body); [on the other hand the body changes with the states of childhood, youth, manhood etc., is filthy, dull and unintelligent, composed of

VERSE 3. *Anatma D.* Inanimate nature or thing.

VERSE 5. *Avidya* V. Ignorance which appears in two forms [1] The notion and attachment that the gross body is Atman and [2] Atman or Jiva is an absolute agent.

VERSE 7. V. *Ekah*— One and the same everywhere, as being the unchangeable and perfect intelligence. *Nirgunah* Destitute of passions, *viz.*, love, hatred and so on. *Gunasrayah* V. The abode of wisdom, blissfulness and all such excellent attributes. *D. Note.* This verse explains the nature of the Almighty Lord; for knowledge of the Lord alone will engender devotion to Him and cut asunder all attachment to the body and its belongings. *Niratma* One who is not under the control of another higher than Himself. *Anatmanah parah* Higher than and distinct from the whole class of Jivas destitute of excellent attributes.

[*D. Note.* The body and its belongings which are of no value in attaining to the highest purpose and their states and attributes do not belong to Atman; on the other hand. Atman is in no manner like unto anything else.

A. The states and attributes belonging to the body and the jiva chit are confined to only Prakriti and Purusha, namely, lifelessness, being limited in space and the like and they do not pertain to Atman the Lord; on the other hand His nature is opposed to it, *i.e.*, it is absoluteness and herein lies the differentiating characteristic and the illustration or explanation is to be found in the state of sleep; for in that state the pure Jiva is embraced by the Omniscient Atman and hence cognises nothing.

The qualities of the body such as being a body, birth, and other states have no relation

gunas, and depend upon the gunas that form its cause and being limited in space and time, lies covered over with the environments of the house and other things, it is an object of perception with a soul for it.]

(The states and attributes of the body which are brought about by itself cannot belong to Atman who is a mere onlooker; *his* nature is absoluteness and to be unlike everything else; and an illustration of *his* nature is to be found in the state of sleep)

8. He who thus knows Atman abiding in his own self is not touched (affected) by the gunas of Prakriti, though he abides in it; and he really abides in Me.

9. O King, he who destitute of desires and possessed of faith daily worhips Me, constant in his own duties, according to his *varna* and *asrama*, gradually attains the serenity of mind.

10. On having a serene mind he eschews the gunas and, gradually attaining pure vision, enjoys the final beatitude which consists in (attaining to) the absolute state of Brahman unaffected by any conditions.

11. He who knows the changeless Atman to be quite indifferent (to everything), though he seems to be presiding over the body, experiential knowledge, karma or action, the organs and the mind, —*he* attains to (the highest) good (the blessed state of Mukti).

to Atman, Hari, the ruler from within and the witness of all these states; for they are not of any value in achieving the highest purpose; on the other hand His characteristic is to be unlike everything else, eternally blessedness, untouched by misery. Another nature of the Lord is illustrated by the state of sleep. Sleep is indeed the state of the Jiva free from attachment to the body; and as wholly depending upon Hari in that state Jiva has then no trace of misery to experience.

VERSE 8. To translate the first half. He who is firmly contemplating Me as the *Pratyag-Atman* and as Antaryamin possessed of all the attributes already indicated is not assailed by the gunas of Prakriti though He may abide in Prakriti.

D. He who knows and contemplates the Lord Atman present as Antaryamin in himself attains the calmness of mind and remains unaffected by the qualities of the body like hunger and thirst.

VERSE V. *Santam*, Free from the conditions of hunger, thirst and the like, which are six in number. *Samavasthanam* changeless state. *D. Santi* Mukti.

VERSE 11. V. *Adhyaksha* The Lord who owns substance, gnana etc., *Dravyamayam Atma* is *Pratyag Atman* D. *Dravya etc.*, *Adhyaksham* The Lord of the things or the objects which are severally Tamasas, Vaikarikas and Taijasas. *Udasinamiva.* One that does everything without the least feeling of labour or exertion. He who knows that Brahman has such attributes attains to good.

12. In the case of a wordly person, the state of Samsara (embodied life) is a stream of the gunas of Prakriti, which *Samsara* is made up of the body, action, the senses and the reflection of Atman, and has its source in the Linga (the subtle body subject to differentiation; (but) the wise that have centred their love on Me do not become affected by the experience of prosperous or adverse conditions.

13. Being equally unagitated in prosperity and in adversity, regarding equally the superior and inferior and the middling creatures and having controlled the senses and the mind and helped by all the people, (ministers and others) who are properly appointed by Myself, do thou, O valiant Prince, do thy duty of protecting the world.

14. To protect his subjects is the most profitable duty of a king, for, in the heavenly world he has thereby a claim for a sixth part of their merit; otherwise, if he levies only the tax without protecting them, he loses his own merit, and eats their sin (the consequence of their sinful deeds;)

15. Being solely devoted to the Dharma approved of, and from age to age handed down, by the foremost Brahmins and distinguished as a rare personage free from attachment to Dharma, Artha, and Kama, and being beloved of the world, thou mayest be the ruler (protector) of the earth; and, in a short time, thou wilt meet the great sages (Sanaka and others) who will pay a visit to thy house.

16. O Lord of men, ask of Me for a boon. I am bound to thee on account of thy qualities and piety (such as tranquillity, control of passions, etc.,) ; indeed, I am not easily pleased and prevailed upon by

VERSE 12. V. On seeing that activity engendered by the qualities of the mind which is distinct from Jiva, generally connected with all substance, action, organs and understanding, the wise are not agitated by favourable or unfavourable conditions of real experience, for they have centred their mind on Me.

D. On observing the outflow of Satva and other qualities constituting the mind which comprehends substance, action, the senses and organs, the wise do not undergo change in favourable circumstances, for they have made friends with Me.

VERSE 13. *Superior etc.*, V. Lower animals human beings, the gods and others.

D. *Regarding equally* According to their qualification and eligibility. *helped etc.*, endowed with perfect Satvaguna.

VERSE 14. V. *Samparaye* On casting off the body.

VERSE 15. V, *Anyatamena* Regarding himself as one of the governed *i. e.*, without arrogating to himself any importance or independence.

D. (Vide reading which means) standing on impartial justice be thou the protector.

VERSE D. *Whose mind etc.*, who deals with things according to its nature and merit.

means of sacrifices or austerity; for, I am disposed by nature to be with those whose mind is serene and always the same (towards all things).

17. Maitreya said:— Thus directed and counselled by Vishvaksena (Vishnu), father of the universe, (Prithu) the conqueror of the world received Hari's command most willingly (*lit*, with his head).

18. He showed (felt) no enmity and embraced Indra of hundred sacrifices, who touched his feet with deep love and was ashamed of his own act.

19 & 20. Then the glorious Lord, the one Atman of all, worshipped by Prithu who with proper presents and overflowing devotion touched His feet (praying for pardon), was inclined to depart but lingered (awhile); being gracious unto him and looking at him the friend of the righteous, the Lord of lotus-like eyes did not leave him (at once).

21. That first king of the world folded his hands in reverence; and, tears brimming in his eyes, he could not see Hari; nor could he speak anything, being overpowered with tears of joy; and he embraced Hari with his heart and stood contemplating Him.

22. Then (after a while) wiping his tears and looking at Him standing before his eyes which can never become satiated with seeing Him, the Perfect Person who (but) touched the earth with His feet and placed His hand on the prominent shoulders of Garuda (serpents' enemy), Prithu spoke as follows:—

23. Prithu said:— O Lord, How could a wise man seek after boons from Thee who art the Supreme Ruler of those that can confer boons on the world, those boons which men beset with Ahamkara, the product of the three Gunas, and even the dwellers in hell may have? And I would not seek after them, O Lord.

Verse 18. D. Reads *Sirshna* with the head.

19. D. Interprets the whole verse as referring to Prithu. Indra is said to mentally touch his feet, really the feet of Sri Hari, the Antaryamin of Prithu, Indra makes a show of being ashamed in order to delude the wicked; hence it is right to say the hatred was abandoned.

Verse 20. D. *Visvatma* Perfect Atman.

Verse 23. V. *Gunavikriyatmanam* adj. those whose nature is subject to changes according to Satva and other qualities.

D. Those whose mind is subject to change in respect of the objects of sense.

D. *Kaivalyapathehi* adj. to the Lord who is the Lord of heavenly kingdom.

24. I do not at all desire that too, on attaining which there is no occasion for (enjoying) the nectar of Thy lotus-like feet, which, from the heart of the great, flows out through their mouth; on the other hand, Prithee, let me have a ten thousand ears to hear Thy nectar-like stories and this is the boon I seek after.

25. The breeze laden with a drop of the nectar of Thy lotus-like feet and issuing through the mouth of the great of most hallowed name, restores the memory of Truth even to those bad yogins who have forgotten its course; therefore the passions of like and dislike find no place in Thy votaries and in us these is no longing for boons other than (Thy grace).

26. O One of the most auspicious name, if in the assembly of the great and pious, any one should, by chance and but once, hear Thy auspicious glory sung, and if he happens to be one capable of appreciating Thy excellent qualities, and if other than a brute, how could he cease to listen to Thy glory which Lakshmi sought after with the purpose of making herself one centre of all the objects (to be attained by Purushas or jivas).

27. Therefore I would, like Lashmi, eagerly worship and contemplate Thee, the Supreme Person, the one abode of all excellent attributes. And between us (Lakshmi and myself) solely devoted to Thy feet, there would be no jealousy on account of our absolute love to Thy feet.

28. Supposing, O Lord of the Universe, there arises jealousy on the part of Lakshmi, the mother of the Uniiverse, when our wish is to do what She does (in worshipping Thee), Thou being tender to poor

VERSE 24. D. I do not at all desire that heavenly state where the nectar of Thy lotus-like feet cannot be had; pray, bestow on me the nectar to ears, which flows from the heart of the great through their lips and this is the boon I would have.

VERSE 25. V. Take *no* equivalent to *Nah*. [us] In this interpretation omit the negative.

VERSE 26. V. With the purpose of constantly realising and remembering Thy excellent attributes.

D. With the desire of securing repeated and constant memory of Thy excellent attributes.

28. V. [another interpretation] O Lord of the world the fruit which the mother of the world confers on us in consequence of our sacred duties may be against our interest as leading to Samsara, but thou art gracious enough to make such poor performance of duty the means of the highest attainment, for thou art tender to the helpless and afflicted.

D. O Lord of the Universe there might be occasion for jealousy on the part of creatures under the control of wordly kings; but here in our case it cannot be for want of cause; our activity in our duty of worshipping Thee is very-

creatures makest our little service a great thing (valuest it); what purpose hast Thou, most blessed in Thy own nature, to gain by Her?

29. And therefore (*i. e.*, because Thou art so tender to the pitiable creatures), even after the attainment of wisdom the pious worship and contemplate Thee on whom the work of the gunas of Maya never rises (prevails), (and) we do not know that in worshipping Thee the righteous have any other motive than remembering and contemplating Thy own feet.

30. I think that Thy words in asking me, Thy worshipper, to choose a boon are intended to delude the world (wordly creatures). If people are not bound by the cords of Thy speech, who could be so deluded as to do karmas (various actions)?

31. O Supreme Ruler, by Thy Maya indeed, creatures are separate and rendered finite (limited in understanding) and though wise, they entertain desires for things from Thee whose essence is truth and wisdom; just as a father works for the good of his child, so be Thou pleased of Thine own accord to do what is good to us.

(1) The glorious Lord said:— Thou hast, O king, rightly spoken (understood the truth) in that thou dost not seek after blessings; for, thou being really devoted to Me regardest as equal the celestial world, the eternal kingdom of heaven and the regions of hell.

(2) I am very much pleased with thee, O great king, for, thou hast eschewed the defect (anger) which is very difficult to give up, and thou hast faith in My commandment; and that is really the greatest worship to Me.

32. Maitreya said:—Thus pressed by the first king of the world the Omniscient Lord said to him, "O king, let thy devotion to Me be

poor; Thou makest it great, being kind unto the afflicted. *Note.* The Lord is pleased to confer good fruits even for a small act of duty, but it does not mean that he changes the very character of the act.

29. *On whom etc.*, V. & D. who prevents the gunas of Maya from having their influence on His devotees. D. [*Atha*] This is also another authority on this point.

31. V. O Lord, he whose understanding is clouded by Thy Maya, worships Thee by chance, and when favoured with Thy presence, if he should seek after wealth and other limited objects and stand separated from Thee; and thereby Thy own greatness as the Lord is affected. Therefore mayest Thou even unasked do what is good to us even as father a does to his ignorant child.

D. If any unwise man seeks from Thee the abode of truth and goodness, Svarga and other limited objects he is certainly one that is led astray by Thy Maya from the path of contemplation, therefore etc.

(intense and constant). Fortunately, thou hast such a mind towards Me, whereby a person surely gets over My Maya.

33. "Therefore, O lord of men, do thou carefully perform what I command thee to do; and he who does My command will reap auspiciousness everywhere."

34. Maitreya said:--Having been thus pleased with the thoughtful words of the saintly king Prithu and worshipped by him and having bestowed His grace upon him, Achyuta (the imperishable Lord) thought of retiring (from his view).

35 & 36. Then all the gods, Rishis, Pitris, Ghandarvas, Siddhas, Nagas, Kinnaras, Apsaras, men, birds and numerous creatures as well as the attendants of Hari, went away pleased with the king whose mind was concentrated on Hari, the Lord of sacrifices (the omnipresent Lord), as they were honoured by his speech, wealth, love, folded hands (and devotion.)

37. Also the glorious Lord Achyuta returned to His heavenly abode, with the mind as it were of this great king, while he and his preceptor stood gazing.

38. Having made his supplications to the Lord, God of gods, who is by nature unmanifest and beyond the range of human sight and who out of grace revealed Himself to his view, the king retired to his city.

ADHYAYA 21.

(Prithu expounds the course of Dharma to his subjects).

1. Maitreya said:—The city was everywhere decorated with wreaths of pearls and flowers, with silks and golden festoons and perfumed with burning frankincense.

2. The city had its streets and quadrangles moistened with water, scented with sandal and *aguru;* and was adorned with flowers, *akshatas*, fruits, tender shoots of barley, with fried rice and (illuminated with) lights.

VERSE 35. *Yagnesvara Dhiya* V. With the faith that the Lord of sacrifices, Paramatman, is present in all as Antaryamin to accept the worship.

D. with the idea that Vishnu the Lord of sacrifices present in all forms of worship may be pleased with the honour done to all beings.

3. It was everywhere decorated with groups of plantain trees and arecanut palms bearing branches of fruits and flowers, with wreaths of tender shoots of trees.

4. His subjects went forth to meet him with torches, with articles of worship, with all auspicious things accompanied by beautiful maidens adorned with highly wrought ear-rings.

5. Conches, and drums sounding, the sacrificial priests loudly repeating the Vedas, the king, though highly praised, yet untouched by pride, entered into his palace, O heroic one.

6. At every stage (in his passage through the streets) the king of great renown was honoured; and he also duly honoured the citizens, as well as different classes of his subjects who came from the country (*i. e.*, from his kingdom at large); he was pleased with them and conferred on them the favours they desired.

7. (By) Doing very many great deeds like these (ever) in his, faultless activity, great by his virtue, and most worshipped of all, Prithu governed the earth; and having established his world-wide fame, he ascended to the highest place (the heavenly world).

8. Suta said:—Then, O Saunaka, Vidura, the great votary of the Lord, praised and worshipped Maitreya who was thus singing the world-wide fame of the first king, which spread more and more by virtue of his possessing all qualities and praised by all men of excellent qualities; and he said (as follows):

9 & 10. Vidura said:—Of that Prithu who was installed as king by wise Brahmans, received honours of all the gods and bore in his arms the power of Vishnu with which he milked the earth (in the form of a cow)—of that Prithu, which wise man would not hear the praises?— (for) only what has been left as the result of his prowess, all the kings of the earth and peoples with their protectors are enjoying to this day to their satisfaction — be pleased to tell me of the holy work of that Ruler.

11. Maitreya said:— Dwelling in the holy tract between the rivers of Ganga and Yamuna, he enjoyed only those blessings which

VERSE 5. V. supply " by bards " after *sung*.

VERSE 8. V & D. Having listened to the account of the emperor's full-blown glory gained by his righteous qualities, highly praised by men of excellent qualities, Vidura said etc.,

had come to fruition for the purpose of ridding himself of even *punya* (the merit acquired by previous good deeds leading to other lives and experiences in Samsara).

12. He exercised his sway unobstructed everywhere and held one sceptre all over the seven Dwipas (parts of the world) except over the Brahmans and the race of devotees of Vishnu (Bhagavatas), of which Lord Achyuta is regarded as the progenitor.

13. On one occasion he was consecrated as the performer (of a great sacrifice) and (then) a great assembly had met there of the gods, the Brahman sages, as well as of Royal sages, O foremost one among the virtuous.

14. In the sacrifice, when all those who were worthy of it were duly honoured, he rose in the midst of the assembly like the moon in the midst of the stars.

15. He had a towering personality and had stout and long arms; he was of bright complexion; his eyes were red like lotus, nose and mouth well-shaped; his countenance was mild and engaging; high and full were his shoulders, his beautiful rows of teeth were bright with smiles;

16 & 17. His chest broad and full, loins full and stout, belly well-shaped and beautiful with folds, navel deep like whirpool; his senses and organs exceedingly brilliant; his thighs were splendid like golden posts; his forefeet full and prominent. The hair on his head was thin and curly, dark and glossy; his neck was shaped like a conch; he wore two very valuable pieces of silk cloths, one about his middle and one on his shoulders.

18. The splendour of his whole person was manifest, since he had laid aside all his ornaments during his sacrificial service. He was clad in deer skin, held the sacred grass in his hand and was engaged in doing all that was proper at the time and looked splendid.

VERSE 11. V. *the tract* called Brahmavarta.

D. By the particle *eva* — only is meant that he enjoyed the fruits only so far as they were indispensible to keep up life, but nothing for sake of pleasure.

VERSE 15. *Saumya* V. pleased and cheerful or gracious to others.

D. Charming or beloved of brahmins and wise men or fit for soma juice.

VERSE 16. *Ojasvi* V. having energetic senses and organs.

D. *Udagravak* — with prominent features. [vide reading]

19 & 20. Now he cast his looks on all sides which expressed gentleness and affection (and) the Lord of the earth intending to fill the whole assembly with joy spoke as follows in words, winning and wonderful, soft and select, deep and yet clear, as if recapitulating at the time his experience for the benefit of all.

21. The king said; "O worthy men in the assembly, may you be happy, may you and those righteous men that have come hither listen to me! For those who intend to enquire into righteousness should submit their own ideas for the examination of the learned and righteous; (and so do I)."

22. " Here am I appointed as king to rule over these subjects and as their protector, as one that should afford them means of living and maintain them severally within their respective bounds (round prescribed duties)."

23. May those regions which are said to be attainable by observing those duties and which yield all that may be desired, become accessible to me, whom the Omniscient Lord is pleased to appoint (as such)!

24. (On the other hand) the king who levies tax upon his subjects, but does not instruct and keep them in righteous ways, — only eats (shares in) their sin and loses his own good fortune to boot.

25. Therefore, O my subjects, do you, untouched by jealousy or envy for the purpose of maintaining your own lord, thereby achieving your own purpose, — do you your duties giving your mind to Adhokshaja; thereby you would have conferred a favour on me.

26. O Pitris, Devas, and Rishis who are all holy, sinless, may you be then pleased to bestow on me that fruit of which the doer, the director, as well as one who approves do obtain the share due to them on going (to the other world)!

27. O most worthy men, there is, according to some who are full of faith, one who is the Lord of the sacrifices in this as well as

VERSE 23. D. The last clause implies that the duties of a king if acceptable to the Lord may become means of attining to heaven.

V. *Dishta Drik*. Providence witnessing the discharge of duties. Salvation is easy for him with whom the Lord is pleased [not necessarily through knowledge].

VERSE 24. D. *Bhagam*. one sixth of the merit earned by the king.

V. *Bhagam*. knowledge, power, strength etc.

VERSE 25. *Swartham* D. not only for the good of your ruler.

in the other world, there are in observation certain regions which are always bright with moonlight (regions include persons) possessed of bodies which are the means of enjoying the worldly blessings, the result of various Karma.

28, 29, 30. In the view of Manu, Uttanapada, even king Dhruva, Priyavrata the saintly king as also king Anga, my grand-father and of many others like these, of the fourfaced Brahma and Siva, of Prahlada and Bali there is something gained or to be gained from Gadabhrut (Sri Narayana, the wielder of mace) (according to their view there is the necessity for admitting the existence of god). Except in the view of the grandson (Vena) and the like forming the race of *mrityu* (Death) there is the necessity for an all-powerful God in respect of the pitiable creatures perplexed with regard to righteous courses; for there must be generally but one common cause (power) which confers the three objects of Dharma, Artha, Kama and Swarga and Moksha.

31, 32 & 33. Do you worship only Him, an ever growing and pious wish to worship whose feet removes at once like the stream, Ganga, that has issued from the great toe of the Lord, the sin accumulated through many lives in the mind of those that are engaged in contemplation and austerities.

Having taken shelter under whose feet a person gets rid of all sin besetting the mind, develops his spiritual strength, through absence of attachment and superior wisdom, does not come back to the wordly life, the source of miseries; do you worship Him alone by means of

VERSE 27. D. *Bhoktharah* men and the gods who rule the mind and the senses.

VERSE 29. D. [Reading] In the view of Manu and others there is the necessity for worshipping [Gada Bhrut Sri Narayana].

VERSE 30. V. By Manu and others, the existence of God is admitted on account of the fact that Dharma, Artha, Kama, Swarga, and Moksha are all in the gift of one, though not admitted by the grandson of Mrityu and the like, who are pitiably ignorant of the path of righteousness.

D. It is a proved fact that only the supreme Atman Sri Hari is the cause of attaining a kingdom here and Swarga or Moksha hereafter, but this is not so in the view of Vena and other pitiable souls deluded in respect of Dharma.

VERSE 32. V. *Visesha Viryavan*; Through the strength of special merit acquired by knowledge and action laid down as the means.

VERSE 33. V. All being sure of the attainment of their several purposes.

D. All worship Him for the attainment of Moksha which is determined for them according to several grades of eligibility.

your own course of duties; by means of duties pertaining to the mind, spleen and body, free from hypocrisy — do you worship Him whose lotus-like feet yields all blessings, every one being confident of the final attainment according to his qualification.

34. The same Lord who is essentially the embodiment of pure and perfect wisdom, though destitute of attributes in the form of various substances as rice and other things, qualities as white and so on, actions as pounding, winnowing, etc., speech as mantras, purpose or accessory intention or will, the power or virtue of things, names as *jyotishtoma* and the like.

35. While in the body which is the product of *Avyakta* (the unseen subtle principle) manifesting itself into gross bodies, *Kala* (time that sets things at work), *Asaya* (reminiscences) and Dharma (the unseen merit or quality of each individual), he (the Supreme Being)

VERSE 34. V. Essentially perfect in consciousness and wisdom, untouched by the qualities which are only fit to be eschewed possessed of unlimited excellent qualities that Paramatman becomes the sacrifice [in which he is present as in a body] along with its constituents of various substances as rice and ghee, various qualities as white and black, various operations as pounding and winnowing and various words as mantras and he also bears the forms and names of Agni, Indra and the like, who are mediately associated with the fruits of sacrificial duties.

D That Narayana is reached by that righteous Jiva who in the midst of Jivas performs sacrifices of many qualities, divided into several classes, having secured the requirements of substance Purodasa and the like, of qualifications of good birth, vedic study etc, of action *i e*, priestly duties and of the utterances, *i e*, invocation of the gods as Indra, Agni and so on, and also of the characteristic attributes and names of the gods, gracious unto the sacrificer as well as those of Narayana; and who [the worshipper] gets his mind thereby purified and realises his pure spiritual nature unaffected by gross environments [When the mind is purified by good Karma the Jiva is practically unaffected by the gross body and is able to realise the Lord in his own spiritual and essential light],

VERSE 35. V This Lord attains through Jiva the experience of the objects in relation to the body which is the product of Prakriti, Time, *Vasana* [reminiscences] and *Adhrishta* and He is therefore considered as the fruit of action, *viz*, Swarga and the like; [for Paramatman being the Antaratma of Jiva is regarded the material cause of Jiva as well as the whole Universe for the reason that He is intimately connected with the prior state of Jiva who has a later stage of development and mediately through Jiva He is in relation to change in respect of knowledge forming the property of Jiva]; still the Lord is unaffected by change like fire, which only assumes the qualities of the various pieces of wood burnt.

D. The knowledge which is the means of salvation is described in this verse.

The Omniscient Lord who keeps under His control Prakriti, Time, which is the condition of fruition, the mind, and Karma, the unseen limitation of Jivas, enters the Jiva who, having eschewed all attachment, remains only in nominal relation to a body; and at this stage by that righteous Jiva the Lord is realised as the dispenser of fruits of actions in due measure to the Jivas. And the Lord is unaffected in all these relations, just as fire is though variously perceived in deffe-

attains to the state of a conscious being (in relation to external objects) and appears to be the fruit of (sacrificial) action just as fire in relation to fuel appears to be characterised by certain peculiarities.

36. How happy I am that these people of mine (really) bless me in that they, having taken firm vows on earth, by observing their own righteous duties, incessantly worship the Supreme Lord of those (Indra and other gods) that receive sacrificial offerings, and who is Hari, preceptor (and father).

37. May not the fire (force) of the Kshatriya race (ruling race) kindled by their extensive wealth and prosperity invade the race of Brahmans whose deity is Ajita (Vishnu) and which (the Brahman race) naturally shines brilliantly by its learning, wisdom, austerities and p wer of endurance.

38. By always worshipping their feet Hari the most ancient person, the Diety, gracious unto Brahmans and the foremost one among the worshipful, obtained Lakshmi t..at never leaves him and the glory that purifies the world.

39. The Supreme Lord who dwells in the heart of all creatures, who as the absolute ruler and beloved of Brahmans is highly pleased with the worship of Brahmans; therefore let the race of Brahmans be worshipped with sincere and full heart by those that are properly trained and divoted to righteous duties, pleasing to Him (Hari).

rent pieces of wood according to their several peculiarities.

The true knowledge or perception of the Lord is the result of the work of the preceptor and the pupil and it consists in realising that Sri Narayana is present in Jiva, waited upon by Lakshmi and others, reveals himself according to the qualification of each Jiva and bestows on him the fruit merited by his worship or action.

VERSE 36. D. This is a tribute of appreciation to the Brahmin race which, as preceptors and pupils are born therein of the Lord's mouth and engaged in their righteous duties, deserves to be worshipped.

VERSE 37. V. [Another interpretation] Or when the Brahmin race shines supreme by its virtue, may not that be angered by the Kshatriya race growing proud on account of its successes and prosperity.

D. Here Prithu warns his own Kshatriya race against incurring the wrath of Brahmin race.

VERSE 38. D, To translate-even the ancient [eternal] Perfect person, higher than the highest gods Brahma, Siva and others by worshipping whose feet Hari [Indra] obtained permanent fortune and hallowed glory in the world, is highly pleased to be kind unto the Brahmin, then it is needless to say that the world must duly revere the Brahmin.

VERSE 39. D. *a* with those who worship Brahmins, etc.

40 & 41. By the constant association and worship of that race a man soon attains the highest state of happiness (moksha), the mind also having by the same means become serene. Is there then a way (to propitiate) the gods better than that, the worship of the Brahman Race, the unlimited Lord who is essentially consciousness transcending the power of words (and the senses) does not so gladly accept the oblations thrown into the inaminate fire as He does the offerings made with perfect faith through the mouth of the Brahman to Him under the worshipful names of Indra and the other gods by those that have fully realised the truth (that all the gods are no other than the Lord Ananta, the Supreme Being of absolute consciousness).

42 & 43. O Venerable Ones, may I wear all my life on my crown the dust on the lotus-like feet of those, who for the purpose of knowing their meaning, with faith, austerity, auspicious observances, and self-control and with a steady mind always bear (are in possession of) the Vedas which are eternal and faultless, and in which this Universe is seen (as clearly) as the face in a mirror; for the sin of that man who always wears that dust vanishes, while all the excellent qualities seek to abide in Him.

44. All kinds of wealth seek in ever increasing measure that man who is the abode of all excellent qualities and who, rich in piety, full of gratitude worships the elderly and wise men. May that race

VERSE 40. [D.] To translate—By worshipping Brahmins who are in constant association with Him man could soon and truly obtain the heavenly bliss which results from the devotion to the Lord; do the gods who accept the sacrificial offerings enjoy higher bliss than what they do? [It is also implied that he who worships Brahmins soon obtains serenity of mind and thereby develops soon intense devotion to the Lord]

VERSE 41. V. *Paramahamsya Paryagah* an epithet to Ananta, the Lord, means, Who does not withdraw himself from the range of the contemplation of great asceties; or who is always sung by them.

D. Reads *Paramahamsya varyagah* means, The Lord whose words or commandments are most welcome to those that are of the highest ascetic order.

VERSE 42. V. *Artha Drishtaye* for the purpose of realising their import, *viz.*, final beatitude, sacrifices and the courses of contemplation.

This the true nature of Paramatman and everything else.

D. To translate—And that Brahmin race endowed with faith, austeirity, merit, control of mind and tongue and the senses and with concentration is in position of Brahman, [Vedas and the true knowledge of the supreme Being] which leads to the attainment of the highest purpose; for in that Brahmin [1 Narayana] the world is distinctly seen, [2 the Veda] the four-fold purpose is realised or [3 Brahmin race] and both these are seen as in a mirror

of Brahmans and of cows as well as Janardana with all His attendants be gracious unto me!

45. The Pitris, Gods and Brahmans who were all righteous and good-natured, were highly pleased with the king who spoke thus and praised him in approbation with "(Thou hast spoken well, thou hast done well)."

46. The truthful Sruti says that one attains to the higher worlds by means of a son; accordingly the sinful Vena struck down by the punishment inflicted by Brahmans has crossed over Hell (got over Tamas, hell).

47. Hiranyakasipu also who was, by blaspheming the Lord, about to fall into hell got over it through the great virtue of his son Prahlada.

48. O foremost one among heroes, O father of the earth, do thou live for ever, since thy devotion to Achyuta the one Lord of all the worlds is such (so great and intense).

49. How happy we are indeed to day, O king of holy name, to have thee as our Lord also — thee who revealest to us (the nature of) Vishnu, the foremost one among the most praised, the Diety that blesses and loves Brahmans.

50. It is no wonder, O lord, that thou thus commandest thy dependants; for it is the nature of the great, full of mercy that they love their subjects.

51. O lord, it is to-day that to the other end of the region of darkness we have been led by thee —(we have emerged from darkness) —we who have been wandering having lost our eyes by the force of Karma called Daiva.

52. We bow to the Most Exalted Person of perfect power who inspiring the Brahman race supports the Kshatriya race and having inspired the Kshatriya supports the Brahman race and, through them both, supports this Universe, (all) by virtue of His own force.

ADHYAYA 22.

Sanatkumara's precepts to king Prithu.

1. When people were thus singing the praise of Prithu of great prowess, there came in four sages brilliant like the sun.

Verse 45 D *Sadhu vadena* — in faultless expression.

2. Waited upon by his attendants the king too saw those foremost sages descending from heaven and made known (to be Sanaka and others) by their glory which absolves the worlds from sin.

3. As if to recover the life breaths that went forth at their sight, the king, son of Vena, rose (and went forth) along with his courtiers and attendants, even as (jiva) lord of the senses goes forth to the objects of sense.

4. Impelled by his feelings of esteem the worthy king bent his head in modesty and duly worshipped the sages who accepted the *Arghya* and seat (offered to them).

5. The king purified his head with the drops of water with which he washed their feet and observed the course of (approved by) the pious, in order to show that he held them in esteam.

6. Possessed of faith and self-discipline, and in great delight, the king spoke to the elder brothers of Siva, who took their golden seats and shone like the three sacrificial fires in their proper places.

7. Prithu said:—What meritorious acts, O Sages, abode of all auspiciousness, must I have done so that I am now blessed with a visit by you who are hardly seen even by yogins.

8. Is there anything unattainable in this or the other world for him with whom sages, Siva and Vishnu with their attendants are pleased?

[In the world here or hereafter there is nothing unattainable for him to whom sages, God Siva and Vishnu with their attendants graciously reveal themselves.]

9. People do not perceive them, though they are ranging through the world even as all do not see those that are causes of this (world); people do not see Atman the seer of all, (them who are the causes of perceiving the Omniscient Lord).

4. D. Impelled by esteem and other feelings,

6. D. *Samyama* modesty or humility.

7. *Who are etc*:— D. What meritorious worship of Sri Krishna I have performed to. D. Who are *not at all seen by crooked yogins.*

8. V. *Siva* (1) Rudra; or (2) (adj) the auspicious (Vishnu — *Sages* like you. D. *Sanugah*:—adj. to Vishnu means: with His attendants Mukhyaprana.

9. V. Just as Brahma and other causes (makers) of the world do not see the Omniscient Atman.

Note. Brahma and others do not completely comprehend Paramatman—but they cannot be said to be quite ignorant of Him; since they as makers of the world are possessed of higher wisdom.

10. Poor as they be, those righteous house-holders are blessed, in whose house water, a mat and (some) accommodation, (as well as) the landlord and his servants, are ready for (the service of) the worshipful.

11. Like unto the trees that harbour venomous serpents are (indeed) those houses which brimming as they be with all kinds of wealth are destitute of (not purified with) the holy water of the feet of Sri Narayana's devotees.

12. O foremost sages, most welcome is the visit paid by you who are, young as you are, bent upon seeking salvation and who with a resolute mind, practise even great austerities. (or whose course of great austerities other beginners practise).

13. O Lord, is there possibly any good to us who regard the objects of sense as *the* purpose of man and have by force of our own Karma fallen into this (Samsara) thickly sown with miseries?

14. Towards you that have found delight in Atman (self) no enquiry after welfare should be indulged in; for, mental activities relating to welfare or its opposite are absent from you.

15. Therefore I take courage and request you who are the well wishers of the distressed to explain how happiness (salvation) may be surely attained here.

16. Evidently the Unborn (Narayana) who shines as the Atman of sages and who is the glorious Lord that reveals Himself (at His will) is going about this earth as a Siddha to show His grace unto His devotees.

17. Maitreya said:—Having heard that proper address, full of

10. V. Water etc., are acceptable to the worshipful (like you).

(later half) — in whose houses, water, a mat, some accommodation, and words of welcome are offered to the most worshipful.

11. Trees—sandalwood.

12. V. Have you had a happy journey hither? Resolute in mind *i. e.*, having controlled the senses.

Though young in appearance—you are grown in wisdom.

13. D. *with miseries*--with seeds of misery.

14. D. *Atmarameshu*.· Towards you who rejoice in the presence of Paramatman.

16. V. Sri Narayana who is beloved of those that have a pure mind and who confers on jivas their existence as it were enabling them to know Him and love Him.

D. (First half). Evidently the Supreme Being, who showers all blessings on Brahma and other yogins, directs our mind, and who is the sole support of souls the unborn Supreme Existence.

reason and import, brief and delightful, Kumara smilingly and graciously spoke (unto him).

18. Sanatkumara said:—Great king, very good enquiry is made by thee whose mind is set upon the good of all beings, though thou knowest it, and such is the course (character) of the mind of the righteous.

19. Most desired indeed is the meeting of the righteous on both sides; since their conversation and discourses advance the happiness of all.

20. Certainly thou hast, O King, that rare enthusiasm necessary to make others discourse upon the excellent attributes of the lotus-like feet of Vishnu, the enemy of Madhu— (that firm enthusiasm) which washes off the tenacious dirt of desire abiding in the heart.

21. In sastras that constitute thoroughly reasoned enquiry, the cause or means of heavenly happiness for men is (made out to be) but this—absence of attachment to things other than Atman and (finding) constant delight in Atman who is Brahman destitute of attributes.

22. That delight (together with renunciation) comes through pious duties towards the glorious Lord, from a desire to know (various secrets), from being firm in the yoga of self-control, through contemplation of the Lord of yoga and daily listening to the holy stories of the Lord whose name is sacred;

19. *On both sides* V. For both those who seek after enjoyments and those who seek salvation. D. Welcome not only to you (king) but also to us (yogins).

20. V. *Anuvadane*— (enthusiasm) in listening to—

D. (reading) Indeed, thou feelest that uncommon delight in constant singing the excellent.

21. *The cause*—unaided by any other circumstances and solely and directly operating.

In Atman— In Atman who is untouched by the three gunas of Prakriti and supreme essence and qualities.

D. *Nirguna*— who is conclusively known to be essentially blissful, omniscient etc.

Note—Delight in the Lord and absence of attachment to other things are both required.

22. V. Through contemplation, through the worship of those votaries who are most advanced in yoga.

D. The means of beatitude can be secured only through faith in Him, by doing the duties prescribed by the Lord for various *varnas* and *Asramas*, by enquiry into Brahman, by practising ashtanga yoga and by discoursing on Hari of hallowed name.

23. By getting rid of the desire to associate with those who revel in the senses and in their objects, by avoiding such things as gratify them (senses), by finding delight in seclusion when realising the blissfulness of self but not when a draught of the nectar of Hari's glories is available;

24. By harmlessness, by living as a *paramahamsa*, by realising what is good to self, by imbibing the peerless nectar of Sri Mukunda's deeds, by acts of self-control and self-denial, by eschewing desires and (the habit of) censuring (other courses), by refraining from activity (towards gaining worldly objects and their protection), and by patiently undergoing the opposite states (such as heat and cold);

25. From devotion that grows by the constant singing of Sri Hari's glories which form the grace to the ears of His voteries, surely arises the absence of attachment to *Un-Atman*, subtle and gross; as also infinite delight in Brahman unassailed by gunas.

26. When his (finding) delight in Brahman becomes confirmed and when he has found a proper preceptor, (then) like the rising fire burning its own source, man with the force of his wisdom and renu-

23. V. *by.....in seclusion*--by cherishing a taste only for such food and other things as are not defiled by the touch of different castes of people and other circumstances.

D. By knowing the worthlessness of the pleasures which are the playground to the body and the senses, by shunning (the objects) that are agreable to them, by forming a taste for purity and seclusion, with thought of putting an end to the enjoyment demanded by the body.

24. V. *yama etc.*, control (1) of external senses and organs (2) of the internal sense *i.e.* securing serenity of mind (3) by personal habits of keeping oneself pure and cleanly.

D. *Smritya*. by considering in true light the states of birth, old age etc.

yamas. Ahimsa. not to give pain to any creature by thought, word or deed.

Niyamas. Austere habits, contentedness faith, charity, worship of god, study of sacred writing, modesty, judgment, ...meditate (regulation of food etc).

Abhidhyaya. uninterrupted contemplation.

25. D. Reads. (1) *Sadasat paramatmani* explains (1) as *nom* for locative; and takes (2) as an epithet to Brahman; or takes 1 & 2 as one term and interprets thus-Atman who is distinct from the subtle and gross matter or Prakriti.

26. V. When his delight in Brahman becomes firmest (then) he becomes the object of preceptor's grace; and through the force of enhanced delight he comes up to the heart and burns out the body so as to destroy its seed (ignorance or Karma the cause of *Punya* and *Papa*).

D. When the delight found in Brahman so develops as to result in directly cognising Him, the man reaps the full benefit of the precepts of his guru and in intense devotion to him with the force of *gnana* and Vairagya he burns out the *hridayam* (*i.e.*, all the environments) external to Beeja (*i.e.*, seed his essential virtue).

nciation burns out the heart of five elements enveloping his self, so completly that it does not revive at all.

27. The environment having been burnt out and all its qualities along with it, he sees, like one who has risen from a dream, nothing within or without self, on the destruction of what stood before between Paramatman and Atman.

28. Only when the environment of *antakkarana* (mind) continues to be in force, man percieves his self the object of sense and what is beyond them both (as separate existences), [*i. e.*, he sees this world of difference only in the waking and dreaming states,], but not in any other state (*i. e.*, sleep).

29. And in the world also, only when water or mirror and other conditions are present, man sees the difference of self from any other thing (*viz.*, reflection), but not otherwise (*i. e.*, in the absence of those conditions).

30. The mind of those who think of wordly things is distracted by the senses which are in their turn drawn away by the objects, and (as such) it takes away the power of reasoning from intellect (as imperceptibly) as the reed sucks up by its roots the water of the pool.

27. V. On the destruction of the body and on having got rid of its qualities he finds nothing within (like, dislike etc.) or without (the gross body); for then as in a dream what (body and passions) stood between Paramatman and *Atman i. e.* what interrupted the realisation of the relation between them ceases to be;

Note "*as in a dream*" illustrates the transient state of body and other things and their being the Lord's creation.

27. D. When the source and its qualities *viz.*, understanding and other faculties vanish certainly he finds nothing (*i. e.*, no difference as within or without).

The state in *Samsara* condition was that there exists something like a screen between Para and Jiva, and it is like the state of dream characterised by doubt. Thus on the loss of the body etc. the very self of Jiva must vanish; and then samsara is far better, since there is some knowledge *while in it*; hence who would seek after Mukti?

28. V. *What is beyond etc.* the means, the place etc.. of enjoyment.

D. What is beyond them both *i. e.*, the Supreme Being. When the body etc., are lost he cannot see Him too.

29. V. While the causes *viz.*, the dull body continues to be the interrupting condition he is experiencing the separation from Paramatman, but when the vesture falls off, he sees no difference between Para and self.

D. Only when the means exists, men sees everywhere; for instance, even in water and other things, the difference that exists between himself and any other thing, but not when he is deprived of the means.

30. V. *It takes.....reasoning i. e.*, the power of intellect to consider the importance of Moksha and other means thereof.

D. The heart and mind (so distracted) take away memory from intellect. Here the point is illustrated by a *Stumba*, *i. e.*, the outlet of a tank or pool.

31. Next to reasoning power memory is lost; memory gone wisdom goes; and this loss (of wisdom), sages say, is the loss of Atman through Atman.

32. In the world man has no loss of self-interest worse than obliviating his self for whose sake every other object becomes dear unto him.

33. Constant thinking of objects and of the gratification of the senses brings about the loss of all purpose to man; and thereby he loses his knowledge both direct and indirect and attains to inanimate nature.

34. He who seeks to pass out of the suffocating darkness (samsara) should never form attachments to anything whatever; for that is the worst obstruction to the attainment of the four-fold purpose, *viz.*, *Dharma*, *Artha*, *Kama* and *Moksha*.

35. And of these purposes Moksha alone is admitted to be the final and supreme goal; for the other three are ever subject to the fear of Time.

36. (Brahma and other) higher Jivas as well as lower Jivas (like us) who come to be born (here) when the *gunas* are agitated *i.e.*, during creation, do not find the happy goal, since their hopes (blessings) are blighted by *Isa* (the Ruling Time).

Extra verses in the reading of Vijayadhvajatirtha.

1. All this (world correctly perceived to be real) is consciously

31. V. The sense of proper time for Upasana or yoga is lost; then the mental activity towards contemplation at other times; thereby true knowledge of self and others is lost.

D. When memory of many things is impaired the power to retain many scientific truths and principles fails; then true knowledge of the relation of Jiva to Paramatman is lost; and this loss the wise pronounce to be the loss of Atman of self.

32. V. Worse than that he loves other things, neglecting his own self.

D. Man has no greater (worse) loss of such true knowledge; for it is the blotting of out his own existence; even if there be anything else dear unto him; its loss cannot be so great as that of his own self.

33. V. *Gnana* knowledge derived from sastra: *Vignana* knowledge produced by contemplation.

D. reads *Athendriya* etc. Therefore constant thinking of the objects of sense; he loses both knowledge and wisdom and becomes a fool.

34. D. A wise man with a mind to pass out etc., should never associate himself with vicious men.

35. D. Time (Hari the Ruler of time and the disposer).

36. V. Do not find protection in the form of Time.

D. Below the subtle Prakriti *i. e.*, in the whole range of creation there is no place or state where eternal happiness is to be found by men whose hopes etc.

created, protected and withdrawn by Hari, in whose unlimited consciousness it has a real existence, (and it is) like the activity of the mind in dream; and that activity appears as the creation under the direction of Hari's will with the reminiscences of the objects experienced in the waking state, which creation is therefore known as Vasanamaya; and also for the reason that Hari is present in the pervading *manas* and that He withdraws it from the range of cognition. Hence, when Hari does not manifest His creative activity, the extended world lies withdrawn into its causes, the subtle principles.

2. But Paramatman in the form of Vasudeva is directly attained to as He remains inactive, all prevading, in His uninterrupted eternal glory (by those who seek after Moksha) with this knowledge of his relation as a servant to the Lord, the devout man too could get out of the restraining Maya and attain to Hari and in the consequent realisation of blissfulness once for all saved, from Samsara.

3. The goal of the devout man possessed of control over his mind and the senses, the wise know, is that Parabrahman in whom the state of sleep, or swoon or wakefulness, or dreaming, or Jivanmukti or complete withdrawal (into something else), does not find place.

37. (Since devotion to Un-Atman tends to evil), do thou, O king, know thyself to be Him (Him to be the one really existing) who shines in the heart of (all) mobile and immobile, which are invested with Ahankara, the body and other environments; and who as one directing the Jiva, shines distinctly on all sides.

37. V. To be Him *i. e.*, to be the body of Paramatman who actuates thee—.

D. reads *Vishavagadhih* the whole verse brings out the distinction between Jeeva and Paramatman.

To translate:—O king!, do thou understand the truth taught by the Vedas to be that thou art a jiva of many miseries and placed at the heart, in the midst of mobile and immobile circumstances—.

that I am a jiva like yourself and have become esteemed of you on account of knowledge.

that Sri Narayana is Kshatravidie Antaryamin shining on all as the dispenser of very existence to all creatures, mobile etc.

38. I resort to Him who is eternally blessed, absolutely pure, perfect wisdom and Truth itself, who over powers Prakriti defiled by Karma, and, resting on whom Maya itself seems to be this world of great and small things, (or of cause and effect), vanishing on the dawn of discriminating wisdom, like the misapprehension of a rope as a serpent.

39. Do thou find thy asylum in Vasudeva through devotion to the glory of the toes of whose lotus-like feet, the righteous cut the knot of Karma (Ahankara) at the heart; — an achievement that cannot be attained even by ascetics who only control their senses and keep their mind vacant.

40. Great is the difficulty here (in crossing the sea of Samsara) for those who have not found the Lord for their boat; for indeed by painful means (*i. e.*, by means of yoga and other efforts) they hope to cross the Samsara which abounds in the alligators of six old passions; therefore do thou make thy boat the worshipful feet of the glorious Lord and cross over the impassable sea of misery.

41. Maitreya said:— Sanatkumara, son of Brahma, seer of (Para) Brahman, having thus expounded the true nature of Atman, the king praised him with a full heart and said (as follows):—

42. The king said:— Hari tender to the afflicted had formerly conferred a blessing on me; and, O worshipful Brahman Sage! you have (all) come to make it a fact.

33. V. I contemplate Him who.....who, like the serpent superimposed on a wreath seems to be one with this Universe of cause and effect and who being related to the Jiva (body) as a soul seems to be beset with Prakriti or *Vasana* mingled with the karma deep rooted (Noted. The Supreme Being is not directly, but through the Jiva His body, subject to *Karma* and Agnana.

D. I resort to Him (as my asylum) who—itself, on whom the superimposition of this world, gross and subtle is shaken off by reaching the Lord of Absolute Intelligence as distinct from Prakriti; just as the mistaking of a rope for a serpent vanishes as soon as the distinction between them is realised.

39. V. Take the third and fourth line as additional epithets to '*the righteous*' the righteous who do not think of anything other than the Lord or who do not forget their relation to Him as body and soul and who control their senses.

D. (latter half) but those whose mind is given to two things and who see in the contrary ways of *Samsara* cannot unravel the truth (of His glorious feet).

40. D. (For those) — who boat— *i. e.*, who have not found the boat of intense devotion.

42. D. *Atma—medhasa* (1) one possessed of direct knowledge of Hari (2) one who has devoted his mind to Hari.—

43. And the blessing has in its entirety been made a fact by your worshipful selves, full of compassion (mercy). Everything that could be called mine, including myself belongs to the Righteous themselves and it has been conferred on me as their grace; then what could I give (them)?

44. O Sage, (my) life, wife, children and the house with all its appurtenances; the kingdom and the army, the land and treasure, thus everything is offered (to them).

45. Only he who knows the Vedas and Sastras deserves the command of the army, the dominion, the power of directing martial policy, and the lordship over all the world.

46. It is the Brahmin who eats his own (bread), wears his own (clothing) and gives his own (property); (while) the Kshatriya and others merely eat his food simply through his kindness, (therefore they have no right to make gifts).

47. May those, who, possessed of conclusive insight into Vedas and abounding in mercy, have, in their discourse on Atman shed on us such true light of the Almighty Lord, be ever pleased with their own deeds! Who is it that could do them anything in return, except by joining his own hands (in supplication), (or), and become an object of ridicul ?

48 Maitreya said — Those lords of *Atma-yoga* worshipped by the first (ancient) king, commended his piety and rose into the sky while men stood witnessing.

49. Prithu, too, foremost among the great, and (already) firm in devotion to Atman considered himself as one having accomplished his purpose by their teachings regarding Atman and concentration (of mind on Atman).

50. He also performed his righteous duties at due times and places, according to his might and means and property, and offered up everything to Brahman.

44. V. Dravya—valuables like precious stones — *Ca* other kinds of wealth.

Verse 46 is not found in D's readings.

48. T. *Atmayogapatayah* masters as preceptors of Atma-yoga.

49. V. Firm in devotion through their teachings—

D. Prithu considered himself — by their perfect teachings — *Iva* — used in the sense of *only*.

51. Resigning the fruit to Brahman, rid of all attachment serene in mind, and realising Atman who is distinct from Prakriti and only the witness of (all) activity, (the king performed his duties).

52. Though a house-holder endowed with the splendour of imperial majesty, he was like the sun free from attachment to the objects of sense and (also) free from Ahankara.

53 & 54. Thus properly and regularly doing his pious duties with his mind and heart devoted to Atman he had by his queen Archis five sons who came up to his ideal, namely Vijitaswa, Dhumrakesa, Dravina, and Vrika.

54. And *one* Prithu was possessed of the qualities of *all* the Lokapalas (*i. e.*, Indra and other protectors of the world).

55. For the protection of the created world, the Lord of changeless nature appears at proper times, to delight creatures with His thoughts and utterances and with His charming qualities.

56. He bore the name of *Raja*, like another Somaraja, (the excellent juice of *Soma*), giving and taking the wealth of the Earth and also shedding heat and light (*i. e.* controlling the world).

57. By his majesty he was irresistible like Agni and unconquerable like Mahendra; in forbearance like the earth and in yielding men what they desire he was like the celestial region (*i. e.*, Svarga).

58. Like the cloud he showered in full measure all that was desired, bringing delight to creatures; like the sea he was too deep to be understood; and in strength of spirit he was like Meru (king of mountains).

59. In measuring out punishment he was like the god Dharma,

53. V. For the purpose of practising devotion to the Lord or realising Atman as distinct from Prakriti, he was thus properly etc.

(54th latter half and First half of 55) V. For the protection of the creation which is made by Achyuta (the Supreme Being) one Prithu bore exhibited at proper time) the qualities of.

54. D. *Note.* Prithu bore the qualities of Indra and others and also exercised their powers without prejudice to obtaining the Lord's grace.

55 & 56. V. (By reason of) delighting his subjects, by his thought, word and deed, and by his affable qualities he bore truly the name of *Rajan*, even like the Moon called *Soma* and *Raja*.

55. D. (Translate) — For the protection... world, from time to time, *i. e.*, at the required juncture a king who is devoted to the supreme Lord comes into the world etc.

ruler of righteousness and in wonderful characteristics he was like the Himalayas; he was, like Kubera, rich in treasures; and like Varuna he was possessed of secreted wealth.

60. Like the god Vayu he was present everywhere; and also in respect of strength, enterprise and resoluteness; and in being irresistible he was like the worshipful god Rudra.

61. He resembled *Manmatha* in beauty and was undaunted like the king of beasts; like Manu he was loving and in his lordship over men he was like the worshipful god Brahma.

62. In Vedic discourses he was Brihaspati and in conquest of senses he was Sri Hari; in devotion to cows, elders, preceptors and wise brahmins who are all votaries of Vishnu, in modesty, humility and in good nature and in labouring for others' benefit he was like himself.

63. By his fame loudly sung by good men at different places in the three worlds he had reached the ears of women even as the great Rama has the ears of the virtuous.

ADHYAYA 23.

Prithu with his wife performs Tapas in the forest and ascends to heaven in a celestial car.

1—3. Maitreya said:— On a certain day, turning his attention upon himself, Prithu, (Vena's son) saw that he had grown very old; as the protector of his subjects he had himself improved and provided for the permanency of his gifts (beneficial institutions) to them; that he had provided for the maintenance of (all creatures), mobile and immobile, and given (full) support to the Dharma of the righteous; and that he had fulfilled the Lord's commission for which he had been born here; he entrusted the earth, like a daughter crying, for

62. D. In conclusively understanding their true nature of the Supreme Being, he was Hari (like unto Hari only in some measure).

1. V. *Atman* possessed of the knowledge that his imperial power and other things are all transcient.

Svanusarga - the various creatures in his empire.

(*Anusarga* - *Vyashti Sarga* - creation of separate individuals).

1. D. *Atmavan* - having control over his mind.

Sanusarga - people with their sons, grandsons, etc.

separation, to the care of his sons; while all his subjects stood dispirited, he with his queen, unattended, betook himself to a hermitage.

4. And there too he observed uninterruptedly rules of self discipline and entered upon a course of austere penance most approved of *Vanaprasthas* even with the same determination as he had of old in conquering the world.

5. He ate roots and fruits, sometimes dry leaves, some weeks subsisted only on water and thereafter he lived upon mere atmospheric air.

6. In hottest summer he practised austerity, standing in the midst of five fires; the dauntless hero and contemplative sage exposed himself to the heavy downpour of rain during the rainy season; and in winter he stood immersed in water up to his neck and slept on the bare ground.

7. He was full of endurance, controlled his tongue, senses and organs, kept celibacy, conquered the vital breaths and performed the hardest *Tapas* in order to please (the blessed Lord) Krishna.

8. By his *Tapas* gradually developed to perfection he was rid of Karma and became pure in mind and by control of breaths he completely nipped the six passions and cut asunder the bondage (of *Vasanas*).

9. That great person (bull among men) worshipped and contemplated the perfect Lord by that very means (yoga) which the worshipful Sanatkumara had taught him as the best course towards Atman.

10. As the pious king was doing the righteous duties delightful to the Lord and constantly exerting himself with faith, his devotion to the glorious Brahman became absolute (was not distracted by any other object).

2. D. *Note* Maintenance of immobile creatures — is to grow gardens and plantations.

4. D. There too, having provided himself with roots and the like for his living according to rules — as he had previously (when holding the reins of Government in punishing the wicked).

6. D. Supplies 'during the night' modifying *slept*.

8. Nipped etc., V. controlled the six senses, and got rid of the passion for drinking, hunting etc.

Chinna Samsaya (another reading) got rid of all doubts.

9. Yoga D. the course of contemplation.

11. By virtue of this perfect devotion and by having rendered his mind pure and *Satvic* through his worship of the Lord he attained perfect renunciation and powerful wisdom with which he cut off his vesture as *jiva*, the source of doubt (and wrong notions).

12. When his thought was withdrawn from every thing else, and the realisation of Atman was secured as well as freedom from all activity, he gave up (efforts for) that wisdom too by which he cut off the other half this (the source of doubt). For he who is undergoing Yogic discipline does not cease to *give his attention* (to be attracted) to the courses of Yoga so long as he may not come to find delight in the stories of Sri Krishna (elder brother of Gada).

13. That great hero having thus united his self with Atman and truly become Brahman shook off the mortal frame, when (the proper) time came.

14. With his heels he closely pressed the rectum and slowly forced up the breath, (from *muladhara*) allowing it to stop at the different stages, *viz.*, navel, heart, chest, throat and head (the point between the brows),

15 & 16. Carrying the breath still higher and gradually into the very crown of the head, absolved from all passions, he made

11. *With which etc.*, V. with which he did away with Prakriti, his vesture whose nature cannot be conclusively known.

D. With which he cut off the vestures (of a jiva) *viz.*, the external and internal senses or the *linga sareera*, the source of doubt and wrong notions.

Note. D. (begins thus). By this *Chakti* (devotion) intensified by his constant contemplation of the Lord. The attainment of wisdom means the removal by the Lord's grace of the causes that obscured his wisdom.

12. V. *Note.* When he was rid of the mistake that body is Atman, and realised the nature of Atman.

D. This verse describes one who has attained direct cognition of the Lord:—Being rid of wrong notions, having realised Paramatman as well as his own self and become free from the activity enforced by rules (*i.e.*, being active he only in the light of wisdom) gave up (as different from his essential wisdom) that knowledge of experience by which he cut off this (*Samsara*); for, though a true ascetic, man remains without self realisation in spite of all his yogic exercises, so long as etc.

13. Having united his self.....V. having realised the inseparable relation of his self his self as a body to Atman — a relation which exists by nature, and having become like unto Brahman on the unfolding of right qualities.

Having.....self D. having realised his dependance on Brahman.

Proper time etc., D. On the exhaustion of *Prarabdha karma*.

15. Absolved.....passions. V. free from the desire of occult powers of *anima*, *mahima* etc. D. Having a steadied mind.

V. Vayu.....with Vayu etc,, the Vayu in the body with Vayu, the Mahabhuta.

Vayu mix with Vayu, the body with earth, fire with fire, the senses (the openings constituting the sense organs) with *Akasa* (sky), the liquid with water and earth with water, water with fire and fire with Vayu and Vayu with *Akasa* — thus everything in its proper place, he contemplated them as having become one.

17. He contemplated the absorption of *manas* (mind and the presiding gods) into the senses, senses into their objects in the order of their creation, and carrying them up (still higher) he contemplated the objects along with *Ahankara* as absorbed in the Mahattatva.

18. And the absorption of the last (mahat) which is the ground of all products, into Jiva conditioned by Maya; that conditioned person having become powerful), shook off the condition attached to self by dint of wisdom and renunciation.

(D. Vayu *the adhidaiva*).

15. D. *reading*. Carrying the *breaths* (pl).

16. V. & D. The laya or withdrawal into their causes of the mahabhutas is given here.

17. V. *Laya* of the products of *Tamasa Ahankara* was spoken of in the preceding verses. There that of *Satvika - ahankara* effects.

Note. The general principle of *Laya* is the withdrawal of the effect into the cause; but the reading adopted does not allow the interpretation on this principle; hence the commentator explains this as a different principle of *Laya* thus. In the life of experience the mind being led away by the senses is said to be withdrawn into them; similarly the other steps. Accordingly the term *Yathodbhavam* is interpreted "according to the course of activity".

Bhutadin V. The use of this plural is intended to imply *Vaikarika* and *Taijasa ahankaras*, while it means *Tamasa-ahankara*

D. reads differently and interprets in the light of the general Law of Laya. The senses are withdrawn into the Taijasa-ahamkara and their presiding deities into those presiding over the latter and the bodies of these deities. *Prithivi* and other *Bhutas* along with their qualities of smell, touch, taste etc., are withdrawn into *Bhutadi, i. e., Tamasa-ahamkara*; thus the threefold *ahamkara* embraces in itself the senses and the rest and enters into *Mahat - Tattva* and Rudra, the presiding deity of the former is withdrawn into the four faced Brahma the presiding over the latter. To contemplate the *Laya* as taking place in this order is known as *Laya-Chintana*.

18. V. He placed *that* (Mahat) into the *Pradhana or Prakriti* the root of all the display of *gunas*, the latter into the jiva; the jiva who is almost rid of all sin (*i. e.*, Prithu) realised the Supreme Being in his own self and then by the force of wisdom and renunciation got rid of the remnant of karma and thus became a mukta attaining to his essential nature.

18. D. He placed the four-faced, the abode of all good qualities such as wisdom into Lakshmi and that Mahat into the unintelligent Prakriti; (then) Lakshmi with Prakriti into Hari who absorless all, and all the Jivas along with the four faced into Parabrahman. Prithu was able to do all this by force of wisdom and renunciation and thus attained *Sayujya*.

19. That great Queen Archis, his devoted wife, had followed him to the forest, though very delicate and not fit to go into the forest, nay, even to tread the earth with her feet.

20. By her intense devotion to partake in the austere practices of her Lord, by her services to him, and by living a life of a Rishi, she was subject to much affliction; yet she did not feel it a distress, for she was happy with her Lord's affectionate touch and regards.

21. On observing the body of the Lord of the Earth, of her own beloved Lord, completely destitute of life, consciousness, etc., the true wife wept over it but for a short while, and soon caused it to be placed the funeral pile of fuel on the high ledge of a hill.

22. Having performed appropriate rites she bathed in the waters of the river, poured libations to her Lord of noble deeds and then bowed to the gods in heaven witnessing from the sky, she thrice went round the pile and, contemplating her Lord's feet, threw herself into the fire.

23. On seeing the chaste Archis follow Prithu her Lord, foremost among heroes, thousands of goddesses with their consorts sang her praises bestowing many a boon (on her).

24. They showered down flowers on to that peak of Mount Mandara, and talked to one another in praise of her, while the celestial trumpets were blowing.

25. Goddesses said:—What a blessed wife is she who has with a full heart followed the king of kings even as the goddess Lakshmi sought the Lord of sacrifices (Narayana)!

26. This worthy lady certainly goes to higher regions (Vaikuntha) by following her lord (Vena's son); see! Archis passes beyond us by virtue of her dutifulness that cannot even be thought of (by unrighteous women).

27. Could there be any other glorious position beyond their reach to those mortals who in spite of their precarious life on earth (can) attain wisdom leading to salvation?

28. In the world he is indeed pitiably deceived and he indeed

27. V. Could there be any other celestial position and the like unattainable to those mortals who.....can practise Nivritta karma leading to the realisation of the supreme Lord.

D. Who.....can work out salvation.

is treacherous to his own self— submitting it to great affliction— he who, having come into human life most feasible for working out salvation, becomes attached to the objects of sense.

29. Maitreya said:— While the celestial women were thus singing her praises, Archis (Queen of Prithu) attained to the world which Vainya, foremost among the seers of the Lord, and contemplating none but Achyuta, attained.

30. That personage of such glory was he, the most worshipful Prithu. Thus thou hast been told the history of the king of noble-deeds.

31. He who with faith and attention reads this holy account to himself or to others or listens to it, would attain to the path of Prithu.

32. (Thereby) a Brahmin may add to his Brahminic glory; a prince of royal blood may become lord of the earth; a Vaisya reading it may become the leader of Vaisyas and a Sudra (listening to it) may become a most worthy man.

33. Having listened to it thrice a man or woman, full of faith, does, if devoid of issue, become blessed with best children; a poor man the richest man; a nameless person attains high reputation and a dunce becomes a scholar.

34. This is a source of prosperity for men, a means of warding off everything inauspicious, a way to happiness, reputation, longevity and heavenly blessings, and to the removal of the impurity brought on by Kali.

35. By those who desire full achievement of the four purposes Dharma, Artha, Kama and Moksha, this should be regularly and with faith told and listened to as being most efficacious in attaining them.

36. (If he is) about to undertake a victorious expedition, a king who, on listening to this hymn, marches against other kings, will be met by them with their tributes even as Prithu was.

37 & 38. He who unattached to other things, full of pure devotion to the Lord Hari, listens to, or relates to others, or reads to

31. *Path* V. goal. D. the path of devotion, wisdom etc.

36. D. When about to go to a battle-field etc.

himself, the holy story of Vena's son which indicates, O Vidura, the Lord's great glories—(he) would develop his thought and, with conclusive understanding, would attain to the course and goal attained by Prithu himself.

39. He who day after day devoutly listens to this story of Prithu and proclaims it to the world — he gets free from attachments and develops intense and most profitable devotion to the feet of the glorious Lord, which form the boat for crossing the sea of life.

ADHYAYA 24.

(1) The story of Prachina - barhis Prithu's descendants.

(2) Sri Siva tells the glories of Hari to Prachetasas son of Prachina - barhis.

1. Maitreya said:—(Then) Prithu's son, Vijithasva of wide learning became emperor. Affectionate to his younger brothers, he gave them each a (different) direction (to rule over) the powerful lord.

2. He gave the east to Haryaksha, the south to Dhumrakesa the west to Vrika and the fourth to Dravina.

3. He earned the epithet (surname) of Antardhana, having obtained from Indra the power of going about unseen (*in cognito*) And he had three sons by his queen Sikhandini who were all quite to his liking.

4. They were Pavaka, Pavamana, and Suchi who were formerly the fire gods (Agnis) born (on earth) under Vasishta's curse and again returned (by means of Yoga) to their original state.

5. By Nabhasvati (another wife) Antardhama had a son called Havirdhana; Antardhana during his father's sacrifice did not strike at Indra though he saw him carrying away the sacrificial horse (hence the name Antardhana).

6. He came to think that the duties of kings were characterised by cruelty in having to exact tributes inflict punishments, levy taxes and so on; (and so) to the wonder of all he gave them up under the pretext of performing a prolonged sacrifice (called Sattra).

5. V. Antardhana *i. e.*, Vijitasva.

7. Even there he set His eyes on Atman and worshipped Paramatman who is perfect and saves his votaries from all misery; and, by pious meditation he attained to His world.

8. O Vidura, Havirdhani bore to Havirdhana six sons, *viz.*, Bharhishad, Gaya, Sukla, Krishna, Satya and Jitavrata.

9. O foremost One among the Kurus, Barhishad, the very fortunate son of Havirdhana became the Lord of men and was deeply learned in the chapters on sacrificial duties as well as in the various courses of yoga.

10. The whole surface of his earth (*kingdom*) became converted into one hall of divine sacrifices which he *continuously* performed when the *earth* was covered with Kusa grass with its pointed ends turned to the east.

11. As directed by Brahma he married Satadruti the daughter of Samudra, (yet) in girlhood, beautiful in every limb, highly decked in ornaments, for whom, while going round (the fire) in marriage, Agni conceived a passion as he did for Suki.

12. The gods, Asuras, Gandharvas, Rishis, Siddhas, men, as well as Uragas were captivated by the newly married damsel with the sweet sounds of the ornaments on her feet ringing in every direction (she moved).

13. Prachinabarhis had ten sons by Satadruti; and they all bore the same name and took the same vow of life and all were thoroughly versed in the lore of righteousness and known as Prachetasas.

14 & 15. Commissioned by their father to add to the population (of the world) they went down into the sea for *Tapas* and worshipped the Lord of Tapas (Hari) by their *Tapas* for ten thousand years and (all the time) they with perfect self-control contemplated (the Lord) repeating the sacred mantras taught by God Siva who

7. Hamsa: V & D—untouched by impurity or defect.

11. Note. *Suki* Sridhara tells a story to the effect that Agni who conceived a passion for the wife of the Seven sages mistook Suki for her.

D. Says that Suki is a princess for whom Agni conceived a passion.

14. last line. D. The sages practising a course of Tapas and thereby worshipping the Lord.

(graciously revealing himself) was met on their way.

16. Vidura said:—O worshipful sage, be pleased to tell us for our benefit how Prachetasas met God Siva on their way and what fruitful precept He was pleased to give them.

17. In this world indeed it is not quite possible for men, O great sage, to have an interview with God Siva whom as the desired object sages only contemplate renouncing everything else.

18. The worshipful God Siva who, delighted as he is in Atman, goes about with his formidable power (Sakti) for the purpose of maintaining the arrangement of this world (for the benefit of this world).

19. Maitreya said:— In obedience to their father's command (lit: having borne their father's command on their head) the righteous Prachetasas set out towards the west with their mind earnestly set on *tapas*.

20. Near the sea, they saw a great lake clear like the mind of the great and abounding in happy aquatics.

21. —the lake which was the home of lilies, blue and red, of lotuses, *Kalharas* and *Indeevaras*; which resounded with the sweet voice of swans and other water birds;

22. —the lake about which trees and creepers grew in luxuriance, stood resounding with the sweet music of gladsome bees and which was the scene of festivity caused by winds that scattered in all directions the pollen from lotuses.

23. There to their wonder they (the princes) heard sounds of music of ravishing sweetness with its divine tunes along with those of Mridanga, Panava etc., played upon in accompaniment.

24. Immediately thereafter they saw God Siva, lord of the gods rising from the lake with his retinue and being sung by (*Gandharvas* and others), the attendants of celestials.

25. — they saw God Siva like a pile of burning gold, dark in

17. D. reading, (but) sages free from all attachment could confer on the righteous objects desired by them.

18. D. The worshipful Siva, though finding delight in Atman, goes about the world with his formidable Sakti (Power), so that this wordly humanity may prosper unmolested by disease; (still ordinary mortals cannot meet him and recognise him as such).

20. Mind of the great. D. Mind of the sage Kanva.

25. *Like a pile etc.*, D. pure like the touch-stone taken out of fire.

the neck, with three eyes and a smiling countenance, promising grace, and, in (great) wonder they bowed to Him.

26. The worshipful Siva who removes the sorrow of those that resort to Him and who loves righteousness was pleased with those pious princes who were versed in Dharma and rejoiced at His sight, and spoke to them as follows.

27. Sri Rudra said:—You are the sons of the great sacrificer Prachinabarhis. I see what you desire to do. May you be happy! To extend my grace unto you I have thus shown myself to you.

28. Beloved of me indeed is he that has sought (the protection of) the glorious Lord Vasudeva who is far different from and far above Prakriti of three qualities as well as the personal entity called Jiva.

29. A person constant in his own righteous duties in hundred lives attains to the position of Virincha (Brahma); and thereafter he attains to Me. On the other hand a votary of the glorious Vasudeva (directly) attains to the place of Vishnu beyond the gross world, just as I and other gods do, when the term of our office expires (and our subtle body is broken up).

30. Now you are devoted to the glorious Lord and therefore dear unto me like the Lord Himself; nor is there anywhere another who is beloved of the Lord's devotees more than myself.

28. V. Taking the reading *Sookshmat* interprets thus:—Vasudeva who is directly superior to both subtle and gross Prakriti.

D. Interprets the clause thus:—who is directly superior to the principle known as Lakshmi here denoted by the term 'Tamas' which is also called Jiva; for Lakshmi is the deity presiding over the principle 'Tamas.'

29. V.....attains to a place in the region of Virinchi or becomes equal unto him; and then attains to my region or comes unto me and in the next, *i. e.*, the final stage attains to the heavenly abode of Vishnu which is beyond the range of the senses, just as myself and the other gods, Brahma and others, do when the term of their office expires.

D. This verse states how difficult it is even for the worthy of the position of Brahma to attain to it to show that it is impossible for others:—

A jiva eligible for Brahma's place attains to it after a century of lives devoted to righteous duties: then he reaches Lakshmi who is a principle never subject to change. Then accompained by other eligible jivas Brahma the foremost among the devout ones, during Pralaya of all phenomena and their causes, attain to the omnipresent Vishnu.

Yatharham:— each being withdrawn properly into its cause.

30. *Bhagavatanam*: V & D. more than the votaries of Vishnu, none is beloved of me.

31. This is a highly sacred and auspicious (mantra) also leading to Moksha, fit to be separately and constantly repeated in secrecy. Do you listen. I teach it to you.

32. Maitreya said:—God Siva with a heart full of mercy and ever devoted to Narayana said these words to those princes who stood before him with folded hands.

33. Sri Rudra said "Success to Thee (*i. e.*, Thou art the Most High and Supreme Being), O foremost one, (O Lord of those that have realised Atman), for the good of the wise, may success attend me; Thou art ever in perfect bliss; I bow to Atman who is all (perfect).

34. I bow to Him from whose navel springs the lotus (constituting the world), who is the ruler of the five Bhutas, objects and the senses; to Vasudeva (the ruler of *Chitta*), who is tranquil in perfect bliss, changeless and self-luminous.

35. I bow to Sankarshana (the ruler of Ahankara) who is subtle, unlimited and the destroyer, and to Pradyumna who is the awakener of the world and Antaratman (presiding over Budhi).

36. I again and again bow to Aniruddha the ruler of the mind which is the internal organ and master sense, and (other) senses. I bow to Paramahamsa (the glorious Sun) who is perfect (pervading by his light), of steady nature. (*i. e.*, one devoid of increase or decrease).

31. *Viviktam* — which enables me to realise the Lord as distinct from Prakriti and Purusha N.B. *auspicious*, securing the purposes of Dharma, Artha and Kama.

33. V. O Protector of the wise! Thou art the Supreme, Thou makest the wise happy. May I be happy (through Thy grace)!

Thy blissfulness is natural and essential. May I have it through Thy grace!

D. O foremost ones among those that have known Atman! Every success attend you, (since) you have received my precept for your sacred duty of contemplating the Lord! may your devotion to Hari be constant and firm! (and) for the sake of your welfare (salvation) the Supreme Being should be propitiated: thus we bow to Atman who is present within all as their controller.

34. V. The ruler of ..... the support of. *Vasudevaya* To the indweller of all things, yet untouched by their defects.

Pradyumnaya. This is taken to indicate the principle of Vyuha of forms spoken in the system.

35. D. To Pradyumna perfect in wisdom.

36. V. *Hrusheekesa*, mind, the master sense. *Paramahamsaya*, he who distances from Himself as well as His votaries all impurity in the form of Punya and Papa.

Nirvritatman: one untouched by grief or sorrow.

D. To Anirudha (1) who is the master of the senses bestowed on the jiva for his use (2) who is the master of the senses and the sole Lord of what belongs to Indra, *i. e.*, the ruler of the gods presiding over the mind and the senses.

37. I bow to Him who is the way (guide) to the (celestial region and the heavenly kingdom) and who is always present in the pure heart. I bow to Him whose energy is gold (*i. e.*, who is in the form of Agni), who is the sacrificial activity (being its support and means) and its thread (*i. e.*, the cause of its uninterrupted and extensive practice).

38. I bow to Him who in the form of Soma is the food of Pitris and Devas, the Lord of the three Vedas and the very essence of the sacrificial duty; I bow to Him who brings satisfaction to the Jivas and who is in the form of water.

39. I bow to Him who is the body of all Atmans (in the form) of living beings who is in the form of earth and also in the form of Virat (*i. e.*, the Universe); Him who is the protector (in the form of Vayu) of all the three worlds and who is the three forms of strength (of mind, organs and body).

40. I bow to Him who is in the form of the Sky, indicator of all things and who is (in the form of) that sacred region of great lustre.

41. I bow to Him who is both Pravritta and Nivritta Karma, the divine Pitris (the fruit of attaining to the state of Pitris), the

37. V. Last foot, who is in the form of a sacrifice conducted by our priests.

D. *Present in* .....Present in Suchi, *i, e.*, Agni N. B. *gold i. e.*, he who removes miseries and bestows happiness.

Tantave (1) who is all pervading (2) who promotes the continuity of the race.

38. V. Very essence of; very fruit of.

D. Essence of.....he who takes pleasure in yajna.

Sarvarasatmane. who confers on everything its peculiar and essential properties.

39. V. I bow to Him to whom all inanimate nature and all the jivas are related as a body.

D. I bow to Him whose activity is a source of every being and its existence; or, who is present in the body of every man exhibiting a personality equal in stature to a thumb; who is the Supreme and who, being present in the earth makes her more important.

40. To Him of whom sound is a body etc. who is also in the form of jiva characterised by surpassing intelligence.

40. D. *To him* who is known only through the Sastra and who is the source of the highest purpose of man, who is like Akasa unmixed with anything else and who is too subtle to be known, who purifies all, who is the light, and who rules from within the presiding deities.

41. V. the fruit of Righteousness. *i. e.*, Nivritta-Karma and mrityu the dispenser of sorrows.

D. No. The Lord is spoken of as Nivritta Pravritta etc., because it is He who ordains those courses and directs the other gods to do

fruit of unrighteousness, the god of Death and the dispenser of sorrows.

42. O Lord, I bow to Thee who art Manu, the cause (of all) blessings, (omniscient, and the embodiment of all mantras); bow to Krishna the embodiment of the highest righteousness and unlimited wisdom, who is the perfect and most ancient person, and the Lord of Sankhya and Yoga.

43. I bow to Thee who art Rudra, the ruler of Ahankara, possessed of three forces as the doer, means and *deed*, who art Brahma the embodiment of wisdom and action and the (source of) extensive speech.

44. To us who long to see (Thee) may Thou be pleased to grant a vision of Thee, esteemed by the Lord's (*i. e.*, Thy) votaries and to reveal Thy beautiful form, most beloved of Thy devotees, giving at once to all the senses the delight of all (arising from their several) objects;

45. Thy form (soft and) blue like rainy clouds, the focus of all beauty with four charming long arms, and well-shaped and winning face;

46. Thy form with eyes like the inner petals of lotus, with graceful eye-brows and nose, rows of teeth and cheeks, and mouth, and with appropriate ornaments for the ears (with symmetrical ears);

47. Thy form with side-long looks brightened with smiles of love, and splendid with curls (of hair), clad in silks shining like the glowing lotus filaments and adorned with ear-rings of well-wrought jewels;

48. Thy form delightful with the brilliant ornaments of a

their proper duties.

Karmane. One to whom all this activity is intended to lead, who is in the very form of all this action; who is the dispenser of the fruit of Righteousness, who being immortal, is the director of the god of death and the dispenser of sorrow to the evil-spirited.

42. *The Lord of Sankya & Yoga*. V. Kapila and Hiranyagarbha.

43. V. To Him who is possessed of the three powers (creation, preservation and destruction); who is Parjanya in the form of Surya; in the form of mind and ahankara; and extensive speech.

D. To Him who has the three powers of knowing, doing and willing; who showers all blessings; who is perfect in His strength; disposes the mind to form various ideas; and gives the tongue power to evolve many forms of speech.

44. *Last foot*. V. The form of which the manifestation is realised through the function of all the senses, and in which His essential qualities become perceptible.

crown, bracelets, wreaths of pearls, anklets and zones, of surpassing splendour, and also with *Sankha*, *Chakra*, *Gada*, *Padma*, *Vanamala* of jewels;

49. Thy form charming with the jewel of Kaustubha, with (other) brilliant ornaments about the neck and shoulders, which are like unto those of the lion; glorious with the bosom which by its constant resident, Sri Devi, repudiates the touchstone.

50. Thy form with the belly which is like unto an (Aswatha) leaf enchanting by the three folds at unrest on account of breathing in and out, by which process the Universe is as it were made to enter into and issue from it through the navel deep like a whirlpool.

51. Thy form adorned with gold zone fastening the silk cloth which looks splendid by contrast about thy waist of violet hue; Thy form charming to the eyes with symmetrical and graceful feet, shanks, thighs, and depressed knees (with symmetrical and graceful feet, shanks and thighs, and depressed knees and graceful looks).

52. O father, O preceptor, with Thy feet which are beautiful like the petals of autumn lotus, which drive away the sin in our mind and heart by means of the rays shooting from the nails, may Thou reveal unto us, as our asylum, Thy form which has rescued (Prahlada and others) from fear; for Thou art the preceptor to indicate the way to us who are in darkness.

53. This form of the Lord should be contemplated by those who seek to purify their mind; for the yoga of devotion to it leads to the state of fearlessness those who do their own righteous duties.

54. Thou art accessible to him who is full of devotion, but not to all mortals; Thou art sought after even by one that rules in

49. *First half.* D. Thy form with shoulders like those of the lion and with a bosom rendered charming with handsome neck and jewel of Kausthubha.

51. *Sudarsanam.* D. Charming eyes.

52. *Notuh agham.* D. the sin of one that sings His praises.

Puromargaguruh. D. He who shows the path to Heaven through Archis and other stages.

V. *Guroh etc.* He who shows the path of the guru.

53. D. Note: To those who seek after purification, *i. e.*, release from Samsara the contemplation of this form is the only means thereto; mere observance of the duties of Varna and Asrama is not sufficient; but it should only subserve the developement of intense devotion by which alone desired release can be had.

54. V. *Thou art sought after* in preference to the rulership in Swarga.

heaven (swarga); — Thou who art the goal of him who is trying only for self realisation.

55 & 56. Having with absolute devotion hard to secure even for the righteous worshipped Thee whom it is not easy to worship, who would in preference seek after any external advantage?

— One whom, as having taken shelter under them (Thy feet), — the god Yama who in his great power and prowess with violent motion of his brows proceeds to destroy the Universe, does not (cannot) regard (as coming under his purvey).

57. I would not for half a minute think Swarga or even Moksha to be equal to the association with those that are devoted to Thee; much less then the blessings bestowed on mortals.

58. Therefore, pray, may we be placed in association with the righteous who have washed off all sin by the internal and external bath in (the flood of) Thy glorious praise, and in Ganga related to Thy absolutely (holy) feet and who are compassionate to all creatures with a heart untouched by passions and well-shed mind free from crooked notions; and may this be Thy boon conferred on us!

59. That sage surely discerns Thy nature and Thy way, whose mind is not bewildered by external objects, but being favoured with devotion and free from all impurity, does not lose itself in the cave of darkness (ignorance).

60. Thou art that Brahman, truth itself and Supreme light, omnipresent like the sky, on whom the Universe becomes manifest and who appears through everything.

D. *Latter half.* The attainment to Paramatman, *i. e.*, mukti is desired even by Indra who rules in Swarga.

Note: Here *Atmavid* is taken in the sense of Paramatman who perfectly knows Himself.

56. D. one.....Yama.....does not disregard though he generally brings the universe under his control.

59. D *After external objects* add "And whose mind is turned inwards and set on Paramatman."

Omit 'does not ..... ignorance' and also the word 'but.'

60. V. that is, Thy true nature called Brahman, depending on whom this universe becomes a perceptible phenomenon and who appears to exist in everything, still unaffected by anything even as the extended sky and the wide expanse of sun-light.

D. Note: By the expression 'on whom... manifest' the ineffaceable distinction between Brahman the all supporter and the world is distinctly brought out; so also the gross perceptible universe is only a developed state of something really positive at the bottom. He is unlimited like Akasa and He is supreme light, being unassailed by nescience (Ajnana)

61. We know Thee, O glorious Lord, to be the absolute and Supreme Being who, by Maya of various forms madest this (world as if real) protectest it and again destroyest it, Thyself being unchanged — Maya by which the notion of difference arises and which is powerless to affect Thee.

62. For the attainment of wisdom and heaven Yogins full of faith properly worship by means of righteous acts only this form of Thine, perceived as their Ruler through the Bhutas, senses, and the mind, — And only such active worshippers are truly learned in the Vedas and Agamas.

63. Thou art but One, the First, and Perfect Person. Thy power called Maya being latent (at first) through her (beginning to act) that triad of Rajas, Satva and Tamas becomes differentiated, (from which the fundamental principles and things, *viz.*, Mahat, Aham, Akasa, Vayu, Agni, water, mountains, gods and Rishis, the multitudes of creatures constituting this (world).

64. By His own essence He enters into the body which is of four kinds, and which (in the first place) is created by His own energy; consequently they call him Purusha; (but this Purusha is the Jiva) that abides in the body, who abiding in it enjoys by

61. V. Brahman is shown here to be both the material and the efficient cause.

Atmadusthaya. which remains working evil to jivas, *i.e.*, subjecting them to Samsara.

By which.....rices. V. By which a notion of separate or independent existence is induced on the part of the jivas.

D. O glorious Lord, we know Thee to be the absolute Being disposing Thyself as Thou chosest, to be that supreme cause that by means of Prakriti of many forms created this (world), supports it and may destroy it, though Thyself art unchanged; and the knowledge that Thou art distinct from every thing else is as unmistakable as daylight.

62. V. *yoginah.* Those who practise jnana-yoga realising the true nature of Atman as distinct from Prakriti.

Vede Tanire:—Vedas inculcating sacrificial duties and Sankhya throwing light on the true nature of Atman.

D. Note:— The wise worship only this form of Thine, but not Indra and the like, for the sake of Moksha; they have known the truth not only through Sruti and Smriti, but also through reasoning; *i.e.*, by inferring the existence of a supreme ruler that actuates the jivas from within or from behind.

63. D. Maya being latent, *i. e.*, Prakriti or the material cause being withdrawn into Thyself from the view of others.

Rishies:— The five senses are so called on account of their being instruments of perception.

Note:— This subject will receive a special treatment in the Introduction.

64. *Note.* Sreedhara takes the four kinds of Deva, Manushya, Tiryak or brute and inanimate nature.

The Lord is called Purusha as being the Antaryamin of jiva who is literally the Purusha invested with a material body.

D. Having in his own essential nature entered into what is created by His own

means of his senses the honey collected by bees (poor things) *i. e.*, by the senses themselves.

65. Thou who art of the aforesaid nature, of very great speed and whose real nature is but inferred by beings — settest the world in motion and like Vayu of irresistible force who drives clouds, draggest (all) the creatures through their own agency.

66. Being ever on the alert Thou as destroyer suddenly overtakest the person who with thoughts of how to do and what to do remains highly careless and with increasing desire is addicted to objects (thirsts after objects), just as the serpent impatient with hunger seizes upon the rat.

67. Who, being wise and having realised that his body would prove worthless by neglecting Thee, would abandon Thy lotus-like feet which my father in great fear worshipped, as also the fourteen Manus did with intense faith (without any other interest)?

[The Almighty Lord is not of easy access, touched by whose feet in the state of sleep, the jiva finds rest daily in the sea of blissfulness relieved of all misery and remembers only this. Does he subsequently remember those feet too; [No. He does not and he cannot perceive the subtle nature of the Lord except by prolonged and intense devotion and His own grace.]

68. Therefore, O perfect and Supreme Atman, the Universe is shattered with fear of Rudra, (and) Thou art the one entirely fearless resort to us, to those possessed of wisdom.

69. Repeat this Hymn, pious princes, may you be happy! observing your own righteous duties and setting your mind on the glorious Lord.

power, Thou enjoyest only Thy own essential bliss even through the senses bestowed on jiva: hence the wise know Thee to be Purusha as present in the body which is of four kinds *viz.*, mammals etc.

65. D. When Thou who hast created this thinkest of destroying it, Thou settest etc.

67. V. read 'fearlessly' for 'in great fear.'

Last foot:—My father, *viz.*, Brahma for whom the day forms the period of the fourteen Manus who are therefore said to constitute the day itself.

D. No man who has realised Thy true nature abandons Thy lotus-like feet which this great man resident of the Lotus, my father and preceptor, the four-faced Brahma, contemplates unhesitatingly and which the fourteen Manus do worship without any thought of the consequences or fruits.

The extra verse in rectangular brackets is found in the Vijayadhvajeeya reading.

69. *Visrabhya*: V & D. Supply *with faith* before 'constantly'.

70. Do you constantly worship, praise, and meditate on Hari who is the Atman present in you as well as in all beings.

71. Having obtained this Hymn called Yogadesa and committed it to memory, do you one and all live a saintly life, concentrate your mind and in full faith practise this.

72. In the beginning, the worshipful Brahma, foremost among the world's progenitors, intent upon creation taught this to us and to his sons (Bhrigu and others) who were also intensely thinking of creation.

73. Such as we are, (when) commanded to be progenitors of creatures, we all emerged from darkness (ignorance) by virtue of this hymn (Stotra) and created various species of beings.

74. Therefore he who devoted to Vasudeva, with perfect faith and attention daily repeats this Hymn would before long obtain (His) blessings.

75. Of all the blessings here wisdom is the highest blessing as leading to heaven; for he who sails in the raft of wisdom easily crosses the impassable sea of misery.

76. He who with faith and concentration studies the Hymn I have sung in praise of the glorious Lord, surely propitiates Hari who cannot be otherwise pleased.

77. He who is steady in repeating this Hymn obtains all that he wishes from Hari, who is sung by means of this Hymn and thereby delighted and who is the one Lord that bestows all blessings.

[Or, By delighting the Lord with the hymn sung by me, the man who is steady in this practice obtains all that he wishes from Hari who is the one Lord of all blessings.]

78. He (that mortal) who rising betimes with faith and joined hands listens to it or reads it to others gets free from all ties of Karma.

79. O princes! (by) repeating with an undivided mind this Hymn sung by me in praise of the Supreme Person do you practise great tapas. You will thereby at the end attain what you seek after.

77. *Note.* D. reads *satvaram*, soon modifying' obtained.'

ADHYAYA 25.

Prachetasas performed tapas as directed by Rudra. Narada explains how the path of wisdom is preferable to that of Karma and illustrates it by the story of Puranjana.

1. Maitreya said:—On having thus given his command and counsel the worshipful God Siva was devoutly worshipped by Prachetasas; and as the princes were looking on, God Hara became invisible at the very spot.

2. All Prachetasas repeated the Hymn of the Almighty, sung by Rudra, and under water they performed Tapas for ten thousand years.

3. O Vasudeva, (while Prachetasas were engaged in tapas) the sage Narada knowing the truth of Atman and full of mercy (came up) to impart true knowledge to Prachinabarhis whose mind was given to duties (sacrifices and other acts enjoined by the Vedas).

4. O King! what blessing dost thou endeavour to secure by these righteous duties? Is it the removal of pain or the realisation of pleasure? But in the opinion of the wise neither is admissible as a blessing here (*i.e.*, to be secured by Karma or religious performances).

5. The King said:— O blessed one! with my understanding entangled in Karma I know nothing else (or, I do not know what the highest blessing may be); be pleased to impart to me pure wisdom by which I may be freed from all Karma.

6. In the household life characterised by deceitful feelings and activities, the person who regards, as his high purpose, his sons, wife and wealth, is (really) foolish and he does not attain the purpose (but only remains) wandering through the various courses of the worldly life (Samsara).

7. Narada said:— O Lord of men! O King! Consider (how) thou hast been so merciless as to kill thousands of animals in thy sacrifices.

8. These are waiting for thee, remembering thy cruelty; and with their iron horns they (would) tear thee in rage.

9. On this point I shall tell thee the old story (handed down through ages); study the life of Puranjana, as I tell thee.

9. D. Interprets *Puratana* thus-that which goes about the body, *i.e.*, that which always refers to the corporeal existence. It is pointed that when this sense is taken pleonasm involved by the word Itihasa ceases to be.

10. There was a king well known as Puranjana of extensive learning. O king! he had a friend whose name and behaviour were not known. (or, but who is known by his work).

11. In quest of a safe abode (an asylum) that king traversed the earth (wandered over); when he did not find a fit place, he seemed to be disappointed.

12. Seeking after pleasures he did not consider all the cities on the face of the earth, fit to afford him convenience for the realisation of various pleasures.

13. Continuing his search on the southern heights of the Himalayas he found on a certain day a city of nine openings (entrances) exhibiting every excellence in structure,

14. —with ramparts, gardens, balconies, moats, windows and festoons, with crests of gold, silver and iron and studded with houses on every side.

15. It was in splendour radiant like Bhogavati; the floors of its mansions being inlaid with azure stones, diamonds, topazes, pearls, emeralds and rubies.

16 There were in it courts, courtyards, paved streets, gambling houses, and markets, and it was adorned with villas, flags, banners, platforms built of coral (slabs).

10. 'And behaviour etc.' D. gives here a different version. The friend is Paramatman whose name is not known; but who is known through His activity in the creation and protection of the world.

11. From this verse almost to the end of this Skandha there is an allegory of mundane life as well as its explanation. When the whole is read the earlier portion in the allegorical form becomes thoroughly intelligible.

Abode: a body by which the jiva has to undergo experience in this life.

The earth. D. takes this to indicate the Karma Bhoomi where the working for salvation is possible. Sreedhara and V. take it as indicating the whole phenomenal Universe.

12. *Cities*: allegorically stand for various kinds of bodies with which jivas come into mundane life. Here Puranjana, a typical jiva is said to be in search of a city or a body occupying which he could be in perfect enjoyment. Every one is found to be defective in some respect. Hence his disappointment or dissatisfaction.

13. 'The Southern heights.....the land of Bharata where righteous activities are fit to be pursued towards realisation of their fruits.

15. Bhogavati is the capital of the Nagaloka frequently described to be a city typical in beauty and for its richness and splendour of jewels; and the name implies that it is a place for the enjoyment of nothing but pleasure and conveys the idea as that of 'better place,' or, 'the Happy land.'

16. D. read 'temples or places of worship' for 'Villas.'

17. Now in the park outside the city, which looked inviting with grand trees and creepers, and tanks resounding with the wild sports of humming bees and birds;

18. And there in lotus ponds the stalks and leaves nodded gently to the wind blowing from flower-beds and laden with spray from cool rills; and there abounded tender shoots and branches on the banks of rich lotus ponds;

19. To which spot, free from the fear of various wild animals behaving like sages, the traveller thinks himself invited by the notes of the Cuckoo;

20. There he perceived a damsel of surpassing beauty coming in by chance, attended by ten servants, each leading a hundred (behind him).

[O king! Her companion appearing to be in many forms led the friend as the master of all, accepting the homage done by them all together with their women.]

21. She was guarded on all sides by her attendant, a five-hooded serpent; though not of age, she was in quest of a consort and looked the embodiment of loveliness;

22. She was a young lady with well-formed nose and beautiful rows of teeth, graceful mouth and well-set ears set off with the splendour of her ear-rings.

23. She looked beautiful with her golden waist and well-formed limbs, of azure complexion, with her belt of gold and in moving about on foot adorned with sweet sounding anklets and was very like unto a goddess.

24. Her breasts, like symmetrical balls, knit together indicated the advent of youth; while out of shyness, she hid them under cover of her upper garment and walked (in state) like an elephant.

25. Struck with her captivating glance (arrow) provided with the hilt of the corner of her eye and proceeding from the bow of her brows quickened with love, the hero spoke in winning accents to her who looked charming with her bashful smiles.

17. "Now.....City". that is, in the pursuit of objects gratifying to the senses.

21. '*Five hooded serpent.*' is Prana the vital breath of five-fold function.

Though not of age. D. Though a maiden.

'*Looked.....lone.*' D. looks enchanting to men of every taste.

26. "Who art thou, O nymph! with eyes beautiful like lotus"? Whose art thou? Whence thou here? What dost thou wish to do here in the out-skirts of the city? O timid nymph! Pray tell me.

27. "Who are these that follow thee-these eleven proud attendants? And who are these young ladies, O damsel! of graceful brows, and what is this Cobra that goes before thee"?

28. " (I surmise that) thou like a sage in secrecy in the forest, art the goddess Hree or Parvati or Saraswati or Lakshmi come in search of her Lord, who is surely accomplished of all purpose through the love he bears to thy feet. Where has the lotus dropped from thy hand"?

29. " O Beauty! thou art not any one of these (mortal women) in touch with the earth, and it is fit that thou gracest this city together with the greatest hero (myself) who will distinguish himself for great exploits (in thy service), just as Sri (Goddess Lakshmi), in espousing the Lord of sacrifices graces the highest region (Vaikunta).

30. " This Almighty Manmatha commissioned by thee with thy bashful smiles and rolling brows has pierced my heart with thy side glance and very much harasses me. Therefore, O brilliant one! be gracious (unto me)".

31. " O fair-browed one, please lift up and show me thy face of fair eyes, overshadowed with dark locks falling about from above, (winning) with sweet accents, though not turned towards me through bashfulness, O one of bright smiles!"

32. Narada said:— O warrior ! the woman also conceived a passion, smiled; and reciprocated the courtesy of Puranjana the hero who entreated her with a doubting heart.

33. We do not distinctly know who is our Maker, O Bull among

28. *'like a sage.....forest'*. Sri. with self-control like a sage.

D. like the mind of a sage bent on realising the Supreme Lord.

29. D. If thou art not any one of these of inconstant character, *i.e.*, if thou wouldst be firm with a mind to do righteous work on earth, it is fit thou gracest etc.

30. D.with thy bashful smiles and looks etc.

32. *'conceived a passion.'* D. who enchanted the hero.

Note. D. man's mind as given to the objects of sense is spoken of as *Naree* or woman. So also *Veera* is one that has superior wisdom and whom also she is capable of deluding; hence the woman *Veeramohini*.

33. 'The Maker.' D. the father or the lord who supports. Though there is a general idea of a maker, or supporter, there is no distinct knowledge who it is by name and race, and

men! or what name has been given to me or to another (Thyself).

34. We know that we are now here in this city and nothing beyond it, nor do we know who made this city for his abode (which is our asylum) O brave one!

35. These men and women, O defender of self-respect! are my friends; when I sleep this serpent keeps awake watching the city.

36. Fortunately thou hast come. Hail to thee and thou seekest (low) pleasure (gratifying to the senses); I shall obtain them for thee through the help of my relations, O Vanquisher of foes.

37. O Lord, take possession of this city of nine faces (entrances) and enjoy for hundred years, the desired pleasures procured by me.

38. Whom else, ignorant of pleasure, devoid of discretion, careless of the end of life and not knowing what to do to-morrow or to-day, like unto a beast, would I (care to) delight?

39. The objects of life proper to a house-holder are indeed righteous duties, wealth and pleasures, the joy of having issue, salvation, reputation, swarga and other regions, beyond the range of cares and anxieties and impurity (sin) — all which ascetics cannot realise (think of).

40. The order of house-holder's life is spoken of as the safe

who I am by name and race.

34. D. Nothing beyond it: we know nothing of the future which is enveloped in doubt. *Note.* That is to say, there is no distinct knowledge either of the past or future. Of the past there is only a general idea; but of the future even that is not possible.

35. V. *Note.* When the senses and their activity are suspended, Prana, the principle of vitality, or, the deity presiding over it continues to be active and hence the suzerain importance of Prana is declared in the Upanishads.

36. 'My relations,' *i.e.*, the different senses and organs through which mind works for their gratification.

37. *Note.* the nine gates or entrances, or, the five organs of sense and the four of action; hand and foot being considered as one. Here human life is considered and hence its length is given as one hundred years.

38. *Note* V. The epithets are intended to describe the man who has not renounced the world and its pleasures; and at the same time is not like a brute ignorant of the higher destiny and future.

D. Removing the allegory, D. gives the idea thus:— The intellectual pleasures are peculiar to the Jiva only when occupying the human body in which alone the thought of the Supreme Being is possible. Even in relation to the objects of sense, the enjoyment of a higher order belongs only to the human life. When the future is not a matter of thought the idea of *Mokṣa* or higher destiny has no place at all. So any one living as if unconnected with the past, or, the future is called a brute.

39. D. The last foot is interpreted thus:— all which neither ascetics, nor mere worldings can understand.

40. 'one's own self':— D. takes 'self' to

asylum in this Samsara of Pitris, the gods, Rishis, and men and other beings as well as one's own self.

41. O heroic one! what woman like me would not accept a renowned, generous, and loving personage of lovely face like thee for her Lord?

42. What woman's heart in the world could not be taken captive, O long-armed one! by the arms, (long) like unto the body of the serpent, of thee who goest forth to relieve from distress the helpless by means of thy charming looks imbued with compassion.

43. Narada said:— O king! the couple having thus mutually made their contract entered the city and lived a life of delights for a century.

44. At every step being sweetly sung by bards, engaged in sports and surrounded by women, he went down to a pool in summer.

45. There were seven gateways in the upper (front) part of the city and two in the lower (at the back) parts for the passage of several things and in it there was also some one as its ruler (master).

46. (Of the entrances) five are on the east (in the front), one on the south and one again in the north; and the (remaining) two are on the west (at the back); I shall tell you their names, O king!

47. Khadyota (firefly) and Avirmukhe (open face), the two eastern entrances are adjacently placed; and through them the friend of Dyumat goes to the country of Vibhrajita (light).

48. Nalini and Naulini, two other openings on the east are

mean body as being most fit for working towards salvation.

41. V. & D. Supply 'our own accord,' after 'would not.'

Priyadarsanam. V. Who gives his attention to the desirable objects.

44. 'To a pool':— Sree — to the state of sleep; the Jiva being then confined to the space in the heart, and disconnected with all organs.

Note:—The implied meaning of this verse is that the Jiva is subject to the three states of wakefulness, dreams, and sleep and an explanation of the terms is given by the Commentators so as to read in them all that is stated in the Upanishads in describing those states.

45. Sreedhara & V. From this verse to end the chapter describes the state of wakefulness.

'For the passage of'—'for the perception of'

V. In another sense takes it thus:—"for going to several places."

'Some one as its ruler' (1) Sreedhara—Atman is indefinitely referred to by 'some one' for want of distinct realisation and invariable relation to the body.

(I) D. Takes 'some one' as referring to the presence of the Supreme Being in the body and also to the individual Jiva who is ordinarily looked upon as its master though limited in power.

47. The two eyes and their objects are described here.

48. The two nostrils and the objects

also placed adjacent to each other; and the friend of Avadhuta (free lance) goes through them to the country of Sourabha (perfumes).

49. The fifth opening on the east is called Mukhya (the main gate) and through it the Lord of the city goes to the two countries of Apana and Bahudana, accompanied by Rasajna and Vipana.

50. The entrance on the south of the city is called Pitrihu and Puranjana goes to the kingdom of South Panchala accompanied by Srutadhara.

51. On the north is the opening Devahu and Puranjana goes through it to the North Panchala kingdom accompanied by Srutadhara.

52. One entrance on the west is called Asuri and through it Puranjana goes to the country of Gramaka accompanied by Durmada.

53. Niruti is the other entrance on the west and through it Puranjana goes to the country of Vaisasa (Horrible) accompanied by Lubdhaka.

appealing to the sense of smell.

49. The mouth and the organs imbedded in it, viz., taste and organ of speech and their functions of talking and receiving various things fit to be eaten.

Rasajna taste, Vipana power of speech; Apana talking; Bahoodana objects of taste;

50. Sr. and V. *The right ear* is the south gate leading to the path of the Pitris. It is the most capable side of the organ of hearing devoted to Panchala, i. e., the sastra which relates to Pravritti Karma marga.

D. Takes Puranjana by turns to represent all the three types of Jivas and his friend the right ear leads him to the gods if he is bent upon salvation, or to the object of the senses to find delight in them, or to a life of vegetation according as he is disposed. So the word *Panchala* in the first case means (1) the sastra teaching the Nivritta Karma and turning away the senses from their objects; (2) the sastra and the world of objects promising pleasure to the senses.

D. *Pitrubhoo*:—The right ear is so called, because it makes the gods the protectors beloved of the yajamana i. e., sacrificer or worshipper.

51. Sr. The left ear, or, the *Devahoo* is the way to obtain through sastra that knowledge which leads the jiva in the path of the Gods.

V. Both the ears are given to that sastra which describes the course of action.

D. The left ear or the Devahoo represents the collection of the gods called Pitris who bestow favour on one who does Sraddha and other duties. So Puranjana issuing from the north gate attains to the kingdom of the Pitris for the reason that the north Panchala marks the attainment of the higher regions of Pitris who bestow the desired objects. Here also the sense of hearing is the friend leading him to the Sastra of Pravritti Karma.

52. *Note.* Asuree is the organ for low pleasures with which he betakes himself to low pleasures.

53. This verse describes the excretory organ and its function.

Vaisasam:— Lit: a place of torment; hence awful and detestable like Hell. This organ is compared to a lubdhaka, a miser, who would not easily allow anything to escape from him.

54. Of these (various) citizens, two are blind, Nirvak and Pesaskrit; and with these the Lord of those that are endowed with senses goes out and goes about his work.

55. When in the harem with Vishucheena, he is subject to delusion, cheerfulness and joy arising from his wife and children.

56. Given to such activities the unwise king full of desires came to be deceived; he was doing only what the queen would do.

57. Sometimes when she drinks wine, he drinks and remains in intoxication; sometimes he messes when she messes, and he chews when she chews.

58. Now he sings when she sings; weeps when she weeps and laughs when she laughs, and talks when she talks.

59. Now he runs she running and stands she standing; she lying on bed he does so and now he sits up she sitting up.

60. Now again he listens; and he sees as she sees; and now she smells, he also smells; and she touching he touches.

61. And now again when she laments he also laments as if in grief; feels glad when she is glad and rejoices when she is rejoiced,

62. Thus deceived by his queen as well as by his own entire nature, though unwilling, he is given, in his ignorance and powerlessness, to mere imitation like a deer kept for amusement.

ADHYAYA 26.

Puranjana goes out ahunting and on return tries to humour his queen.

1—3. Narada said:— Once he (Puranjana), with a great bow in his hand, mounted a chariot fit for rapid marches drawn by five

54. Here the hand and the foot are described as two blind citizens since these two are not provided with any aperture.

55. *Note.* The intelligent being is described as lying in the harem, namely, the heart, along with the mind of thousand faces experiencing the consequences of the three gunas appearing as the work of his wife and sons, i. e., his intellect and the activities of his senses.

D. *Note.* Gives a special interpretation in most of these verses applicable to a soul of good disposition and on the way to salvation.

56. V. *Note.* In this and following verses the jiva is shown to be wholly under the control of Buddhi.

D. *Note.* In the following passage the course of evil disposition is described and it is here called the queen.

62. D. *Note.* The course of good disposition should be understood as a counter-part.

Note. Sr. & V. Say that one to ten verses describe Puranjana in the state of dream.

D. Here the state of wakefulness is des-

horses, furnished with two shafts, two wheels, one axle-tree, three flag-staffs, five knots, a single rein, a charioteer with a seat for him (charioteer), two holds for yokes, five recesses, seven-fold protection, provision for five kinds of motion, and decoration of gold—he was clad in gold armour, had (at his back) the inexhaustible quiver, and leading eleven regiments, set off to the forest of five hills.

4. There the proud king armed with bow and arrows, leaving his wife who was not to be so treated, mad with the passion for game he gave himself to hunting.

5. In the woods he took to the ways of Asuras, and was cruel and merciless; he went on killing with sharp arrows (all) the creatures in the woods.

6. Sastra restricts the scope of activity and lays down that a king, if too fond of it, may, as far as it may be necessary and useful,

cribed to illustrate the nature of Samsara.

1. to 3. Sr. & V. The great bow, chariot, etc., allegorically to stand for attachment, the body associated with dream.

The five senses, the notions of I and mine, punya and papa; the material cause or prakriti, the three qualities, and the five vital breaths;

The mind, intellect, the heart, grief and bewilderment, the five objects of the senses, the seven forms of matter entering into the constitution of the body, and the five physical organs;

Rajoguna is the armour; infinite tendencies associated with *Ahankara* form the quiver; the mind stands for an army on account of its endless activities; the five objects of the senses are the hills.

D. *Once.* When passing from dream to wakefulness and the turn came for the Karma which bears the fruits to be experienced in the latter state.

The forest of five Hills. That is, the state of wakefulness which he enters upon through all the five senses for the purpose of gaining the various objects.

In the case of the good jiva the great bow is the sacred syllable. The two inexhaustible quivers are *Pravritti* and *Nivritti* courses. The eleven faculties called Indriyas form the army of which Puranjana or the jiva is the leader. The five senses are the horses on account of their rapid activity. The one axle tree is *Vayu* who is known as sutra, as the common force directing all activity. Five knots are the five tubes through which the five vital breaths play in the body. The mind is the rein. Reason or the budhi is the charioteer.

Similarly the other parts and faculties and functions are allegorically represented.

4. Armed with love, hatred and other passions, strong attachment to pleasures, deserting the queen, Prudence, man becomes taken up with seeking after the game of enjoyments.

5. Sr. Gives the inner sense thus:—taking to the course of gratifying the senses, the pitiable Jiva regardless of his welfare takes hold of the objects under the sway of desire, dislike and other passions.

V. Having fallen under the force of Tamas, and possessed of passionate heart, angry with these that interrupt his desired course and consequently hard upon them, attacks the objects.

D. Taking the harmful courses with a heart fearless of mundane life and destitute of compassion or tenderness, jiva tries to traverse the field of objects urged on by cunning thoughts.

6—8. Here a question is incidentally discussed how a king is justified in hunting.

kill (hunt) sacrificial animals (and that) for the purpose of religious rites defined in the Sastras.

7. The king [he who] as a man (as one endowed with reason) should, knowing his action to be so defined and restricted, (proceed to) do it: O great king! by such action and by the wisdom arising therefrom he remains unassailed (by the consequences of his action).

8. But he who does otherwise (in violation of the restriction), possessed with pride, remains in bondage; and, having fallen into the current of the three gunas, he loses wisdom and goes down afflicted.

9. There (in the forest) took place the destruction of afflicted creatures who had their bodies torn with wonderfully winged arrows, unbearable to (in the sight of) those that had a heart full of pity and compassion.

10. He slew hares, hogs, buffaloes, bisons, deer, porcupine and various animals, both sacrificial and others, and at last he was overcome with fatigue.

11. Then fainting with hunger and thirst he turned back and came to his house; after bath and refreshments he went to rest and got over the fatigue.

and on the same arguments how the wiseman ought to do duties, how he is not assailed by their effect and how the ignorant man falls by his activities under the mere force of passions.

9. Inner sense. V. There the destruction of the objects by virtue of previous good and bad actions strengthened by the reminiscences took place so completely that the compassionate wiseman could not bear to see it.

D. In the field of sense objects, so complete was their destruction that those who were tossed in the pursuit of the objects dispaired of any goal in the next world also though they might have been free from all sin

10. D. The various animals hunted are indicative of the objects of pleasure, some being permitted and others prohibited.

11. Sr. The state of dream having been described,now again the life of the man happy on account of his prudence and domestic prosperity is described; and to make the story fine he is described as one trying to appease his offended love throughout the rest of this chapter.

V. The life of the man characterised by Satvika Bhuddhi is depicted; as also his return from the state of dream to the state of wakefulness.

D. After having undergone the experiences of the wakeful state man is here said to pass into the state of sleep, (To translate the verse) Getting out of wakefulness, weary with gross mental activities like the feelings of hunger and thirst and having returned home (*i.e.*, heart) and having washed himself in a bath of all the dirt of external experience and having realised his proper food of enjoying his own blissful spiritual nature the jiva sleeps fully refreshed.

12. Then he got himself well attended to in toilet with scented smokes, pigments, garlands, and other things, and well adorned all over, he thought of his queen.

13. Satisfied, gladdened and proud and with his heart swayed by Love, he missed his beautiful wife that made his house sacred.

14—15. O Pracheenabarhis, as if anxious he enquired of the ladies in the harem. "Ladies, are your mistress and you all quite well. The splendour of wealth in the place does not look so bright as before; if the house be without a mother or wife to whom her husband is God, who would like an unfortunate wretch stay in it, like unto a chariot of broken parts?

16. "Where is that beauty who lifts me when drowned in a sea of miseries, and who at every step quickens my intellect?"

17. Ladies said:—"O Lord of men! we do not know what thy love purposes to do. Please see her lying stretched on the bare ground, O slayer of foes!"

18. Narada said:—Finding his queen stretched on the bare ground, he had on meeting her his mind confused to a highly helpless state.

19. Though he had a painful heart he tried to appease her

12. In the whole passsage the queen is his own Mind characterised by prudence and discretion.

D. Literally, the description refers to the state of preparation before going to bed.

The deeper sense is that the jiva who attains to the presence of the Lord in sleep worships Him with the necessary details for the worship. "He thought of his queen."—this expression implies the change from the state of sleep to that of dream when the mind alone is active.

13 D. The first half refers to sleep and also dream when sleep continues partially to the pleasure of the jiva. The latter half conveys: the jiva in the state of dream fails to find that aspect ol his mind which is characterised by the excellent devotion to Hari, as well as the conclusive understanding leading to that devotion.

14—15. "Ladies in the harem"D. indicates the functions of the several senses, which are all represented in the dream phenomena.

" Who.....broken parts." D. The sense is Paramatman leaves the body from which life is gone. The chariot with broken parts indicates the body without Prana.

16 D. The queen is the good sense that at every step quickens the perception of the Almighty Lord and leads to salvation from Samsara.

17 D *Second half*:—conveys the complete resignation of the mind to the glorious feet of the Almighty Lord.

18. Again another turn of the evil disposition is described when the perception of truth is lost.

19 V. *Latter half*— he could not understand the cause of her anger. *i. e.*, the cause of the wrong course.

with soft words: he could not find any indication that her anger was induced by love.

20. Then again he tried to please her, being an expert in the art; gently touched her feet and caressed her on his lap and said to her.

21. Puranjana said:—"Really, O brilliant one! Of very poor merit are those servants, whom for faults committed masters do not punish and bring under their power.

22. The punishment inflicted by a lord on his servants is the supreme grace shown unto them; O beauty! a young man being impatient cannot understand that to be a friendly service done by his elders.

23. O fair-faced one! O thoughtful lady! thou art our queen; let us, who are thine, see thy face bright with smiling looks, yet hesitating with the weight of love and bashfulness, set off with bee-like dark curly locks, with prominent nose and charming with sweet accents.

24. O queen of the warrior! I (shall) punish him who, not being one of the Brahmin race or a votary of Hari, might have wronged thee and I do not see the offender who could in or out of the three worlds find joy unmixed with fear.

25. Never before was thy face seen without *tilaka,* or so dull, cheerless, angry, terrific, untrimmed and cold; nor did I ever see even thy graceful breasts blighted with grief and thy lips resembling bimba fruit rid of ruby shine (Kunkuma)-

26. Therefore be pleased to restore to thy favour, me, thy friend, though an offender in having at my own will gone out to hunt, being mad with that passion; still who is it she that would not

D. He could not make out how the good sense was lost, being overwhelmed by the passion of love or the quality of Rajas.

20 V. (1) *To please her etc., i. e.,* To keep her mind under control, by suitable means.

(2) *Touched her feet* conveys he was from the beginning determined to be in the wake of Reason.

(3) *Caressed etc. i. e.,* always cherished the idea of acting with discrimination.

D. (1) To allow the mind to be taken up with the objects of sense, (2) to have only two out of the four aspects of the mind under his control and (3) to indulge in such thoughts

22. V. & D. The idea is: The absence of discrimination is really a blessing since it has filled me with repentance, and a yearning for it. Punishment comes as an expiation of sin which the ignorant do not realise.

24. V. The idea is:— Brahmins and the votaries of Hari are favourable to the development of true wisdom and the man should fearleesly resist other tendencies.

25. The discriminating wisdom when about to dawn upon the man is not distinctly realised in all its excellence. This idea is here figuratively described.

26. V. Having risen from confusion, the

lovingly accept for worthy duties the services of one who is already under control and is further rendered powerless by the violence of Manmatha?

ADHYAYA 27.

Old age overtakes Puranjana who was enjoying life with his queen.

1. Narada said:— Having thus by her graces completely brought Puranjana under her influence, his queen, O great king!, lived in delight, giving him delight.

2. The king was rejoiced to meet his queen who came up to him and looked very charming after bath and auspicious decorations, and who appeared to be well satisfied.

3. Embraced by her he threw his arms about her neck, lost his reason by her secret counsel, and was so taken up with the woman that he did not perceive the inevitable speed of time (the fleeting time) either as day or night.

4. In overflowing pride, sleeping on princely bed, resting on his queen's arms the warrior of vast intelligence regards her as the supreme purpose achieved (and could not see anything higher); for being overpowered by darkness (deluded) he does not see what is his own and what is not.

5. O Great king! while he thus enjoyed life with her and had

man realises the dawn of wisdom and becomes assured of the continuance of the correct conclusive perception of truth.

1. Sr. This Adhyaya commences with a description of the course of *Samsara*. Though a philosophical interpretation may be given of every word, still only hints are given where necessary.

V. Proposes to give the general philosophical sense of the sentences in general.

D. Puranjana is the jiva and his states of being deeply sunk in worldly life are described in this chapter.

2. V. The jiva now thinks that his *buddhi* under the force of *Rajoguna* is most agreeable to him.

D. The *Tamasa* people find it pleasurable to be associated with *Tamasa* objects.

3. V. Relation between the jiva and his *buddhi* is indicated to be intimate; the silent thought of the object deprives him of discrimination.

D. The jiva loses self-knowledge and cannot see the difference between the correct and the incorrect perception, having given his mind to the enjoyment of objects.

4. *Sleeping on princely bed etc.*. V & D. having lost sight of truth, immersed in stupor, the jiva ceases to think of his own essential nature and of Parabrahman.

5. *his youth.* D. The youthfulness is

his reason confounded by desires, his youth passed away as if it were half a minute.

6. By his queen Puranjani, Puranjana, the emperor, had eleven hundred sons; and now (by this time) half of his life was spent.

7. O Lord of creatures! he had also a hundred and ten daughters, capable of bringing glory to their parents—all these daughters of Puranjana were of good character, and endowed with generosity and other qualities.

8. The Lord of Panchalas had his sons, the thread of his dynasty, married to worthy wives; and also his daughters to suitable bridegrooms.

9. His sons had each a hundred sons by whom the dynasty of Puranjana grew and extended in the Panchalas.

10. By the strong attachment formed for them, especially for those who enjoyed a share in his property and other dependants employed in his house and treasury, he became still more strongly attached to the objects of sense.

11. Like yourself, through various desires he consecrated himself as a sacrificer and performed sacrifices horrible by the slaughter of animals propitiating the gods, Pitris and the great demons.

the absolutely pure state of blissfulness is completely obscured.

6. V. Says that verses 5 and 6 refer to the state of the body.

D. Here *hundred* 'means' innumerable The *eleven* are the senses and the organs put together called *Indriyas* and their innumerable activities are so many sons. The word *virat* is explained as one who makes only the objects of sense shine before him.

Boyhood and youth being spent in comparative ignorance, one half of life is said to be lost.

7. *Daughters.* are the mental activities arising in consequence of the changes that take place in the senses and organs, these changes being spoken of as brothers. They are said to possess good qualities as being agreeable though they may interrupt wisdom and blissfulness. They are spoken of as many since they lead to many lives in *Samsara*.

8. V. Jiva the Lord of five senses married his sons *i. e.*, the sense activities, to worthy wives *i. e.*, to thoughts of what is and what is not, agreeable and so also his daughters *i.e.* mental activities to suitable husbands *i. e.*, proper objects of enjoyment.

D. Takes the sons to be primary mental activities and wives to be the resultant activities.

9. V & D. here the still further activities induced by previous activities are spoken of as grandsons and great grandsons and so on.

10. V & D Through attachment, the Jiva loses sight of Paramatman as well as his own self.

11. V. takes the gods to mean the senses.

D. takes them to be the gods of [illegible] power such as Bhairava known to [illegible] objects of desire.

Note. V. takes the sense thus:—just as you propitiated the gods by means of sacrifices, Puranjana gratified his senses.

12. When he was careless of (all) that was proper or beneficial to him and had given his mind and heart to the family life, that time overtook him which is unwelcome to those for whom women have charms.

13. There was a famous chief of Gandharvas called Chandavega and three hundred and sixty were the stong Gandharvas attached to him.

14. And as many were his Gandharva women who formed pairs, fair and dark, who during their constant visit and return plundered the city that was furnished with all that may be desired.

15. When those attendants of Chandavega began to plunder the city of Puranjana, (President) Prajagara offered resistance.

16. The President of Puranjana's city, strong and single-handed, fought for a hundred years with those seven hundred and twenty.

17. When his strength waned in fighting singly with many, he was distressed in infinite anxiety, as also his kingdom and city and kinsmen.

18. In the city of Panchalas, himself (Puranjana) given to drinking, subdued by women and accepting what his servants and others brought for him, he knew nothing of fear.

12. V. begins thus:—When he became careless through addiction to activities of a worldly nature.

13. The chief is the year; the Gandharvas are the days.

14. *His*—of the time called *year*. The Gandharva women are the nights, fair and dark *i.e.*, Of the bright and dark fortnights.

D. *Fair and dark*—day time and night time respectively.

Plundered the city etc. D. deprived him of all the desired things that had been made ready for him.

V. The general sense is : old age having set in he experienced the decline of his faculties [illegible].

15. *Prajagara* is Prana or the vital breath that remains ever vigilant and active in the body.

16. V. The president fought with them with the help of twenty seven arrows *viz.*, the five *Bhutas*, five *Tanmatras*, the five organs of sense, five organs of physical action, Apana, Vyana, Udana, Samana, Manas, Bhuddhi, and Ahankara.

A hundred years:—this is taken to indicate Prarabdhakarma, till the exhaustion of which the body is not allowed to fall.

17. D. *Kingdom*—The objects of pleasure. *City*-his body. *Kinsmen*-the various organs of sense and physical action.

18. *Panchalas*—V. The objects that gratify the five senses. *Servants*-are the organs of sense.

D. Having fallen into folly accepting whatever object is offered by the senses and eating (experiencing) the fruits of karma he did not realise the fear coming by force of time.

19. A daughter of Kala (time) wandered through the three worlds in search of a consort; O Barhishman, nobody welcomed her.

20 By her ungracious features she was well known in the world as Durbhaga (the unlucky), and being pleased with him she conferred a boon on Puru.

21. Wandering about she once saw me going down to the earth from Brahma's region and knowing me to be in strict celibacy, yet bewildered by passion, she offered her hand to me.

22. Enraged (at my refusal) she pronounced an unbearable and lasting curse upon me thus "Sage! for not complying with my request thou shall not stay in any one place" and courted by the great pious Prince Puru (Yayati's son) and pleased with him, she had conferred on him the boon of succeeding to the throne of his father.

23. (Thus) disappointed, the maid then resorted to the lord of Yavanas as instructed by me and chose for her husband one who was called Bhaya (Fear).

24. She said to him, "I choose thee, O bull among the Yavanas! O warrior! as my desired (beloved) consort; the thought of thee once entering the mind of all creatures never vanishes."

25. "The wise pity these two like unto children full of wrong notions — one who would not give and the other who would not receive (accept) what offers itself, as fit to be given or received, according to the custom of the world and the rules of the Sastras.

26. "Therefore, O fortunate one! accept me who am offering myself and be gracious unto me; this is the scope of duty enjoined on man that he must be compassionate towards the distressed."

27. Hearing the words uttered by the daughter of Kala (Time)

19. *Note.* D. In the preceding portion the four stages of life viz., existence, birth, change, development having been described and here the remaining two stages decline and annihilation are spoken of.

20. D. Whom the father (Yayati) being pleased, bestowed as a boon on (his son) Puru that great pious prince.

22. V. Add in the beginning, But, O king, she was refused by me—

25. D. *Note.* It might appear that if hateful to the world even a sastraic course should be abandoned. Taking this view one is apt to think the rule laid down in the Gita is meaningless, as it requires one to be guided by the Sastra as to what one ought to do or not to do. But the sense of the passage is whatever one may do as agreeable to the world must also be right in the light of the sastra.

27. *And eager ... life* D. And bent on

and eager to try (pry into) the Divine mystery of life the Chief of Yavanas smilingly spoke to her:—

28. "By my power of concentration I sought for a husband for thee! but the world does not welcome thee as being inauspicious and undesirable.

29. Coursing through unmanifest ways dost thou enjoy the world created by Karma; for thou assisted by my army wilt bring about the destruction of all creatures.

30. Here is Prajvara, my brother; and be thou my sister; I (shall) roam about this world unperceived with you two and with my formidable troops."

ADHYAYA 28.

Stricken with old age, lamenting his wife and children Puranjana breathes his last. After his sufferings in hell he is born as a woman in the Vidharbas, attains knowledge of the Lord and Moksha.

1. Narada said:— O Barhishman, the soldiers of king Bhaya, being the agents of fate roamed about this earth, together with Prajvara and the daughter of Kala.

2. And on a certain day thay came on a sudden, O king, and laid seige to Puranjana's city, rich in earthly pleasures and defended by the old serpent.

3. Also the daughter of Kala (Time) by force enjoyed the city of Puranjana; indeed any man overcome by her would at once become powerless.

4. Yavanas too, entered on all sides and very violently harassed the whole city which was already being preyed upon by her.

5. The city being thus molested, Puranjana, attached to it having a large family and engrossed with his sense of ownership suffered various agonies.

carrying out the secret will of the Maker, the Chief spoke as follows.

29. (Last foot) and being childless Prajvara will accept thee.

30. *Prajvara.* Sr & V. Vaishnava fever.

D. Vaishnava and Saiva fever.

1. V. Being: of—Being the agents of the Almighty Lord.

2. *Old Serpent*— D. *Note.* Only the physical activity has become poor and it should not be supposed that the energy of Prana is impaired.

3. The sense is: old age and consequent diseases shatter the body and make it useless.

6—7. Clasped to the bosom by that maid, sapped of all splendour and wealth, full of concern, ever thinking of the objects gratifying to senses and having lost his discernment, violently deprived of all power by Gandharvas and Yavanas saw that his city was completely shattered; that all were against him and nobody had any regard for him, either sons, grandsons, attendants, or ministers; and that his wife had no love for him;

8. And that he himself was grasped by the maid and that the Panchalas were spoiled (influenced) by his foes —(thus) brought to endless sorrow, he found no remedy.

9. Wretched as he was, still yearning after pleasures, rendered stale by the maid, and not knowing his own way and still caressing his children and wife.

10. The king reluctantly began to quit the city taken possession of by the Gandharvas and Yavanas and harassed by the daughter of Kala (Time).

11. Now came in Prajvara, the elder brother of king Bhaya and in the hope of doing some service to his brother burnt the whole city.

12. When the city was on fire family man with his wife and children was put to great suffering along with his own attendants and with the citizens.

13. When they were surrounded by Yavanas and the city was occupied by the daughter of Kala, the guard of the city attacked by Prajvara was in great distress.

14. In very many painful conditions and shivering very violently he was unable (to stay) there to protect it; then he was eager to get out (like the serpent) from the hollow of a tree set on fire.

15. When all his limbs became disabled and his energy exhaust-

6. *Sapped wealth.* V. having lost his correct understanding.

7. *Sons.* V. The changes in his organs of sense.

D. The physical sphere pertaining to the several senses. *Grandsons* V. virtuous and vicious actions.

D. The senses.

Attendants. V. The senses and organs.

Ministers. V & D. The gods presiding over the senses.

The wife love. D. Even Bhuddhi seems to have lost all affection for want of further improvement.

9. *Rendered stale.* D Having lost the feeling of devotion towards God.

11. D. The sense is high fever set in to help on the work of brother Death.

ed by Gandharvas and he was hemmed in by his enemies the Yavanas, he bitterly wept.

16-21. The wrong-headed householder deep in the ideas of "I" and "Mine" in respect of his house and seeing the separation from his wife to come, and thinking as his own of his daughters, children and grandchildren, daughters-in-law, sons-in-law and attendants, houses, treasures, and other belongings and whatever there remained of his property only in name, he began to muse (with great anxiety) —how when I am gone to the other wold, my helpless wife would get on, lamenting for the children; for she does not eat, I fasting; does not bathe in her devotion to me when I have not; when I am angry she trembles; when threatened she is silent through fear; she rouses me when I am at a loss; wheh I go out to distant places, she grows thin through grief and very likely she will,though a mother of children, follow this course of householders (die with me); how will these sons and daughters with none else to depend upon could live on, when I am gone, like those in a broken vessel on the sea?

22. While he was thus sorrowing in foolishness though he ought not to, (warrior) Bhaya came up determined to seize him.

23. He was like an animal led by the Yavanas to his own place (and) his followers ran after him in grief and oppressive anxiety.

24. When the serpent went out abandoning the city and was seized upon by the Yavanas, the city immediately fell to pieces and returned to its original state (merged into the elements).

25. When he was being forcibly dragged by the strong Yavana he did not think of him who had before been his friend and wellwisher (though he was liked by him).

16 to 21. V. *Note.* In this description which makes the story fine, there is the philosophical truth that when the Jiva departs from the body his Buddhi, his senses and organs in a subtle form go with him. [Vide Adh. 15. Bhagavat gita]

22. *Though ought not to.* D. Though not liable to death or destruction.

V. Fear or death is really doing the Jiva a service in rescuing him from the mortal body.

23. *Note.* The sense is: Prana the vital breath and the Indrias (faculties) followed him, *i.e.*, to another body into which he has to pass on account of his karma.

24. V. After death the gross body decomposes and the parts merge into the five great Bhutas.

25. V. *Sakha* is one that lives with him and *Suhrid* is one who is inclined to do favour even when offence is given

V. & D. The companion and wellwisher is no other than the Almighty Lord.

26. The sacrificial animals mercilessly slaughtered by him, got enraged at him and remembering his cruelty cut him up with axes.

27. Immersed in the bottomless perdition of darkness, having lost his memory, having for long long years suffered pains there for his sinful attachment to the woman; and still thinking of her alone he was born as a most beautiful woman in the house of Rajasimha of Vidarbha Dynasty.

29. Malayadhvaja, Pandya king, victorious over all his enemies' cities, vanquished other princes in battle and married this princess of Vidarbha whose hand was offered as a prize of valour.

30. By her he had a daughter of blue eyes and, next to the

26. *With axes.* V With horns hard and sharp like axes.

27. &28. *Attachment to the woman.* V. takes this in the literal sense; for the relation to Buddhi continues to the end of life.

'In the philosophical interpretation' *Vidarbha.....Simhasya.* means of one fore most among those who shine by their devotion to Vedic duties. That is, Puranjana died remembering his wife; so he was born as a woman, but in a consecrated family on account of his merits in a previous life.

D. The Jiva fallen into the unlimited hellish life in the world lost his purity by indulging in thoughts referring to the external objects, but turning his thought upon his own mind he was able to recover the exalted state of understanding, free from pride and other causes of mistake.

Note. In this allegorical description some portions have to be neglected as only added to make the story fine and as having no direct bearing on the philosophical sense intended.

29. *Phil. sense.* V. The daughter (Buddhi) to be won over only by the strength of the devout duties to the Lord became married to a great votary of Vishnu in the southern country marked of by the Malaya mountain where devotion to Vishnu is the main feature, He is called Pandya as deserving the conclusive sense of truth, and Puranjaya as having perfect control over the body which is a temple of Paramatman and also as one who has conquered the senses which are like unto triumphant princes.

D. *Marriage*:—Means to bring under one's control *Prize of valour*; capable of being secured by practice of celibacy and other austere and devout courses. Vaidarbhi is the keen understanding. Malayadhvaja stands for one whose mind is purified by service to Hari and other duties. The battle is the conflict in practising Yama, Niyama and other courses of self-discipline. The princes are the senses. Pandya is one who is endowed with discriminating wisdom as the result of his righteous duties. Para-puranjaya—victorious over the sphere of senses which are like unto enemies so long as they lead the jiva towards external objects.

Taking the story literally the idea would be that the husband and wife intensely attached to each other died each remembering the other at the last moment; and consequently the husband was born as a woman and the wife as a man; and they again became husband and wife in the next life. This suggests the moral that attachment to worldly pleasures should not be cherished.

30. V. The hidden sense is the good sense in association with the votaries of Vishnu is productive of a desire and taste for devout service to Hari and the seven brothers are *Sravana, keerthana* etc., *i.e.*, study of sacred literature, to sing his praises to remember Him te worship His feet to offer flowers and other

daughter, seven sons who became the seven kings of the Dravida country.

31. Every one of these had Arbuda (in number) sons, O king, and a Manvantara thereafter, the earth will be enjoyed by their descendants.

32. Agastya married the first born (daughter) who was constant in virtue and of her was born the sage Dridhachyuta who had (in his turn) a son called Idhmavaha.

33. The Sage king Malayadhwaja portioned out the earth among his sons and intent upon worshipping Krishna (the Supreme Lord) betook himself to Kulachala (the mountain chain said to form

things in the act of worship, to fall prostrate before Him and to be his *dasa* (servant) V. says that the Dravida country is famous for people possessed of these characteristics.

D. Devotion to Hari who is never subject to mundane bondage is the daughter and the seven sons are Renunciation, Humility, Charitable disposition, Fortitude, Absence of envy, discriminating sense and the control over passions and the senses-these are spoken of as sons as they are produced by proper judgment and also younger as becoming manifest after devotion is born. The number seven indicates that the jiva suffers being confined to the womb. The mundane bondage is Dravida and the country is really the Moksha or heavenly abode for the Jiva and the aforesaid qualities lead to Moksha. The seven sons may also represent the seven Indriyas or senses and they are so spoken of when they are free from likes, dislikes and other feelings, and their own true nature becomes distinctly known to them.

31. V. The millions of sons are the innumerable and the various courses of sacred *studies* singing the Lord's praises etc. and their traditional differences will be practised all over the earth for the period of a Manvantara.

D. By the expression Arbuda sons various righteous courses are meant. The earth stands for the objects prohibited by the Sastra. Manvantara is the full period of human life-time during which under the force of Prarabdhakarma, worldly objects are enjoyed.

32. V. *Agastya* stands for one that seeks salvation; the daughter for the eagerness to be devoted to God. *Idmavaha* for the proper desire to worship the feet of a *guru* and through his initation to obtain the grace of the Lord.

D. *Agastya* a devout votary. The first born daughter—devotion to Hari, surely leading to salvation. *Dridachyuta* — completely rid of all attachment to sons and the like full of intense renunciation *Idmavasa* — to be a pupil in the Guru's house.

Sr. *Agastya* stands for the mind *Dridachyuta* - destitute of desire for enjoyments in Satya and other *lokas* comparatively permanent.

33. Sr. V. *Portioned out etc.* Having distinctly seen and practised devotion in various forms as *Sravana, Keerthana.*

D. *Rajarshi* - the person is so called because he now shines with his renunciation and other qualities and is full of discrimination to assing to each of his sense what to do and what not to do and betakes himself to Kulachala *i. e.*, to the house or hermitage of a Guru from which he would not go without gaining true knowledge in his eagerness to worship the Lord of Perfect bliss.

the boundary between the world lighted by the Sun and that which is not).

34. Princess Vaidarbhi of graceful eyes abandoned the house, children and pleasures, and ran after the Lord of Pandyas even as moonlight follows the moon.

35. In that region flow the rivers called Chandravasa, Tambraparni and Vatodaka; in their sacred waters, he daily washed himself both in and out (mentally and physically).

36. He subsisted upon roots, seeds and fruits, flowers, leaves, grass and water, made the Tapas which slowly reducedh is physical body.

37. He was not perturbed by the correlated opposite conditions of cold and heat, wind and rain, hunger and thirst, the delightful and the undelightful, pleasure and pain; for he regarded them both as equal (both as having nothing to do with Atman).

38. By Tapas (self-denial), contemplation, *Yama* and *Niyama*

34. Sr. In verses 34 to 35 the devout attentions and service of the wife to the husband are described as indicative of man's service at the feet of his guru.

V. Reads *Sukhan*—The source of pleasures, as an adjective to 'house'. The idea is, his developed mind is now thoroughly subservient to his devout worship and contemplation of the Lord.

D. His mind having developed and full of that knowledge capable of leading to the direct vision of the Lord has now become rid of all attachments and serves him in the right manner. Here 'children' stands for likes, dislikes etc. The comparison of moonlight implies that even in the heavenly kingdom the Jiva is not destitute of consciousness.

35. Sr & V. Take the verse only in the literal sense as describing the conveniences for Tapas.

D. Note the difference in reading. Chandravada, the Vedanta Sastra which gives pure and blissful knowledge during the stay with the Guru; *Tampraparni* that which suppresses the force of Rajas and Tamas, *i.e.*, the Vedantic exposition; also that which brings glorious light of the all-pervading and ever blessed Lord.

Varodaka—Like a river full of flood in the shape of words, letters, syllables and accents and also as bearing flood of delight to the listeners. The man becomes purified in and out with the water in the form of purifying reason and arguments.

36. D. *Note the reading.* Kanda giving *i. e.*, moderate food; so also moderation in sleep and other attentions to the body are hereby enjoined.

Moola—Is Brahman the root of the world and *Moolapala* are those that lead to the attainment to Brahman. *Gatrakarsana* that which reduces agnana which stands in the way of true light.

37. D. By heat and cold, and other expressions are meant desire and other passions, both having their intimate relation to the body.

38. V. By means of doing proper duties, by contemplation and their mental activities. He got rid of all Punya and Papa; he realised himself as absolutely resting on Paramatman.

D. By the strength of knowledge develop-

he controlled his senses, breaths, and associated his self with Brahman (lit.he placed his Atman in Brahman).

39. At one and the same spot he stood motionless like a post for a century; and finding delight in the glorious Vasudeva he ceased to be conscious of everything else.

40. Having realised in himself Atman as all pervading and as quite distinct (from everything else), like the witness of mental activities in a dream, he ceased (to percieve anything else as having an existence).

41. By the light of pure wisdom, which shines, O king, in every direction and which was given him directly by the glorious Lord Hari as Preceptor,

42. Realising himself in the Perfect Brahman and the Perfect Brahman in himself and then losing even that consciousness, he ceased to be in this Samsara (he rose from this Samsara).

43. Princess Vaidarbhi renounced pleasures and affectionately waited on Malayadhwaja her lord who had a true knowledge of the higher Dharma; for her husband was God to her.

44. Clad in bark, thin by self-denial, with locks of hair become

ed by reasoning and contemplation. *etc.*, his sin became reduced, then he united his mind to Paramatman *i. e.*, was able to devote his undivided mind to him (or he realised his Antaryamin to be one with the omnipresent Lord.)

39. D. *Like a post i. e.*, firmly convinced of the truth of the Sastras studied under his Guru; or in a place conducive to the serenity of mind.

Ceased.....else did not think of anything else as having an independent existence.

40. Having realised Paramatman to be distinct by means of his all pervading peculiarity and considered the body as transient as a dream.

D. Having thoroughly considered with reasons he realised Paramatman present within his own self as Antaryamin, and as one distinct from all other things, Chetana and Achetana, since he is omni present (or having realised him as pervading his self (Jiva) and yet distinct from his self.)

41. V. *By.....Wisdom*—With the correct understanding of the true nature of his own self and of Paramatman.

D. The idea here is, that the Vedic statements seeming to convey the identity of Jiva with Paramatman are only meant to convey that Hari the Antaryamin of Jiva is one with the omnipresent Brahman.

42. V. Realising his Antaryamin to be one with Parabrahman and vice versa—*Note.* When the upasana came to a close his body fell off; *i. e.*, till the body fell off he continued to contemplate the Lord.

D. *Atmanam*—The Antaryamin of Jiva. *Vihaya, etc.*, setting aside the superficial view of identity between Jiva and Paramatman.

43. D. Taking off the allegory the idea is his good sense now directed him only towards final beatitude.

44. *By.....husband* (Sr & V.) almost equal unto him.

D. *Clad in bark*— Imbued with Satva-

matted, in perfect serenity she shone by the side of her husband, like the (blue) flame close to the flameless fire (live-charcoal).

45. So long as the chaste queen did not perceive her beloved husband to be dead, since he was even then firm in his sitting posture, she went to him and waited on him as before.

46. When worshipping his feet, she did not feel the warmth; then she became confused at heart, like the deer that strays away from the herd.

47. Lamenting herself as wretched and helpless (in the loss of her husband), bewildered and bathing her breast with tears, she loudly wailed in touching tunes in the forest.

48. Rise, O Sage king, rise. Be pleased to protect this sea-girt Earth who is afraid of thieves and fallen (wicked) Kshatriyas.

49. Thus wailing, the gentle woman who had followed her husband in the forest threw herself on his feet, cried and showered tears.

50. She prepared a pile of fuel, set her husband's body on fire; she wailed loud and made up her mind to die with him.

51. There, O king, a brahmin friend, who had been there before them and who had perfect control over his mind, consoled her in

guna. *Matted hair*—of stereotyped conduct and behaviour.

45. D. *Angana*. Helpful in acquiring knowledge of the Lord. The idea is, the will trained in the righteous course continued to work in the same course of worship though Jivanmukti had been obtained.

46. D. "Did not feel the warmth." (*i. e.*,) when reason found that all attachment to body was completely rid of, the Jiva had his attention drawn to his own self and to the Lord, but nothing else.

47. D. Removing the allegory the idea is, the Jiva's understanding is free from all mistake about the Lord and every moment shines in increasing splendour and it seems to be lamenting its place in the forest *i. e.*, the body.

48. V. For fear of that, owing to the want of Nivritti Marga righteous government might not obtain in the world.

D. *Sea-girt, i.e.*, having Karma as a belt. *Thieves i. e.*, Ahankara and other besetting conditions.

Fallen kshatriyas, misapprehension and other consequences.

Thus the Jiva's reason in its purity is described like a chaste wife anxious to be ever free from fear of fall.

49. D. Reason seems to be a bewildered and unwitting woman in the forest of Vasanas, only bent on following her Lord the Jiva.

50. Behind the allegory the idea is having made the distinction between Jiva and Paramatman shine and having burnt all the causes of Samsara she was bent upon destroying absolutely all the evil resulting from those causes.

51. Sr & V. *A brahmin friend.....before.* The Almighty Lord, the friend of Jiva from eternity, who came in the form of a brahmin.

51. D. The whole sentence is interpreted as referring to the sense of certain Vedantic passages, which like a friend devoted to Brahman offers good precepts and which is nothing

sweet and peaceful words and spoke to the crying woman (thus):

52. The Brahman said:— Who art thou? Whose art thou and who is this that is lying down? whom dost thou lament? Dost thou know me thy friend with whom thou hadst lived in happiness before (creation)?

53. Even if thou do not know me, dost thou think of thyself as one having had an unknown friend and as one who having left me went in search of some place and was lost, finding delight in earthly pleasures.

54. Thou and I were swans, companions of the Worthy (Lord), living in Manasa (lake), and for a thousand long years were without a house at all.

[We were both pure Atman abiding in the heart and during Mahapralaya without a body].

55.&. 56. Thou of that nature, O friend, leftest me and with a heart set upon vulgar pleasures, went down to the earth and wandering about found a house (place) constructed by some woman (Maya),—with five parks, nine gates, one watchman, three enclosures, six warehouses, five market places, with five sources and with

but truth being conveyed by the faultless eternal word (Veda) showing everything as it is and the true relations between real things.

52. D. *Note*:—The Jiva is here made to understand that he is distinct from the nature of the gross body and its various relations which through ignorance become the cause of grief and he is awakened to a sense of his eternal companion the supreme Lord.

53. *Some place*: V. seeking to find some one body as that of Gods, men etc.

earthly. V. reads Gramya (vulgar).

D. *unknown friend*, Paramatman. The Jiva is asked to remember Him even if he had forgotten Him.

54. V. *Hamsam*—The pure spiritual existences, Jiva and Paramatman and they are so called because they are essentially destitute of all experience of external objects, which is only projected on to them by virtue of upadhi or environment.

D. *Note* the difference in reading. To translate:—O wise one, we have been both pure spirits and companions and have through ages lived together and now attained to a knowledge of our original state through the force of accumulated merit.

55. V. *Woman*, Prakriti.

D. *Note*. The Jiva is said to have lost his sense of his high destiny under the force of Prarabdhakarma and to have again fallen down to Karma bhoomi and there to have occupied a place or body as the seat of enjoyment prepared for him by the woman, *i.e.*, his thought or desire for worldly objects.

56. *Six merchant-houses* V. supplying the objects of the senses.

Five sources V. Five-fold Prakriti being its material cause.

A woman, the wife.

D. *The one watchman* is Prana.

A woman for its ruler:—Prana's con-

a woman for its ruler.

57. The objects of the five senses are the parks; the nine gates are the nine openings for Pranas; O Lord, fire, water, and earth are the enclosures; the warehouse is the senses (and their belongings).

58. The market is the energy for work; the five Bhutas are the inexhaustible sources; the man who is under the power of Sakti and who, having entered here does not keep awake (is in deep sleep).

59. Therein, overcome by the woman, delighted with objects of sense, having lost the memory of the previously known thing (Brahmatva) and, through that attachment, O Lord, thou hast attained to this very sinful state.

60. Thou art not the daughter of Vidarbha king and this warrior is not thy friend; and thou art not the husband of Puranjani by whom thou wast imprisoned in the city of nine gates.

61. Indeed this is the illusion created by me that thou thinkest the man to be the chaste woman; neither of them is real; we are pure (Hamsas); thou shalt presently see our (course) nature.

62. I am thou and thou art not different; thou art myself; understand this; wise men never see the least difference between us.

63. Just as a man finds his one self as two (different individu-

sort or companion, the ruler, *i.e.*, the discriminating sense.

57 & 58 explain verse 56.

57 & 58. *The man.....Sakti.* V. guided by his own Budhi. The Jiva in these environments does not realise himself or Me (Paramatman.

D. *4th foot.* The six banks are the five senses and the mind.

58. *The market.....work.* V. & D. Hereby the activity of the senses as well as the power of the physical organs are meant.

D. Prakriti from which the five Bhutas are evolved is spoken of as the five-fold Prakriti.

59. *The memory of*—D. The knowledge of the correct conclusions of the sastras regarding the Jiva and the Paramatman.

61. D. *By me.* By Hari who is directing me from within.

Maya. Is Hari's will or power that keeps the Jiva bound in Samsara.

4th foot. To translate according to this reading—Do thou realise thy self as pure spirit and also the course of Atman, *i.e.*, Hari as thy main support and as one who comes to awaken thy understanding of Myself.

62. V. Interprets thus—I am related to thee as the soul to the body, *i.e.*, the Jiva is the body of Paramatman; this relation never ceases to be; so thou art myself and consequently wise men never find the cessation of this relation.

D. *Note*:—The expression which superficially conveys identity between Jiva and Paramatman should be taken to indicate how the Jiva and Paramatman, (the Antaryamin) are inseparably connected as the ruled and the ruler and how that relation is eternal, This interpretation is based on the principle laid down in the Brahma Sutra.

63. V & D. The illustration contained in

als) in the mirror and in the eye, so does he the difference between us.

64. Thus the Hamsa in the Manasa (Jiva) roused (instructed) by Hamsa (Paramatman), became calm (realised his self to be Paramatman) and recovered the memory lost in having strayed from Him.

65. O Barhishman, this knowledge of Atman has been explained to thee in an indirect way; for Sri Narayana the glorious Lord, Maker of all, likes to be beyond the range of senses.

ADHYAYA 29.

Requested by Prachinabarhis Sage Narada explains the allegory in the preceeding chapters.

1. Prachinabarhis said:— Thy words are not clearly understood by us: Sages (may) understand what thou sayest; but not we, deluded by Karma (taken up with the path of secular duties).

2. Narada said:— One should understand Puranjana to be the Jiva (conditioned by a body); for he brings about a body for himself, having one, two, three, four or many feet, or having no foot at all.

3. He who is spoken of as the Unknown is the Supreme Lord, friend of the Jiva;— the Unknown is that which is not distinctly known by the Jivas as having names, actions or attributes.

4. When Jiva desired to enjoy all the qualities of Prakriti, he regarded as best among them the human body furnished with nine

the verse appears to support the view of identity but the distinction between the image formed on the mirror and the actual eye that sees itself through the image cannot be given up though the intelligent being involved in both the positions is but one. So also the supreme Being that supports all other things and institutes relations between them is but one and eternally so connected with all.

64. *The memory etc.* V. *i.e.*, The knowledge of his being related to the Lord as body to the soul and thus being wholly under His control.

Strayed from Him. Having lost the original knowledge of his own nature and that of Paramatman.

D. In having excessively given his mind and heart to the objects of the senses.

Memory of the Truths inculcated in the Sastra.

65. D. *Note*:—The principle enunciated in the second half supported also by the Vedic texts would further warrant only the hidden meaning, but not what the language may superficially convey.

3. *The unknown*. D. reading— he who is the unknown and destitute of two, *viz.*, one that is equal and one that is higher.

By Jiva's. D. reading:—as having any complexion, names, etc.,

4. *among them*. among the various forms of corporeal existence.

passages, two hands and two feet.

5. One should understand that the woman is Buddhi or Intellect from which the notion of I and mine is evolved and in association with which the Jiva in this body enjoys the objects through the senses.

6. All the senses are called friends (companions) being the sources of mental and physical activity; and their activities are the female companions and Prana (the life-breath) of five-fold activity is the (five-hooded) serpent.

7. Know that the highly powerful one is the mind that leads both the (mental and physical)organs and that the Panchalas are the five objects of sense in whose midst stands (the body) the city of nine gates.

8. The two eyes, two ears, two nostrils, the mouth and the two lower passages are generally passages in sets of two; being furnished with faculties imbedded in these organs, through which the Jiva goes out (to enjoy the objects).

9. Eyes, nostrils, and the mouth are the five that are placed in front of the head; the right and the left ears are the gates on the south and on the north respectively.

10. The two postern gates are the passages in the lower part; Khadyota and Avirmukhi are respectively the left eye and the right eye (on account of feeble and strong vision) and they are placed adjacent to each other; through these two gates and by means of the sense of seeing imbedded in them, the Jiva, Puranjana (lord of the body) perceives colour which is the bright country at large.

11. Nalini and Naalini are the nostrils, and smell is called Sourabha; the ever open sense of smell is called Avadhuta (the free Vayu) (associated with that organ) and *mukhya* is the mouth; and Vipana is the organ of speech and taste (the sense of taste at the tip of the tongue) capable of determining tastes.

5. *Note.* D. reads *Akshibhih*—through the eyes.

Note. The eye is made to stand for all the senses in order to bring out its pre-eminence in the acquisition of knowledge and the consequent impulse to action.

6. V. The expression 'friends or companions' indicates that the senses and their activities proceed in association with one another to produce the desired result.

7. D. after '*organs*' supplies '*towards objects*'

12. The market is here the active speech and Bahudana is the variety of food; Pitrihu is the right ear and Devahu the left;

13 The *sastra* treating of worldly activity as well as the process of withdrawing from it are called Panchala; through the ear called Srutadhara, one may take the courses of the Pitris or of the gods.

14. The Asuri is the organ of procreation being the lower passage by which the vulgar delight is sought; Durmada and Nirriti represent the same lower passage.

15. Vaisasa or Naraka is the other lower passage anus; and do thou know of me who Lubdhaka and Andha are; these are the hands and feet, with which man does (any work, moves about).

16. The harem is the heart and Vishuchi is the mind, by its qualities wherein (Jiva) attains to the state of senselessness, serenity and delight.

17. According as he who is beset by gunas is changed or as he modifies the senses, the witnessing Atman is made to feel as if he were directly affected by those changes.

18. The body is the chariot drawn by the horses which are the senses, and like the year is in swift motion through motionless; the two wheels are the two kinds of Karma and the three qualities are the flag-staffs and the chariot is strong built with the five breaths (Pranas).

19. The Manas is the rein; Buddhi (intellect) is the charioteer and the heart is his seat; the states of grief and folly are the two points, where the poles of the yoke are fixed; the five receptacles are those that receive the five objects of sense and the enclosures are (no

12. D. reads Pitribhu and Devabhu for Pitribhu and Devahu.

13. *Note*:—D. Jiva departing through the right or the left ear takes the Devayana or Pitriyana as, the case may be.

16. *Its qualities*—Sr. Satwa, rajas and tamas; V. its activities; D. its propensities or intellectual character.

17. *He who*.....Sr. Budhi.

D. Translate:—According as the mind in association with experience registered in itself is modified by the supreme power in the state of dream in relation to what is objectively or subjectively presented under the force of the three gunas or propensities, the witnessing Jiva is said to be himself active in those several directions.

18. D. reading—The body is said to be in motion as it comes in contact with the various points of time current as day and night, weeks and fortnights, months and years.

other than) the seven Dhatus, *viz*, blood, bone, etc.

20—21. Akuti is the external process or the activity of running after mirage; the eleven organs form the army which finds recreation in the five-fold slaughter (the enjoyment of improper objects by the five senses). Chandavega is the year characterised by incomprehensible velocity; here the day time or the days are called Gandharvas; and the nights are called Gandharva women; and by their three hundred and sixty turns they reduce the age of man.

22. The daughter of Kala is veritably "Old Age" whom the world does not welcome; the Lord of Yavanas is Death, who adopts Old Age as his sister for help in the destruction of the world.

23. Mental afflictions and diseases are called Yavanas who are his ever active soldiers; Prajvara is in two forms of fever, having a swift career in making a havoc of living beings.

24. Thus for a hundred years put to it in various kinds of miserable condition brought about by the gods, other beings and one's own body, the jiva lies enveloped in darkness in the body.

25. The Jiva who is really without any attribute lies blind-folded attributing to himself the qualities of Prana, Indriya, and Manas and contemplating the trifling pleasures and doing Karma under the notion of "I" and "Mine" (making himself an active agent).

26—27. Further when the Jiva does not know himself to be the glorious Atman and Supreme Preceptor, though essentially pure light, and becomes attached to the qualities of Prakriti, he conceives a passion for the qualities and having lost self-control becomes

20. *Running after mirage.* D. seeking after the gratification of the senses by means of external objects.

21. *The age of man.* D. *Note*:—Even the age of Brahma which consists of 2 Parardhas.

23. *In.....living beings*; D. When beings are assailed by evil spirits.

24. *Brought about by*; D. In his relation to.

25. *Without any attribute.* D. without the qualities of satva, rajas and tamas which cannot be a part of his spiritual nature.

Doing Karma. V. & D. engaged in activities which become the cause of future corporeal existences.

26. *Svadrik.* V. one that has self-realisation.

D. reading Translate. When the ignorant Jiva does not know the indwelling Paramatman, the supreme Preceptor as the dispenser of fruits desired or not and becomes attached to the qualities of Prakriti, the Jiva so attached to gunas helplessly proceed, to do Karma and according to it he attains a body white,

involved in various activities and gets white, dark, or red according to the actions.

28. By the activity characterised as white he sometimes attains to the regions full of light; (by the third) regions of weary activities leading to hardship; and (by the second) regions dense with darkness and griefs.

29. Sometimes the Jiva is a male, sometimes a female, sometimes a god, a human being or a beast; thus birth (depends on) the nature of Karma.

30—31. Like a hungry dog which goes from door to door to receive a stroke or a morsel of food as ordained by destiny, the Jiva with his heart full of desires wanders through ways high and low, above, below, or in the middle, reaping, as destined, pleasure or pain.

32. In respect of miseries caused by the gods, by other beings or by self (one's own body), the Jiva is never free from some at least of them, even if it were possible to adopt a remedy for any or some particular sufferings.

33. As a person carrying a heavy load on his head may sometimes bear it on his shoulder, so are all the remedies.

34. Karma itself (one form of Karma) is no final remedy for Karma (actions and their consequences). On the other hand both are but Karma resulting from Avidya (ignorance) —the remedy and that which is to be remedied, like a dream in a dream.

dark, or red as the case may be.

Avasa. under the control of Hari

28. *Regions full of light*. V. bodies in which light of knowledge is predominant.

Similarly by Rajasa activities the Jiva attains to human body or the like attended with great hardship and ending in misery and by Tamasa activities he attains to bodies characterised with darkness or ignorance and immersed in misery.

31. *Through ways etc.*, (1) In the celestial region, on the earth, or in the nether world (2) through bodies of different character.

32. *Never free from some*, D. Never free from any of the three-fold misery; for even the remedy that is sought after is but a course of pain.

V. There is no remedy to the sufferings in Samsara other than the contemplation of the supreme Being.

33. The idea is, every remedy is only an exchange for the suffering sought to be remedied and therefore the grace of the Lord and light of wisdom are the true remedies.

34. *Resulting from Avidya*. D. characterised by the want of knowledge of the supreme Lord.

35. Though there is no reality of it, Samsara (the chain of miseries) does not disappear, just as fear and other consequences do not, (on the other hand continue to be), in the case of one who is undergoing dream experiences through Manas which remains active and forms the condition of the Jiva.

36. The eradication of that (ignorance or Manas) which is the source of Samsara, (the chain of miseries) to Atman, who is a real existence is possible by means of perfect devotion to the preceptor.

37. Uninterrupted course of (pursued in proper manner) devotion to the glorious Lord Vasudeva will engender both renunciation and (light of) wisdom.

38. O Sage king, that (course of devotion) which has its source in Achyuta's stories will soon be secured by him who daily and faithfully listens to and studies (the sacred Books and stories).

39. It is engendered, O king, in the places where His righteous votaries of pure heart dwell giving all their attention to repeating and listening to the accounts of the Lord's excellent attributes and work.

40. There (in their assembly) flow on all sides streams full only of the nectar of Sri Vasudeva's works, sung by the great (resonant with the voices of the Great); and those who, with intent ears and without getting satiated, drink of them, O king, are not touched

35. V. Though the state of being a god, a man, etc., is no reality, the Samsara due to the illusion of regarding the body as Atman etc.,

D. Further, so long as the realisation of Hari, the main purpose to be gained in life, is not achieved, the mundane bondage does not cease to be, just as the worldly experiences do not cease to be in the case of one who is realising the objective relations in a dream by virtue of the mind which recalls the previous experiences registered in itself and holds them up to the view of the Jiva.

Note. Jiva's ignorance in general of the Lord is here illustrated by taking the state of sleep during which the Jiva is blind to the abiding truths of wakeful state, though he is experiencing certain relations with the transient objects of the dream. The illustration is intended only to bring out the fact that true knowledge is wanting; but not to imply the unreality of every thing. The main point sought to be impressed here is that human life would be thrown away if the realisation of the Lord is not sought after and gained.

36. D. Therefore, do thou practise that devotion to Hari by which the eradication of Samsara becomes a fact; for the stream of evils (Samsara) has its source in the ignorance of Hari on the part of the Jiva who is fit for working out his salvation.

38. D. *Achiradiva*, not very long after.

by hunger, thirst, fear, grief and delusion.

41. Harassed ever by these latter states produced by nature the Jiva does not indeed find delight in the inexhaustible nectar of Hari's stories.

42—43&44. Brahma, First among the Progenitors, the worshipful Siva, Manu, Daksha and other progenitors, Sanaka and other Sages solely devoted to the Lord; Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishta,— these and others and I the last— all given to the study of Vedas and devotion to Brahman and masters of speech also, are to this moment trying by means of Tapas, Upasana, and contemplation to see Him, but do not see the Supreme Ruler, Who sees (all)?

45. Extending their research in Sabda Brahma, that is, the Vedas, unlimited both in sense and extent, and only worshipping Him in limited aspects as described by Mantras, they do not see the Perfect Being.

[(1). All living beings have always an intuitive sense for finding nourishment to their body; then what speciality is there on the part of men in having it (that sense alone).

(2). Having at last come to be in human life here (in the Karma Bhumi) he is superior to other beings, who is free from attachment to the worthless body and other things and by resorting to Atman casts off this Samsara.]

46. When any one contemplating Him in his mind is graciously received by the glorious Lord, that person then gives up

45. Sr. in limited aspects as Indra and other gods taken separately according to the particular descriptions in the several Vedic verses.

V. *Note*:—Those that are performing the sacrificial duties described in the Vedas cannot attain to a true and comprehensive knowledge of the nature of the Lord, for that is possible only by upasana or contemplation.

D. Even those that make deep enquiry into the Vedas and contemplate Hari could at best only know Hari as described in the Vedic texts but could never have a comprehensive and absolute knowledge of the Almighty Being.

(1) & (2) Extra slokas in D. reading.

46. V. when the Lord is Himself inclined to save and extends His grace unto any one etc.,

D. When the Lord is contemplated as Atman (as one's own Supreme and Absolute Lord) and he is pleased to reveal Himself graciously unto the contemplatist, that Jiva ceases to think of worldly things and to require the guiding words of the Veda, (for he sees the truth directly and his mind does not stray from the right.)

the thought that had settled itself in worldly things and in the Vedas (in respect of Karma).

47. Therefore, O Barhishman, do not regard as real the activities which through ignorance seem real and only please the ear but are in no manner related to the real thing (ParaBrahman).

48. Those who have a smoky (confused) understanding and say that the Veda deals with Karma (sacrificial performances) do not grasp the real purport of the Veda: for they do not see the truth of Atman forming their own essential nature as intended by the Veda through which the Lord Janardana has to be sought and realised.

49. Having covered the whole surface of the earth with Darbha grass pointed towards the east and haughty and puffed up with the extensive slaughter, thou dost not understand what karma is and the still higher thing, know then that is (indeed worthy) Karma which delights Hari and that is wisdom by which Hari is seen.

50. Hari is the Atman of all embodied existences and He is the First Cause and Ruler of Rulers: His feet are the (true) asylum, where men of this world find protection.

51. He is indeed the most beloved One and Atman from whom there is no fear whatever (for the refugee) —he who knows this, is in truth the Vidvan, learned man; he who is such a Vidvan is the Preceptor, and he is Hari himself.

52. Narada said:— Thus has your question been solved, O Bull among men; on this point *listen* to me as I decisively tell you of the secret.

47. D. *Note.* Since knowledge alone leads to Moksha, all sacrificial activities in the state of ignorance have no real bearing on the highest purpose as not appearing to the supreme Lord.

48. *For they.....nature.* D. For they do not see their goal to be Vaikunta and other heavenly regions where the Lord Janardana is seen.

Note:—The idea is those that cannot realise the place to be reached could much less think of the Lord enthroned in those regions.

49. *Vidya.* V. Learning.

50. *Hari.....existences.* D. Hari is the Lord of all the Jivas.

51. *Atman.* D. the omnipresent Lord who creates, sustains and destroys all.

He who.....himself:—D. He is really a Vidvan, for he has Hari for his Guru or preceptor.

V. He who knows the purpose, the truth and what is good in the long run is the true Vidvan: he is the preceptor as well as Hari.

Note. The preceptor is the personification of God-head, or, the most favourite channel through which Hari reveals Himself.

53. Do thou go after and observe the deer which, regardless of blood-thirsty wolves in the front and of the hunter's arrows piercing it at the back, goes about lazily and has its ears attracted only to the tunes of bees and finds joy in the company of its mate and in the fields of flowers. The meaning of this is:—

54. In the home (and company) of women who are of the nature of flowers, seeking the trifling dose of pleasures of taste and touch which are fruit of Kamya Karma and quite transient like honey and fragrance of flowers; being married to the woman, having given her his mind and heart, his ears completely allured by the conversations of women and others, which are very delightful like the gentle music of bees; having set no value on the parts of time forming days and nights, which, like herds of wolves ahead of him, prey upon his life-time; being beguiled by the enjoyments of domestic life, but pursued unperceived by the hunter, Yama, who pierces him at the back with invisible arrows— the jiva-Atman who is broken-hearted and reduced to this pitiable condition [like a deer struck down by a hunter] thou wouldst, O king, do well to observe.

55. Thyself being so conditioned, do thou carefully observe and note the career of the deer, restrain thy mind in thine own heart and the stream of hearing within thy mind and abandon the home of women, the home of talk about the most unrighteous gatherings; do thou delight the Lord who is the asylum of Jivas gradually withdrawing thyself (from every other object).

56. The king said:— What thou, O Holy one, hast said, has been listened to and carefully sifted; my masters do not know this; if they know it why would not they teach it to me?

53 & 54. 53 is made a text for the author's own excellent and exemplary commentary marked as passage 54.

55. V. reads *Yutha natha*—(Then reads) the home of women ruled by the most unrighteous creature.

The stream...mind. V. the yearning after sacrificial duties of which thou constantly hearest in the Vedas.

55. Sri. restrain the mental activity towards objects external to self.

D. Translate first half. See how the life of the Jiva is very like that of the deer; therefore turn thy mind to Hari present in thy heart, confine thy uninterrupted faculty of hearing to the stories and conclusions that glorify the Lord;

Fourth foot (1) Be rejoiced at the conclusive understanding that the supreme Lord is thy preceptor.

(2) Take delight in resorting to the abodes of Paramahamsa asceties.

57. On this point my great doubt caused by them (teachers) is solved: still there lingers a doubt; for even Rishis are bewildered in respect of those things which the sense-activities do not reach.

58. After leaving the body in which the Jiva performs any Karma, he has to experience the result thereof in another world (land) through a different body.

59. Thus indeed is frequently heard the view of those who are versed in the Vedas that any Karma laid down by the Vedas when performed ceases to be perceived (as soon as it is finished) and does not appear to be.

60. Narada said:—With that subtle body (linga) and mind with which a person does an action (here), the doer himself eats (the fruit of) it there (in another life), and without any interruption in the world.

61. Just as the Jiva leaving (forgetting) this living body in sleep undergoes the experience of Karma registered in the mind, so he does with another body similar (to the one previously occupied) or of a different kind (as of a beast etc.).

62. Whatever body the Jiva assumes by virtue of the thought "I am such and such" and "these are mine" he carries with him the Karma wrought with that body which he has been contemplating; for, every successive birth is determined by the memory of the previous Karma.

63. Just as the disposition of the mind is inferred from the

57. D. *Translate*:—My great doubt in this respect is not at all solved it is; great because even Rishies are confounded on this point of doubt on which the activities of the senses do not throw any light.

58. V & D read *Asakrit*. Again and again.

59. V *Note* It is implied that like Karma the gunas, the mind and the body connected with it disappear and consequently all causes of experience of the result in another life are destroyed and hence the doubt.

59. D Begin "thus indeed the discourses of" Here both srutis and smrithis are to be taken.

The question is this, since there is no proof of the existence of an Atman different from the body and he is distroyed with it, how could the experience in a life be accounted for by the actions in relation to a body in the past? For a dead father is not seen to fetch fruits to his living children.

60. The question is solved by stating that the Linga or subtle body and the mind and the Jiva to whom they belong continue to be the same through different gross bodies that come and go.

62. *These are mine*. V & D. This is mine (the cause of my pleasure or pain).

activities of both the senses and organs, so is inferred the action of a previous life from the propensities of the mind.

64. Even what is not within the range of experience in this life through the body, by actual sight or hearing, in respect of its essential nature or attributes, may be presented to the mind in a dream or in imagination.

65. From this circumstance also the action of a previous life may be inferred; for nothing that is not previously given in experience in some previous life at least can reach the mind of the Jiva whose essential condition is Linga or Vasana.

66. It is the mind that tells what the past or the future forms, high or low are for man. May you be happy!

67. Sometime there arise in the mind views of what is not possible to expect in the visual experience or by way of hearing, *i.e.*, impossible relations in time, space or between things.

68. All the things in the range of the senses enter the mind in due order, according to their generic differences (while contributing to the experience of man); and (after experience), they take their exit; thus it may be inferred that all Jivas are endowed with a mind.

69. When the mind is solely endowed with Satva and devoted to the Lord, this world of impossible combinations becomes possible

64 & 65. *Note.* The idea is that the dream visions of what are not the experience of particular life must be accounted for by granting experiences in lives prior to it.

67. V In a dream there may be visions of phenomena which though not in actual experience in that life are still the combinations of various courses of fancies entertained in the mind in relation to different places, time and actions.

D. The experience stored in the mind in this or in previous lives may be called forth in various combinations which need not be given in actual experience.

68. D. Translate (1) All the objects which once entered the mind directly through the senses and made an impression on it reappear there in groups and in a certain order according to will of the Lord (Hari) and they all quickly disappear.

(2) All objects perceived in this or previous lives through the senses and grasped by the mind in due order very quickly reappear and disappear in the mind in the state of dream at the will of the omnipotent Lord.

69. V. *Note.* unlike when the Sun rises, darkness is a matter of perception while the moon shines; similarly ignorance is a matter of actual observation when the sastraic knowledge is highly developed and the direct cognition of the Lord is not attained and indeed knowledge may be said to be perceptibly mixed with ignorance at this stage.

for experience just as Rahu becomes visible in association with the moon.

70. In the case of the Jiva the state of being conditioned by a gross body which appears as the notions of I and Mine, does not fall off so long as the beginning-less environments of intellect, mind, the senses, the objects, and the three gunas continue (to beset him).

71. In sleep, in swoon, and in the grief bereavement, the passages of the Prana, *i.e.*, the senses being suspended, the notion of 'I' does not arise, as also when overtaken by Mrityu (Death) and Prajvara.

72. In infancy, in boyhood, the eleven forms of the notion of "I" do not make their distinct appearance since the senses and organs are not fully developed as they do in the case of one that has attained to the man's estate, even as the existence of the moon is not seen in the *Kuhu* hour.

73. Even in the absence of anything real, the mundane bondage does not vanish in the case of one who is thinking of the objects (and the truth is illustrated by the experience of evils in a dream).

74. Thus the combination of the five objects, the three gunas and their development into sixteen modifications when joined to the

D. Translate. To the mind which is necessarily attached to the Jiva and has attained to the power of closely contemplating the Lord the subtle body and other grosser vestures distinctly become perceived by the Jiva even as the dark Rahu becomes visible when eclipsing the moon.

Another version. To the mind in which the Satvaguna becomes dominant and which is thereupon set on the Lord all this world of misery and happiness becomes distinctly perceptible.

71. *Prajvara.* D. utterly diseased state of the body.

72. *Existence of the moon.* D. The disc of the moon.

73. *Even.....real.* V. Even when the actual or distinct experience of objects does not arise (*i.e.*, while the organs have not developed).

Note. The reminiscences of objective thinking account for the continuity of samsara in spite of the comparatively dormant state of the faculties.

D. *Translate.* When the possible wisdom is not attained, the mundane life does not terminate; on the other hand it continues so long as the Jiva is thinking of the objects of senses, just as the miserable visions of a dream continue to be till he returns to the wakeful state (till the restraint on the senses is removed.

74. D. Thus D. The *one* subtle body or *Linga sareera.*

Note. The five principles each differentiated into three forms again along with manas

faculty of understanding comes to be called the Jiva.

75. It is by this the Jiva is said to assume or cast off a body and it is by means of this he is subject to the experience of joy, sorrow, fear, misery and happiness.

76. Just as the leech passes on and does not pass on (because it does not abandon the hold of the first piece of straw till it takes hold of a second), so also the Jiva does not lose his attachment to his body even at the time of departing from it.

77. So long as the creature does not pass on to another body on the exhaustion of Karma (the cause of the previous body, *i.e.*, the body in which the Jiva abides at the given time), it is the mind, Oh Lord of men, that is the stay of the mundane life of creatures.

78. While the creature broods over what he enjoyed through his senses and organs and continues repeatedly to accumulate Karma and thus the course of Karma exists uninterrupted, and consequently Avidya or nescience also exists, the *anatman* (the body and the like) remains bound up with Karma.

79. Therefore in order to set it aside, do thou worship Hari contemplating the universe to be Himself, since the creation, subsistence, and destruction thereof are in His hands.

1. [When intense devotion to Hari of unlimited blissfulness and mercy towards Jivas and firm and true understanding of one's own self have arisen, the Jiva attains release from samsara.
2. The fruit of Karma to be enjoyed in Swarga and other regions would then vanish like the perceptible fruits in

form the sixteen principles that constitute the Linga sareera.

75. *Note. This* The subtle body.

77. *Note.* D. The first half of the 77 may be tacked on to and construed with the previous verse thus, "till the Jiva obtains another gross body after the interval caused by the force of Karma."

77. First half. V. so long as the Jiva does not see Atman as distinct from the body, Karma obstructing his vision.

D. 77. latter half 78 and first half are construed together in D. reading thus:—O King, it is the mind that leads to the continuity of births of Jivas, for it continues to contemplate the field traversed by the senses and constantly accumulates Karma.

79 D 78. Second half and 79 first half;—

When the passion for objects lasts Karma is acquired; Karma lasting bondage continues; since Karma is thus the cause of bondage do thou by all means worship Hari for putting

the world; all this created world is transient like things seen in a dream; so also everything past, present and future is like unto a dream. The one secret is Para-Brahman who is the hidden sense of all (the Vedas).]

80. Maitreya said:—The worshipful Narada, foremost amongst Hari's votaries, thus explained the nature of the two swans, (pure beings, *viz*, Parmatman and Jiva), and, taking leave of him, retired to celestial regions.

81. The sage king Pracheenabarhis thereupon appointed (having instructed his ministers to put his sons in the way to do their kingly duties) his sons to the duty of protecting the creatures of God and withdrew himself to the hermitage of Kapila for the purpose of *tapas*.

82. And there, free from all attachments, in perfect concentration of mind, the unflinching warrior contemplated the lotus-like feet of Govinda in intense devotion and attained to a state of equality with Him.

83. O sinless one, this beautiful account of Atman transcending the experience of the ordinary senses was given by the divine sage Narada. He who listens to this, or reads it to others, attains emancipation from mundane bondage.

84. He who studies and makes his own, while it is being sung, this account which fell from the lips of the great divine sage which through the glories of Hari purifies the world and makes the mind serene and bears highest fruit—he gets rid of all ties (of Samsara) and ceases to be tossed about in Samsara.

an end to it by realising the truth that the whole universe is ruled by Him and depends upon him for their creation, subsistence and destruction.

81. *Protecting the creatures. etc.* D. in maintaining the knowledge, righteousness and other purposes essentially related to Jiva (by keeping off the obstacles to his development in those respects.

82. *The state of equality with Him.* D. equality in respect of being free from all those faults or defects which were the source of misery while in Samsara.

83. *Atman.* D. of Paramatman as well as of the Jiva involved in his thought throughout.

Parokshyam. D. as conveyed by words, but not directly seen and known.

84. *Bears.....fruit.* D. lead to the realisation of the Supreme Hari through the help of preceptors.

85. I have acquired this wonderful knowledge of Atman which is beyond the scope of the senses: thus Ahankara with Buddhi is cut asunder, as also the doubt regarding the fruit of Karma to be enjoyed in the other world or states.

ADHYAYA 30.

The story of Prachetasas resumed. Hari reveals Himself unto them on their worship as directed by Rudra.

1. Vidura said:—O Holy one, what goal did the sons of *Prachinaburhis*, whom you mentioned, reach by propitiating Hari by means of the precept of (the hymn taught by) Rudra.

2. O Disciple of Brihaspati! did *Prachetasas* who by chance had met God Siva, remain by the side of Siva, who is a favourite of the Lord meet Moksha, attain to it or had they attained to it even before that, here or elsewhere?

3. Maitreya said:—Remaining under the sea and carrying out the command of their father Prachetasas propitiated Hari by means of worship in the form of Japa as well as Tapas.

4. At the end of ten thousand years the Eternal and Supreme Person appeared unto them, making their trouble disappear by His pacifying glory, (refreshing splendour soothing their pain.)

5. Riding on the shoulders of Garuda, like a cloud on the peak of Meru, clad in yellow cloth (of gold) with a necklace brilliant with jewels, dispelling darkness from the directions;

85. Sri. *Stri.* Is taken to stand for Buddhi.

V. *Latter half.* Thus the mundane bondage represented as householder's life etc.

85. D. Note the difference in reading. Translate the latter half. To me the doubt in relation to the Vedas and Vedic conclusions is thereby cut asunder, as also the doubt in relation to the presiding gods and other causes of the world, or,

Another version. Similarly I have studied the Vedas; and thereby the doubts of Jiva relating to this and the other world are solved.

2. *Note* D. gives a different meaning to *Kaivalyanatha Priya* as referring to Vishnu.

3. V. Reading *Niranjana*— Sinless.

D. *Puranjanam.* takes it to mean also Jiva. By Tapas the Prachetasas subdued their minds and pleased the Lord.

6. His face and cheeks shining with bright gold ornaments, wearing a brilliant crown, worshipped by attendants bearing eight weapons, as well as by sages and by the great gods; and also with his fame sung by Garuda and Kinnaras;

7. The First person (the Supreme person) adorned with Vanamala whose splendour vies with Lakshmi that abides between his proud and long arms, with merciful looks and in sublime tone like the thundering cloud spake unto the sons of Burhishman who had sought this protection.

8. The glorious Lord said:—May you be happy, O princes! do you ask for any boon (you choose); on account of your love you are all of the same (nature); I am pleased with you for your fraternal love.

9. The man who daily devoutly remembers you in the evenings shall have the same affection towards his brothers as to himself and also love to all beings.

10. To those who, morning and evening with concentration pray to me, singing the hymn taught by Rudra I shall dispense boons desired by them as well as a brilliant intellect.

11. Since you gladly received and acted up to the command of your father, your enviable glory will occupy the worlds (will be spread everywhere.)

12. There will be born of you a celebrated son, not inferior to Brahma by his qualities, who will fill the three worlds with his progeny.

13. Pramlocha (a celestial damsel) bore a beautiful daughter to Kandu and trees took charge of that daughter, when abandoned by her mother, O princes.

14. King Soma full of compassion, put his forefinger brimming with nectar into the mouth of the child then crying with hunger.

15. Do you, being commanded (commissioned) to increase the population by your father, who was my follower marry that beautiful girl for that purpose. Do not delay.

16. To you all who are of but one character and virtue and

6. *Garuda and Kinnaras.* V. Garuda who is also Kinnara (identically).

9. *Evenings.* V. Mornings and evenings.

purpose, this damsel also of one character, nature and purpose shall be wife, with her will completely resigned to you.

17. And through My grace do you with undiminished strength for a million years enjoy the pleasures of this earth and of the celestial world also.

18. Thereafter you will, having your mind purified through devotion to Me and having renounced hell (pleasures of this and that world), reach My abode.

19. In the case of those who do good deeds (resigning them to Me) and spend their time in listening to or telling My glories, though they are in domestic life, the householder's life does not contribute to their bondage.

20. Since I am the omniscient Brahman itself and (every moment) enter into the heart of those who hear of Me from those that are versed in the Vedas, they do not lose their understanding: they have neither grief nor joy, since they have attained to me.

21. Maitreya said:—when Janardana, the one source of all purposes of man and the best friend of all, spoke thus, Prachetasas with joined hands, rid of all the impurity of Rajas and Tamas at the sight of the Lord, began to sing His praise in faltering accents.

22. Prachetasas said:— Salutation, once again Salutation to the Lord who puts an end to miseries, whose names declare his excellent attributes, who in swiftness surpasses thought and word; Salutation to Him whose course is beyond the range of all the senses.

23. Salutation to the Lord pure and serene, being ever in His essential nature, on whom the unreal appearance of duality is pro-

20. V. Another reading of the first foot. Translate. By wise men the sacrifice of contemplating and realising Me is not allowed to be interrupted.

D. This *Para Brahman* known as *Yagna* (Vishnu) is not possible to be described fully even by those who through His Grace know him by means of their mind of subtle powers and who are consequently free from delusion, sorrows in distress and exstacies in prosperity; so it is not easy for every one to attain the necessary knowledge of Brahman through the exposition of other people.

21. *Source.* V. Reading, means.

22. *Beyond the range.....senses.*

V. Beyond the activities of the senses.

D. Beyond the attempts to search after the Lord by the senses.

23. V. *Pure* not conditioned by Karma; *Serene* not subject to the six states of birth, growth etc., like jivas.

On whom etc. V. beloved of those who through the Lord's grace distinctly realise

jected as long as the mind continues to be. Salutation to the Lord who assumes forms through the qualities of Maya for the purposes of creation, subsistence and destruction of the world.

24. Salutation to Hari of pure essence, who when seen puts an end to Samsara, who is Vasudeva and Krishna and the Lord of all Satvatas.

25. Salutation to Him whose navel is adorned with the Lotus; to Him who wears the wreath of lotuses; to Him whose feet are like lotuses.

26. Salutation to Him who is clad in pure cloth of golden hue like the filaments of lotus; we have made our salutations to the Lord who is the abode of all beings and the witness of all.

27. By Thee, O glorious Lord, has been manifested unto us cast in misery, this (Thy) form which ends all our troubles; what else could be Thy mercy?

28. Only this extent of kindness shown by the great who are tender unto the poor and afflicted beings, O destroyer of all that is inauspicious, that they remember at the proper time that these are mine.

29. For thereby beings become happy; and then seated within the heart of even wretched creatures how couldst not Thou know the blessings needed by us, who are Thy devotees?

30. This is our only desired boon, O Lord of the world, that Thou art pleased with us, (since) Thou art our goal as well as our preceptor showing the way to heaven.

31. Still, O Lord, we would receive a boon from Thee who art far above the cause of causes; and indeed there is no limit to Thy glories; and so thou art sung as the Ananta.

what the body and Atman are.

Qualities of *Maya*. Satva, Rajas and Tamas. The forms are Brahma, Rudra and Vishnu.

23. D. *Translate*. Salutation to the Lord who is too pure to be cognised by the impure gross senses, who is absolute and perfect bliss, who makes the doubtful and mistaken mind think of two independent existences and who assumes the various forms unmixed with the three gunas, yet directing the function of the three gunas in relation to the creation, sustenance and destruction of the world.

24. *Satva*. V. Hari's votaries.

D. Perfect in every excellence.

Harimedhas D. The saviour who is the embodiment of all intelligence.

29. D. Reading, knows the actions of.

32. When Parijatha is easily (abundantly) found, the bee does not resort to another. Similarly having directly attained the bottom of Thy feet, what other things should we go in quest of?

33. So long as we are in the grasp of Thy Maya and by force of Karma wander about, may we have in every life association with those who are devoted to Thee!

34. We would not consider Swarga or even Moksha to be even in any degree equal to the association with those who are devoted to the glorious Lord; and what to say of other blessings of mortal men?

35. In the assembly of Thy devotees, purifying stories are sung which put an end to (the thirst of) desire; in their midst (the feeling of) hatred finds no place; & no cause of fear whatever to beings.

36. In their midst Narayana, the glorious Lord, goal of ascetics, is pre-eminently praised in the sacred stories told every moment by those that are rid of all attachments.

37. When they go about on foot to purify the sacred waters would not the association with Thy devotees be welcome to any one afraid of Samsara?

38. For, O Lord, by a moment's association with God Siva, the beloved friend, we are led to day to Thee, the goal and the best physician of life and death not easy to be cured by another.

39. & 40. What we have done by way of properly studying the Vedas, by propitiating the preceptors, Brahmins, elders by constant obedience, by making obeisance to the worthy, wellwishers and brothers and all beings without envy, by performing rijid Tapas, O Lord, without food, under water, for long years,—all this, we pray, may be to the delight of Thee, Perfect Person.

41. Manu, Brahma, the worshipful Rudra and others whose mind is pure through Tapas and wisdom, though they have not completely known Thy glory, praise Thee; therefore we are also engaged in praising Thee as best as we can.

32. D. Reading. When Parijata can indeed be got.

38. *Siva.* D. Reading, to Siva beloved of the Lord.

By making obeisance to. D. of propitiating the worthy, women in bereavement, wellwishers, etc.

42. Salutation to Thee, glorious Lord, who art equal to all, pure, perfect, distinct and who art Vasudeva of Satva form.

43. Maitreya said:—Being thus praised by Prachetasas and pleased with them, Hari of unlimited glory and power, affectionate towards those that resort to Him, granted their prayer and then retired to His place (withdrew Himself from their sight,) but they were unwilling to lose sight of Him, their eyes not satisfied.

44. Thereupon Prachetasas rose from the waters of the sea and were full of anger to see the earth covered with trees (forest) that had grown so rank and wild as if to obstruct the path to heaven.

45. Then, O King, Prachetasas in anger like *Kalagni* Rudra during pralaya, breathed through their mouths fire and wind so as to strip the earth of all roots and herbs.

46. Seeing the trees (vegetable kingdom) reduced to ashes, Brahma came to the sons of Barhishmat (Prachetasas) and pacified them with reasons.

47. There, the trees that were left remaining were afraid and, being advised by Brahma, they bestowed their daughter upon Prachetasas.

48. At the command of Brahma they married Marisha (the daughter of Trees). And (Daksha), the son of Brahma (who was born of the unborn Vishnu) was born of her, on account of having previously disregarded the great (Siva).

49. This is that Daksha who had lost his previous body through force of time and who now on the advent of the *Chakshusha* Manvantara created peoples as intended and directed by God.

50. The very moment of birth he eclipsed with his natural splendour that of all the luminous bodies and he was dexterous in his performances and so they called him Daksha (the Dexterous).

51. Brahma installed him as the protector of all the living creation and commanded him to do that duty; and he in his turn directed all other progenitors (to do the same work.)

42. *Purushaya.* D. One that redeems the Jiva from sin.

Paraya. D. The Supreme One.

43. *Unlimited glory,* D. indicates that the Lord's activities are eternal.

44. *As if etc.* D. As if to soar aloft.

51. D. The worshipful Brahma born of Vishnu installed etc.

ADHYAYA 31.

Prachetasas entrust the house to their son Daksha, become ascetics, perform Tapas and with Narada's precepts attain Moksha.

1. Maitreya said:—Then (at the end of a thousand years) they (Prachetasas), on whom superior wisdom had dawned so readily, remembered the words of the Lord Adhokshaja, left their wife to the care of their son Daksha and went away from home.

2. Having resolved upon the sacrifice of enquiry into Brahman and settled their thought on Atman as abiding in every being, they dwelt on the seashore in the west where the sage Jajali attained perfection.

3. Narada, who is praised of Suras and Asuras, saw them who had perfect control over their breaths, mind, tongue, and eyes, firm in their seat and unagitated and erect in posture, with their mind set on the perfect and absolute Brahman.

4. On his arrival they rose, prostrated themselves and gladly received him (Narada); on his accepting their due worship and his comfortably taking a proper seat they said unto him.

5. Prachetasas said:—Hail to thee, O Divine-sage, fortunately thou hast to-day appeared unto us; thy travels, O Brahman, are like those of the sun for the welfare (of the world).

6. O mighty Sage, what had been enjoined upon us by the glorious Siva and Adhokshaja was mostly forgotten by us, in our engrossing attention to domestic life.

7. Be pleased therefore to kindle that light of Paramatman by which we may see the true things and surely cross over the impassable sea of Samsara.

8. Maitreya said:—Thus requested by Prachetasas the worshipful sage Narada, whose mind is on the glorious Lord of most praiseworthy name, said to the kings.

2. D. *Note.* Here the sacrifice is no other than the contemplation of Brahman with necessary intellectual exercises; for the object of this sacrifice is the attainment of wisdom or the realisation of the Supreme Being, and this sense is warranted by the next passage where these are said to have become sanyasins.

3. *Their mind.* V. Pratyagatma.

9. Narada said:—That is the birth (life); those are the deeds; that is the life-time; that is the mind and that the speech; by which men in this world worship Hari who is the maker of all and the Ruler of rulers.

10. Of what avail is in the world, the threefold birth, of pure parentage, through initiation and through sacrifice? Or of duties enjoined by the Vedas on man or even a long life like the gods?

11. Of what avail is the sacred study, or Tapas, or eloquence, high capacities of mind or skilled power of thinking or strength or the efficient state of the senses?

12. Of what avail is the practice of Yoga (control of breath and the like), mere knowledge or ascetic life or the study of Vedas or other courses (such as self-denial) towards attainment of happiness all those by which Hari is not pleased to bless (the soul) with self-realisation?

13. (For) Atman is in fact the highest goal of all the blessings; for everything else is desired for the sake of Atman and Hari is the one beloved goal of all beings as the dispenser of self-realisation.

14. Just as the pouring of water at the root of a tree leads to the nourishment of its trunk, main branches, and branches of branches and just as nourishing the life leads to the strengthening of the senses, so is the worship of Achyuta the worship of all.

15. Just as waters rise from the sun and in time enter into (return to) him again and just as the mobile and immobile creatures return to the earth, so does the whole world, the stream of gunas, (the living and the lifeless) go back into Hari.

16. This (Universe) is that absolute essence of Vishnu; it is but once (sometimes) manifest like the light of the sun and like the senses of the wakeful man which become dormant during sleep; and

12. To bless the soul with realisation. V. to free His devotees from bondage (Samsara).

13. *Dispenser of self realisation.* V. He who gives himself up for the sake of His devotees (as in the case of Bali).

15. D. Reads *Gavah*. rays and waters.

16. V. In this verse the whole universe is said to be one with Paramatman for the reason that the universe has no separate existence except as the body of Paramatman. The universe is an inseparable attribute of the Supreme Being like light in the case of the sun.

it is Hari that destroys matter, action, thought, and the misapprehensions of difference, (or like the senses whose powers become dormant during sleep, when the destruction of matter, etc., takes place.)

17. So these powers (activities), *viz.*, Rajas, Tamas and Satva appear and disappear in relation to the absolute Brahman, which thus makes the current of the (gross) universe.

18. Therefore do you directly worship and contemplate Hari

V. Translate. This world in our experience is the abode of Paramatman. It is but once so perceived (during its gross existence after creation) like the light of the sun and when the universe is destroyed it becomes too subtle to be perceived; just as the senses are now active and now inactive; the latter state of imperceptibility arises during the state of sleep when the illusions regarding the various organs of sense and action cease to be.

Note. V. Observes that the illustrations are intended to imply the reality of matter.

D. Read 'yada' for 'yatha' in the latter half. Translate:— When the Jiva has a large store of merits, when the breaths (the senses) cease to do their function (externally), become internally active and awaken the light of wisdom in the Jiva and when the illusions of mistaking the body for the intelligent being, of thinking himself to be an independent agent and of thinking himself to be the sole master of the senses are at an end, this subtle and supreme nature of Paramatman (Hari) for once begins to dawn upon the Jiva like unto the lustre of the Sun.

This verse is also intended to show that Hari never becomes conditioned by the three gunas or their products.

To translate again:— This very universe wherein Hari abides and which Hari has created is quite a distinct thing and does not condition Him; (the only relation between them is that of the support and the supporter or rather that of the fanciful forms appearing in the air and the sky): Hari's essence is nothing but wisdom brilliant like the sun's light; and His knowledge puts an end to all the illusions regarding the body, one's own powers, etc.

17. V. *Note* The appearance and disappearance of clouds in the sky cannot imply their unreality: similarly the three qualities of Prakriti by becoming active, or, ceasing to be active in relation to Brahman do not imply their unreal character; on the other hand they being real the two states are possible to conceive.

D. *Note.* The illustration is intended to the truth that Brahman is in no manner affected by the three qualities of Prakriti in spite of all His relations with them for His powers are such that can act with them; and yet be untouched by them. This is the absoluteness of Brahman and for this purpose there is no necessity to suppose Prakiti and other things to be unreal.

Which.....universe. D. Thus the current of the Universe observed to be real depends upon Hari.

18. Therefore (1) (Sri) — being the cause of all (2) V. because the grossness or subtlety is but a temporary state.

Note. V. Prakriti and Purusha (Jiva) that appear in these states are in themselves eternal and form the body of Paramatman. So also Time should be considered as the body of Paramatman.

Still the qualities do not affect Him because He is their ruler, unlike the Jiva who falls under their control. So Brahman should be considered as one Atman being the one power actuating and controlling all.

Is one with you. D. as the one who is Atman in the most comprehensive sense; that is, conclusively knowing Hari to be the

as one with you—Hari who is one Atman of all embodied existences, who is time, the material cause, the efficient cause, the supreme Ruler and who by His own power has ever distanced from Himself, the current of the three qualities (is ever unaffected by the gunas.)

[D. Do you worship Him with the distinct understanding that through His grace His devotees eschew the various thoughts not implying their dependence on Him, that there is no second thing equal unto Him, that the direct realisation of the Lord is possible for those who cease to deny the five-fold difference existing between all real things, who has no beginning, middle or end, who is ever blissful and who is pure, supreme Intelligence.]

[V. Do you worship Him who is untouched by the thoughts pertaining to the mind, a product of Prakriti, as well as by the feelings of pleasure and pain, likes and dislikes, who has no equal or superior, who is cognisable by those that are rid of mistakes regarding the Atman, the body etc.]

19. By kindness to all beings, by being contented with anything whatever, and by the withdrawal (from objects) of all the senses, Hari, destroyer of birth, is soon propitiated.

20. Hari the imperishable Lord does not, like the space enclosed by it, move out of the heart of the righteous, which is pure being rid of all desires, to which He is ever invited by their ever growing contemplation; for He remembers how He is bound to His devotees.

21. Hari who loves the poor, yet rich in His grace and who appreciates their blissful devotion, does not accept the worship of those who have a crooked mind and who, proud of their study, wealth, parentage and deeds, do evil to the poor and good.

one absolute Atman, the Ruler of all.

Note. Time, Pradhana and other terms are only His names; for the Supreme Lord is spoken of in various texts under these names; for Time and other things cannot become the absolute and the independent cause of the Universe and its conditions.

19. *anything whatever* D. anything whatever got by ways and means laid down in the Sastras.

20. *Like the space.* V: like anything having an independent existence.

D. Like space which is inseparably connected with every thing and comprehends itself.

Does not move out of D. Does not set on.

21. *Who loves etc.* D. (additional meaning) who is loved by etc.

22. The Absolute and Perfect Hari does not attend to Sri that constantly waits on Him, or to the Kings of men (bipeds) who resort to Sri, or, even to the gods; but He only remains with His devout servants; therefore who actuated by gratitude would abandon Him (Lord Hari)?

(1) The foremost member of thy race Emperor Dhruva of wonderful career became, while yet a child, broken-hearted with the shafts of his step-mother.

(2) He went away leaving the father infatuated with the love of his (younger) wife and on his way the noble spirited child was met by me; a boy of five years of age worshipped the perfect Ruler of all according to my precepts;

(3) And he ascended that highest place where the Supreme Being (Vishnu) sits enthroned, a place far higher than every other region in the heavens; even the divine sages are looking towards it to this day; but they did not reach it and have their face cast down.

(4) That Ruler of Rulers who dwells in all beings as their inner guide — do you worship Him with the precept given by Rudra for the purpose of casting off the Samsara (the life of births and deaths.)

23. Maitreya said:— O King, having thus told Prachetasas these and other accounts of Lord's glories, the sage Narada, son of Brahma, retired to the region of Brahma.

24. Having listened to the Lord's glory that was told by the sage and that purifies the world of all its sin, they (Prachetasas) also contemplated His feet and attained to His world.

25. O Vidura, I have told thee all this, which thou desiredst me to tell—the conversation between Narada and Prachetasas, which glorifies Hari.

26. & 27. Sri Suka said:—O best of Kings, this line of Kings commencing with Uttanapada, Manu's son, has been described; also listen to that of Priyavratha who obtained from Narada the knowledge of Atman, still ruled the earth and at last divided it among

his sons and attained to the abode of the Lord.

28. Having heard this sacred story glorifying the Lord Hari told by Maitreya, Vidura overflowing with devotion, with eyes full of tears, bore the feet of the sage with his head and those of Hari with his mind (heart).

29. Vidura said:—O great Yogin, by thy merciful self, this shore beyond darkness has been to day shown unto me where Hari is sung by those that are untouched by desires.

30. Sri Suka said:—Having with these words bowed unto him and taken his leave, Vidura with a peaceful mind went to Hastinacity to see his kith and kin.

31. He who would, O King, listen to this account of Kings that had given their mind to Hari would obtain long life, wealth, glory, happiness, Godhead and sovereignity.

[Thus ends the Fourth Skandha.]

28. *Sacred story etc.*, D. reads *Ajita pada*.

(1) The story relating to the feet of the glorious Lord;

(2) or the story of kings who are said to be amsas of the Lord.

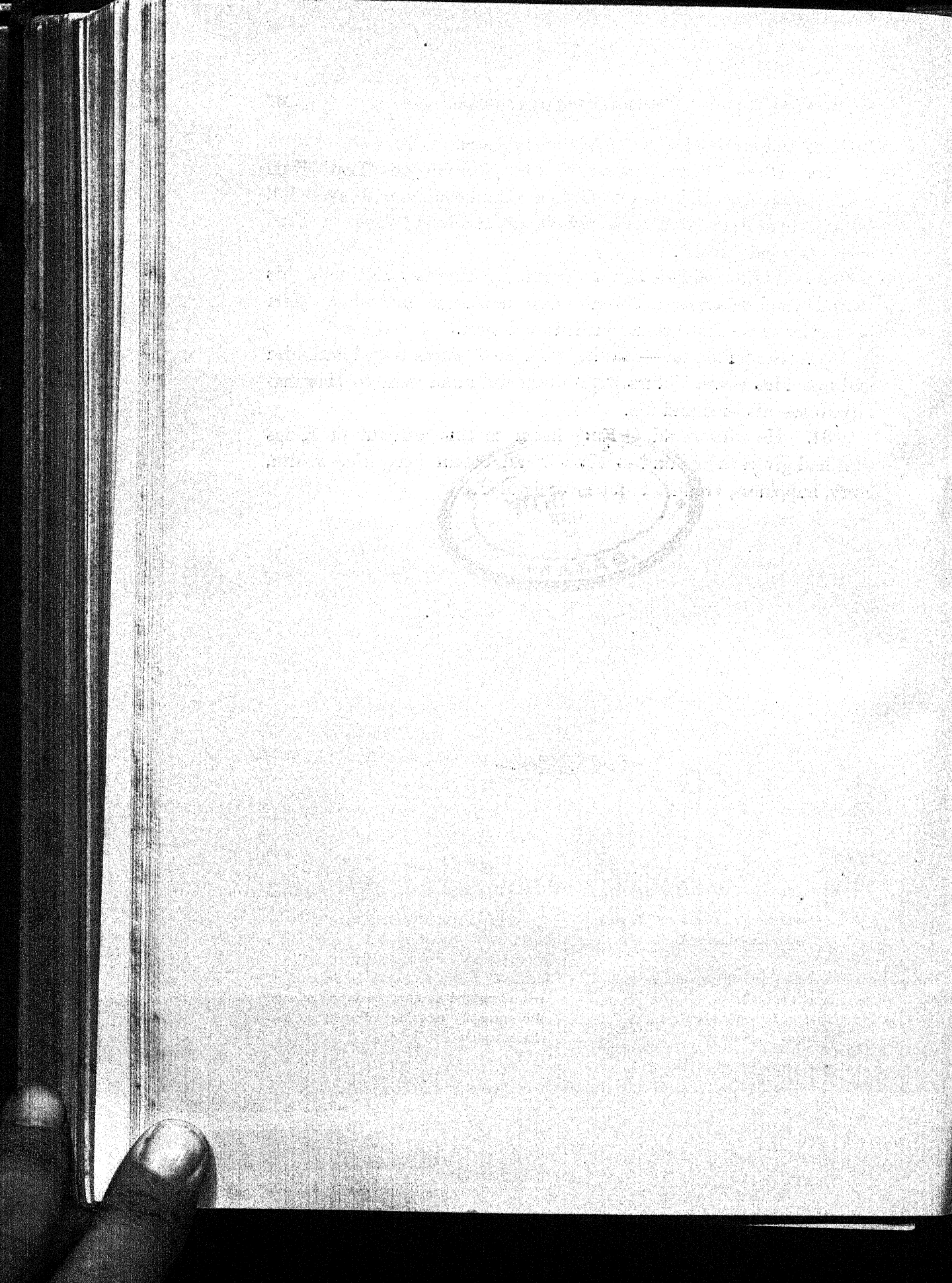
29. *To-day*. D. 'reads to me'.

Darkness. V. Samsara.

Sung by. V. attainable by.

30. *With a peaceful mind*. V. reads with a mind full of devotion and joy.

31. *Happiness etc.* V. takes *Swasthigati* as a compound meaning emancipation and also separately meaning 'salvation and auspicious ending'.



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THE

SRIMAD BHAGAVATAM.

FIFTH SKANDHA.

ADHYAYA 1.

An account of Priyavrata the elder brother of Uttanapada, Manu's son. He accepts the throne as directed by Brahma and lastly divides his empire among his sons Agnidhra and others.

1. The king said:— How is it, O sage, that Priyavrata who was devoted to the glorious Lord, and who found delight in Him, lived the life of a house-holder, the root of bondage through Karma that obscures (one's essential nature)?

2. O Great Brahman, it is not fit indeed that Jivas like him destitute of attachment should thus take to the house-holder's life.

3. O Brahmin sage, great souls whose mind is serene and happy under the shelter of the glorious Lord's feet do not indeed entertain a wish for the worldly life.

4. Here is a great doubt, O Sage, how, though attached to his wife, house, children and the like, he attained wisdom and uninterrupted devotion to Krishna.

5. Sri Suka said:— Well said. Those whose heart is (by nature) taken up with the charm of honey in the lotus of the splendid feet of the Lord of glorious name, do not, in spite of some

1. *Karma.* D. Evil karma; for there is karma or activity which enables a jiva to obtain the grace of the Lord and finally Moksha too.

2. *Destitute of attachment.* V. To Vedas, children, wife and the like, sources of misery.

D. To the result of the duties they may perform.

3. *The shelter of etc.* D. The knowledge of.

4. D. *Note.* The intention of the enquiry is to bring out the fact that some at least can, while apparently leading the worldly life, give their mind and heart to the Lord and become fit for Moksha.

5. V. Begin "the observation is good, but those *etc.* Do not.....obstacles. V. in spite

obstacles, mostly abandon the most happy, and their own, path of discoursing on Vasudeva, the beloved Lord of Paramahamsas.

6. When indeed that prince, Priyavrata, foremost among the devout, had obtained full light of truth by worshipping Narada's feet, and was intent on devoting his life to the contemplation of the Supreme Being; and when, as the sole abode of all the world he was called upon by his father (to assume the reins of government), he could not refuse it, though he did not welcome it; for he had directed all his senses and resigned their functions to the glorious Vasudeva in uninterrupted meditation and saw that in that office there would be serious interruption to his course even from the baseless world.

7. Thereupon the worshipful Brahma, born of Atman (Vishnu) and first among the gods, conclusively comprehended the idea of the whole world by virtue of his meditation how to make the creation of gunas full and complete, came down from his region, waited upon by all the Vedas and his own sons and attendants.

8. At different points through his heavenly passage in the sky, he (*Chaturmukha Brahma*), who shone like the moon, was worshipped by the great gods who rode in their celestial cars and appeared in several groups; being panegyrised by *Siddhas, Gandharvas, Sadhyas, Charanas and Rishis*, he descended into the valley of Mount *Gandhamadana* which he illuminated with his lustre.

of obstacles do not at all abandon *etc.*

6. *Had.....truth.* V. Had easily attained to a knowledge of the great purpose which is both true and conducive to happiness.

Was intent...Being:—V. Was intent on performing gnana yagna, *i.e.*, propitiating the Lord by the acquisition of true knowledge.

D. Was intent on devoting his life as a Sanyasin to &c.

From.. world.... V. From the corporeal body, a modification of Prakriti, and from the passions pertaining to that existence.

D. (Serious interruption or obstacles to the mind) from the worthless objects of the senses.

7. *By meditation*:—V. By virtue of his comprehensive knowledge and constant thinking.

D. (2) By constantly thinking over the purposes sought after by the world he had created (how to furnish it with the means and the helps necessary for working towards the several purposes).

9. There indeed recognising by his vehicle of the swan, the worshipful Brahma as his father, the divine sage Narada rose in haste, went forth with articles of worship, along with the father and son (Manu and his son Priyavrata), and with folded hands offered his prayer.

10. O Bharata, the glorious Brahma also accepted the offering brought to him by Narada and being panegyrised in befitting language for his various attributes, *Avataras*, and victories, the First Person, with words full of compassion, smilingly spoke thus.

11. Brahma said:—Know thou, dear child, I tell thee this piece of truth. It is not fit that thou findest fault with the true unlimited God; ourselves (myself), God Siva, and thy father, all these as well as this great sage, all powerlessly under His influence, bear his command.

12. Could any person undo or alter what He has done, either by his power, tapas, or knowledge, or by dint of yogic or intellectual power, or by force of wealth, or righteous acts, or by himself, or through others.

13. As a means leading to birth, death, performances of karma, grief, delusion, constant fear, pleasure and pain, people (beings) bear, O beloved Priyavrata, this bodily relation, instituted by the unmanifest Lord.

14. Being linked together by the wire of His word with the inextricable knots of guna and karma, we all bear our offering to the supreme Ruler even as the four-footed animals that are governed by the strings run through their nostrils do the will of man (the bifooted).

15. O beloved one, like the blind led by one that has the power of sight, we (inevitably) enjoy only whatever is bestowed upon us by the Lord, pleasurable or painful, abiding in the various bodies which the Lord is pleased to appoint on account of our attachment to guna and karma.

9. *Note*:—It may be imagined that Narada had preceded Brahma on a visit to this valley to give his precepts to Priyavrata.

10. *By Narada*. By Narada and Priyavrata also.

His victories. D. His numerous excellent qualities and gracious visit.

13. *Constant fear*. V. Eternal fearlessness *i. e.*, Moksha.

D. *Bear this bodily relation*:— Strengthen this bodily relation (by means of Karma).

16. Though realised (intellectually) he should continue to live in his body experiencing (the fruit of his Prarabdha Karma) till it remains, but without any attachment, like one who has risen from sleep and feels no attachment to what he experienced in a dream. However he does not acquire or add to Karma and Vasana leading to other bodies (another body).

17. There might be fear (of falling into Samsara) for one who, having escaped to the forest from the house, still continues to be careless, *i. e.*, who has no control over his senses and mind; for he is even there beset by the six enemies (of passions). On the other hand what harm could the householder's life do to the wise man who has subdued his senses and finds delight in Atman?

18. He, who, while in the house, would at the outset intently try to conquer the six enemies can, ike one in a stronghold, overcome them, deep-rooted as they be; and when they grow weak the wise man may freely proceed (with his devout work in or out of house).

19. But thou hast already taken shelter in the stronghold of the lotus-like feet of Hari and subdued the six enemies: now thou mayest enjoy the blessings showered on thee by the Supreme Person and then, having renounced all attachment, return to thy essential nature.

20. Sri Suka said:— Thus spoken to, the great devotee (of the Lord) felt his own littleness, bent his head [or felt the weighty character of the demand]; and respectfully accepted the command of Brahma, the worshipful father of the three worlds with the words, "I will do it".

21. And the worshipful Brahma accepted the worship duly offered by Manu. While Priyavrata and Narada were looking on with unperturbed eyes he retired to his abode which lies beyond the

16. *The fruit of.* D. The fruits of Prarabdha Karma as have become ripe from time to time.

18. D. Translate:—He who would subdue the six enemies should first experience the worldly objects and then renounce them and try to work for salvation while he still continues in the householder's life; fortifying himself in the stronghold of devotion to the Lord, fight against the enemies of the senses, bent upon seeking gratification and bring them under his control. When the longings are gone the wise man may be free to continue his devout work.

21. *Animisham.* D. With unwinking eyes.

D. Reading. not unattainable by.

range of word and thought, so that he may indulge himself in (the contemplation of) Brahman who is beyond the range of ordinary perception.

22. Manu too, with the same wish inculcated into him by the four-faced Brahma and with the permission of the great divine sage, appointed his son as the protector of the world as made by Him and he turned away from the direction of the poisonous waters of the most troublesome worldly objects (from the householder's life).

23. Thus, indeed, being appointed by God's will to do active duty, that lord of the earth, by virtue of the First and Supreme Person, the glorious Lord whose glory consists in destroying the bondage of all beings, got rid of all the impurities of heart and mind (likes, dislikes, etc.,) and cherished great regard for the greatness of the great like Brahma and others while he ruled the earth.

24. Accordingly he married the daughter, by name, Burhishmati, of Visvakarman, the Prajapati. Wonderful is the Lord's will! And as is well-known, he had by her ten sons who were all like him great in character, qualities, capacity for work, beauty of form and energy and also a daughter, youngest of all, by name, Urjasvati.

25 Agnidhra, Idmajihva, Yajnabahu, Mahavira, Hiranyaretas, Ghritaprishta—thus all these bore the (different) names of Agni.

26. Of these Kavi, Mahavira, Savana—these three were bachelors throughout life; they from their infancy cultivated acquaintance with the science of Self-knowledge and adopted only the strictest and highest form of ascetic life.

27. In that (life) they indeed in a wonderful degree secured tranquility and became the best of Rishis (wise men) by virtue of their intense and uninterrupted devotion developed by the constant remembrance of the glorious lotus-like feet of the Almighty Lord Vasudeva, who is the asylum of those that are in fear (of Samsara),

23. *By God's will.* V. Reading. by his own will.

27. V. *Note.* Having realised that Jivatma is like a body to, and inseparable from, Paramatman, they attain to the state of being like Him. *Pratyag* is taken in the sense of Jiva and *Bhutanam* in the sense of unintelligent bodies.

D. When they realised Paramatman as their most beloved object and as the one dwelling within them as their guide, they attained to a state like that of the Lord, that

and who dwells in the body of every being; and having, in their heart purified by devotion, realised the Lord, the Atman of all beings as distinct from gross existences and having become free from all gross environments of body and other things they attained to the state of being one with Atman.

28. Also by another wife he had three other sons, named Uttama, Tamasa and Raivata who became the rulers of Manvantaras.

29. Thus, his sons being given to practising habits of tranquility, the Lord of the earth ruled the world for eleven Arbuda years, and subdued all that rose against righteousness by the mere twang of the bow-string which he drew with his (two) stout arms, full of that strength by which all his efforts were fruitful without any obstruction; and the king of spacious mind enjoyed the pleasures of life as if his discretion were clouded, or, as if he failed to realise his true self, in the midst of the daily growing delights through respectful attentions of his wife Burhishmati who went forth to meet him in her womanly graces, of hesitating smiles and looks checked by bashfulness and entertaining jokes and conversations.

30. Of the extent of the world (up to the Lokaloka mountains) which is lighted by the sun in his circuit round the Mount Meru, he makes at a time one half bright with his light and leaves the other half enveloped in darkness. Then (during his reign) the emperor Priyavrata, like another sun, not being pleased with the division of time into day and night and being possessed of superhuman glory that had developed by the contemplation of the Almighty Lord, made seven circuits following the sun, determined to make night also day as he rode in his luminous chariot, which ran as fast as the chariot of the great luminary.

31 & 32. The hollows (moats), wonderful as they are, caused by the tyres of the wheels of his chariot, became the seven seas and by those seas seven Dwipas of land are enclosed; they are called Plaksha, Salmali, Kusa, Krouncha, Saka, Jambu and Pushkara. Listen to my description of their dimensions. Every two of the

is, of being free from Samsara.

Dwipas is separated by a sea and every Dwipa is in area double that of the one that is interior to it.

33. Of salt, juice, sugarcane, nectar, clarified butter, curd, milk and pure water are the seven seas which are the moats of the seven Dwipas and equal in extent to the Dwipas they severally enclose; every one of the seas in the given order is the outer boundary of the Dwipa enclosed by it; in those Dwipas Barhishmati's Lord appointed as rulers his dutiful sons, namely, Agnidhra, Idhmajihva, Yajnabahu, Hiranyaretas, Ghritaprishta, Medhatithi and Veetihotra: and in the said order they severally ruled their Dwipas.

34. He bestowed his daughter Urjasvati upon Usanas and of her was born the famous daughter of Sukra called Devayani.

35. In the case of persons who, by virtue of the dust on the feet of the Lord, have controlled the six enemies, it is no wonder that human effort is capable of such results; for he, who, though standing very low in the social scale, utters but once the name of the Omnipotent Lord, shakes off the mortal bondage.

36. He who was thus possessed of incalculable strength and prowess and who had been brought in contact with the product of the three gunas (*viz.*, the rulership of the world), after he sat as a disciple under the feet of the divine sage Narada—he regarded himself to be one devoid of happiness (had a strong feeling of disgust towards every worldly object) and observed to himself thus:—

37. "Oh, what a wrong thing has been done! Enough with this fall brought on by the senses into the well of obnoxious objects produced by Avidya; fie upon me, the animal (beast) kept for the recreation of this woman"— thus he condemned himself.

38. Recovering his clear thoughts of self through the grace of the Supreme Deity, he divided the earth, according to law, among his dutiful sons and abandoned like a dead body his queen with whom he had enough of enjoyment, as also his great wealth; and with his heart full of disgust for worldly things and with a mind

35. *Note. The six enemies.* Desire and other passions. (2) hunger, thirst, sorrow, delusion, old age, and death.

Standing very low. V. Straying far from the righteous path.

38. D. *Add.* After Deity "and having

full of fortitude arising from a true sense of Lord's presence, he again followed the footsteps of the worshipful Narada.

These are the verses sung of old in praise of Priyavrata.

39. Who else than the supreme Ruler could do the work of Priyavrata (what Priyavrata did), who dispelled darkness and caused hollows to be formed by the wheels of his chariot which became the seven oceans?

40. By him the classification was made of land, fixing rivers, mountains and forests as boundaries for the convenience of beings and that in every Dwipa distinctly.

41. He who loved the followers of (the devotees of) the Supreme and Perfect Person, regarded as hell the glories acquired in the *Patala*, *Swarga* and mortal worlds (the three worlds) by means of Karmayoga.

ADHYAYA 2.

The history of Agnidhra. Purvachitti, an apsaras bestowed by Brahma, bore him nine sons, Nabhi and others.

1. Sri Suka said:— When the father wes thus engaged in the duties of contemplation (according to Narada's precept), Agnidhra, abiding by his command and keeping his eye on Dharma, protected the people of Jambudwipa like his own children.

2. And on one occasion Agnidhra desirous of attaining to Pitriloka (*i. e.*, of having issue) began to perform Tapas in the hollow of a mountain (Mandara) which was the sporting ground of celestial damsels, and having collected all the things necessary for worship, with concentration of mind, propitiated the glorious Brahma, the Lord of Progenitors of the world.

3. Having understood his wishes, the worshipful First-born of the Lord sent down to him the celestial damsel, called Purvachitti who was singing in His (Brahma's) court.

realised blissfulness."

41. *Yogakarmajam.* D. By means of the powers of Yoga.

4. And she went about in the garden adjoining that hermitage, which was most delighting with various kinds of densely grown trees with their branches, intertwined with golden creepers, and inhabited by pairs of land-birds which with their songs produced harmony,—the garden which was picturesque with water-birds addressing one another, such as waterfowls, karandavas, swans, and the like, and which was adorned with lotus ponds of crystal waters resounding with the warbling notes of birds.

5. On hearing the charming sounds at every step of the ornaments (on her feet) on the feet of the celestial damsel of charming gait, as she took every step in her gentle march, the Prince saw her, opening but a little his eyes which, like unto two lotus-buds, had been closed in the practice of meditation.

6. On seeing her he fell under the sway of Manmatha for whom an occasion was thus opened and (then) like a fool he addressed himself to her, not far from him like unto the bee kissing flowers, who created a room for Love (the flower-weaponed) in the hearts of men by her gait, sportfulness, bashfulness, modest glances, sweet voice and accents, and charming features, which (all) showered delight on the mind and eyes of both men and the gods, — her who quickened her pace when assailed by the swarm of bees blinded (and mad) with intoxication and with the fragrance of her smiling accents which, inviting and intoxicating like wine and nectar, escaped from her lips and (thereby) had her full bosom, braid of locks and zones thrown into a state of charming agitation.

7. Who art thou? What dost thou seek to do, O great sage, on this hill? Perhaps thou art the deluding power of the glorious Supreme Being; thou bearest two bows without string (brows). O friend,

4. *Which with their songs etc-harmony.* D. Reading. With a continuity of sounds which would reach only the ring of a bow, *i. e.*, melodious even at a short distance.

6 (1) D. *Bees blinded with intoxication etc.* Bees blind with infatuation at the sweet fragrance of the saliva dripping from her mouth.

(2) *Braid of locks* D. Reading, hair and the garland.

(3) *Created a room.* D. Reading, who obtained entrance into.

7. *Note.* Sri and D. his address to the damsel in the masculine indicates his want of discretion.

are they intended for thy own purpose? or dost thou go after careless deer (game)? [persons like me who have no control over their senses and are like unto beasts]?

8. These two arrows of thine winged with lotus-petals, gentle, and beautiful yet hiltless, furnished with very sharp teeth (pointed ends), at whom thou wouldst aim them going about in the woods, we do not know. We pray that thy visit here may be for the welfare of our dull-witted selves.

9. These are the disciples of thy worshipful self, who to their Lord sing, on all sides and constantly, the Vedas and Sama hymns with a full sense of their secret (meaning); all the Rishis eagerly crowd to receive the showers of flowers dropping from thy locks as if they were branches of the Veda.

10. O holy one, we only hear from the cage of thy feet the speech of (voice of) the Thithiri birds, that though formless, still distinctly utter, there is the charm of Kadamba on thy lap and there a circle of fire is also seen; and (I do not see) where is thy garment of bark.

11. What fills, O Brahman, these two inviting peaks which thou with great difficulty bearest, though slender in the middle, and at which my eyes remain rivetted? Whence is this crimson and fragrant paste on thy peaks, by which, O beautiful one, thou perfumest my hermitage?

12. O best friend, let me know thy region, the people belonging to which are endowed with strange parts on their chest, which agitate the mind of one like me, and where they have on their face a very wonderful store of honey and graces and nectar and the like.

13. O friend, what is the means of subsistence for the body (in your country)? By thy chewing it there blows the smell of sacrificial offerings; thou art an amsa of Vishnu (I think); for thy ears

V. says, it refers to the class to which he belongs.

10. *Cage of thy feet.....birds.* D. Reading, the sweet sounds made by the rubystone in the ornaments on thy lotuslike feet.

Charm of kadamba on thy lap. D. takes the verse as a compound—On thy hip near to thy lap pretty like the Kadamba.

12. D. Reading *Sarasahasasudham.* with beautiful smiles.

are (adorned with earrings like unto) two unwinking makara fish. Thy face is like unto a lake with two fish in bewilderment, beautiful with birds in rows and approached by swarms of bees.

14. That ball which, hit by your lotus-like hand, moves about, confounds my vision; thou dost not notice thy dishevelled locks of hair; that wicked and amorous wind unsettles thy garment.

15. O thou rich in tapas, thy beauty wrecks the tapas of those that are engaged in it; by what kind of tapas didst thou attain it? O friend, it is fit that thou performest tapas with me. Is the Almighty Lord who extends Samsara truly pleased with me? (so as to confer thee on myself).

16. I would not let thee go, beloved of me, since thou art bestowed on me by Brahma; neither my mind nor my eyes fastened to thee would depart, O friend of beautiful crests; be pleased to lead me, thy servant, wherever thou listest; let thy good friends and companions leave us or go with us, waiting upon thee.

17. Sri Suka said:— Agnidhra who was highly skilled in winning over women and endowed with intelligence worthy of the gods, thus spoke to the celestial damsel in language which exhibited his special wit in vulgar aspects of life and He greatly propitiated her.

18. Thereupon her heart being won over by the intelligence, character, dutifulness, youth, splendour and liberal disposition of the leading warrior, the Lord of Jambudwipa, she spent a period of nine crores of years and enjoyed pleasures of heaven and earth.

19. By her the great king, Agnidhra had nine famous sons, viz., Nabhi, Kimpurusha, Harivarsha, Ilavrita, Ramyaka, Hiranmaya, Kuru, Bhadraswa, and Ketumala.

20. Then, after having borne him nine sons in course of nine years, Purvachitti left them in Agnidhra's house and returned to wait upon god Brahma.

13. *Bahih.* V. and D. blows outside.

14. *My vision.* D. Reading thine eyes.

15. *Almighty Lord.* Creator of the universe.

D. The producer of (joy) and wealth.

17. *Endowed with.....gods.* D. Omits this.

V. Reading—with a deluded mind.

21. Those sons of Agnidhra were, through the grace of their mother, from the very moment of birth, possessed of an adamantine frame and strength, and being given their due shares, protected severally their continents, which were so called after them.

22. Still not satisfied with pleasures and daily thinking of none but the celestial damsel, king Agnidhra by means of sacrifices and duties performed according to the Vedas, attained to the same world as she was in and where the Pitris also live in delight.

23. On the demise of their father the nine brothers married the nine daughters of Meru, who are, by name, Merudevi, Pratirupa, Ugradamshtri, Lata, Ramya, Syama, Nari, Bhadra, and Devaviti.

ADHYAYA 3.

The story of Nabhi who worshipped the Lord for a suitable son. The Lord Himself was born as his son called Rishabha.

1. Sri Suka said:— Eager to be blessed with an issue Nabhi with his wife Merudevi who was barren, worshipped the glorious Lord of sacrifices with a concentrated mind (and by means of sacrifices).

2. When in good faith and with a pious heart he was performing sacrifices, the rites called Pravargyas being observed with due attention to substance, time, place, Vedic texts, priests, Dakshina (money to be given away in charity) and the rules and methods of performances, the Supreme Lord of beautiful personality who, though inaccessible yet disposed to grant boons to His devotees through His love for them, revealed to their mind and eyes His absolute self in a most attractive form, which was charming in every limb.

3. The Supreme Lord who appeared unto him with four arms in His luminous personality, who is the highest Person, distinct from all others, clad in silk of golden hue, with the splendid Sri Vatsa mark on his chest, and with his weapons, the great conch, lotus, Vanamala,

22. *Still not satisfied with.* D. omits *this* and reads the son of the king (the prince.)

By meas of sacrifices etc. D. Performed sacrifices in propitiation of Sri Hari as laid down in the Vedas with the desire to obtain that celestial damsel's region.

2. Of *beautiful personality.* D. Reading, well pleased.

3. D. Add after "*and others*" set with cut

chakra, the immortal jewel of Kaustubha, Gada, and others; adorned with ornaments of the body, namely, the crown of radiant jewels, ear-rings, bangles, zones, wreaths of pearls, Kaiyura and Nupura and the like— the preists, the directors, and the sacrificer waited very respectfully on Him with *arghya* and with their heads bent down just as penniless people would do at the sight of a treasure-trove revealed unto them.

4&5. Ritviks said:— Mayest thou be pleased, O most worshipful one, to accept the worship which we, thy attendants can afford! we are but taught only this *Namo Namah*, (bow to thee, bow to thee); which mortal man, whose mind is occupied by the world of Prakriti and gunas and who is incapable, could hope to fully explain the nature of the Supreme Ruler of Prakriti and Purusha by means of name, colour or form belonging to the later and grosser creations; except talking about a few of His innumerable excellent attributes, which remove all the sin of all people?

6. O Supreme One, Thou art delighted by the simple worship of Thy followers—which consists of only prayers uttered in faltering accents, water, pure and tender shoots, Tulasi, tender durva grass which they offer Thee in true love.

7. On the other hand we do not see that Thou hast anything to gain, by the sacrifice made heavy with numerous component parts, however richly it may be provided for.

8. This worship is nothing to Thyself Whose essense consists of all the highest blessings which are uninterruptedly eternally found in Thee to the unlimited extent; but all this worship we do is significant in respect of us, O Lord, who seek after blessings.

9. To explain it. Like an ordinary being Thou showest Thyself to those of poor understanding and ignorant of their own great purpose (in life), O Perfect Person, superior to all, intent upon very graciously affording them a view of Thy glory as well as salvation, even though Thou art not worshipped.

diamonds of brilliant white like nectar.

4. *Whose mind is occupied by.* D. made to err by.

Is incapable. D. Is directed to things of lower order.

6. *Prayer.* D. Poor praises.

10. And, O most worshipful one, foremost among those that confer blessings, now this itself is the great boon that in this sacrifice of the saintly king, Thou hast revealed Thyself to the vision of Thy votaries.

11. O Lord, Thou art perfect in Thy infinite excellent attributes which are repeatedly and constantly sung by sages who find delight in Atman, who are of Thy nature, being rid of all impurities (sin) by the fire of their forceful wisdom produced through renunciation; even talking about Thy excellent attributes is the source of the highest and auspicious success.

12. However, we pray that Thou mayest be pleased to ordain that Thy names descriptive of Thy excellent qualities be ever on our tongue— Thy names which remove all sin,— when we are unable to remember Thee in falling, in hunger, in tumbling down, in yawning and other wretched conditions, and even at the moment of death or high fever.

13. Further this great king, desirous of children and especially of a son like Thyself, has sought Thee, the Lord of all blessings here, as well as the celestial abode and salvation; for he regards an offspring as the real purpose to be gained; (and therein) he is like unto a poor man who goes to Kubera for (mere) husk.

14. Who is there in this world that is not overcome by Thy Maya (deluding power) unconquered and highly inscrutable in her ways? (1) Who is there that has not his understanding clouded by her? Who is it that has not his nature completely obscured by the rapid currents of the senses, if he has not worshipped the feet (sat at the feet) of the great and pious.

15. Again, O Lord of unlimited work and activity, Thou hast indeed been invited here (for a poor purpose); and that act of us, who

10. *Thou.* D. Thy worshipful self shows *etc.*

12. *Remember thee.* V. and D. Remember thy glorious feet like unto lotus.

13. *Sought thee.* The Almighty Lord.

Who etc. D. Who is it that would seek after mere husk or straw!

14. *Aparajita.* D. O unconquered one.

D. (1) With a mind destitute of inclination to contemplate the Lord for want of a conclusive understanding of His nature—this whole clause should be taken as an adjective to the subject in the preceding sentence.

15. *As thou art etc.* D. According to the

being dull-witted regard it as a great purpose, is really an insult to the Divine Beings, O God of gods; be pleased to pardon that fault of the ignorant as Thou art equally kind to all.

16. Sri Suka said:— Thus praised in prose style, and being bowed to by the priests who were in their turn worshipped by the king of the continent, the glorious Lord of the gods graciously spoke thus:

17. It is a great pity, O sages, that you have asked Me for a great boon impossible to secure, with prayers that cannot prove barren, that his son may be like unto Me; (but) I am like myself, since I am without a second; still the words of Brahmanas ought not to prove false; for the race of Brahmanas who are like the gods among the twice-born is indeed my mouth (myself).

18. Therefore through Nabhi, the son of Agnidhra, I shall appear in the world exhibiting but a ray of My own, since I do not find another like unto Me.

19. Sri Suka said:— In the hearing of Merudevi, the Lord spoke thus to her husband and vanished from their view.

20. O Parikshit, the glorious Lord, propitiated by the great Rishis in that very sacrifice, and intending to grant the wish of Nabhi, appeared as the son of Merudevi in his harem, with a pure personality, in order to teach the world the duties and characteristics of those sages who are sky-clad, wise, given to austerities and of celebate life.

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character and fitness of every being.

17. *With prayers.....barren.* D. Whose words do not prove false—this is an adjective to be construed to sages.

20. *Thus.* propitiated.

In his harem. D. The Queen of his harem.

ADHYAYA 4.

The history of Rishabha. He begets hundred sons, Bharata and others, on Jayanti.

1. Now the Lord who had so revealed Himself, in whom the special marks of the Supreme Deity were manifest from the very moment of appearance, whose greatness was every day seen to get enhanced by the qualities of equality, tranquility, self-denial, majesty, and great powers, the ministers, subjects, Brahmanas, and the gods eagerly wished that He may become the protector of the earth.

2. His father rightly called him Rishabha, (a term of such high import as fully described) his superiority in respect of stature, reputation, force, strength, splendour, celebrity, determination and promise.

3. Indra became envious of him and stopped the rains in his kingdom: knowing that, the worshipful king Rishabha the Lord of Yoga smiled and by virtue of his own yoga brought down showers in his continent called Ajanabha.

4. And having obtained a son after his heart Nabhi transported with joy and in paternal affection caressed with faltering words, Him who was really the Supreme Deity, who of His own accord had put on a human form and who was the glorious Ancient Person, whom, overpowered by His will, the father called "My child, My father, My dear etc." and felt the greatest happiness.

1. D. In the world this body given to human beings is not intended for the enjoyment of physical pleasures. Which wise man would prefer those pleasures which even beasts and birds enjoy? Therefore you indeed deserve to perform the divine duty of tapas by which the mind becomes purified; for from the purity of mind arises that pure light of wisdom by which ParaBrahman is realised.

2. D. Restricts the association by throwing in an adjective "prohibited"; for absolute prohibition of association is not tenable in the light of authorities.

3. *And who have.....wealth.* D. And who have no attraction to the household life characterised by the worthless and wicked thought and talk of creatures given to nourishing their body, *etc.*

4. D. He who has grown weak through ignorance owns that Karma which he does for the purpose of gratifying his senses, since the worthless miserable body has its source in that Karma. I do not think it good (the means of attaining eternal happiness.

5. When he saw that he (Rishabha) was the one object of love to all the citizens, courtiers and subjects, Nabhi, the father, installed him on the throne as the king for protection of the limits or boundaries of social customs and entrusted him to (to the care of)Brahmanas; and he went with his queen Merudevi to the Visala and (there) by means of his tapas characterised by (harmlessness) serenity and skilfulness (i.e. swiftness) and deep thought, worshipped Vasudeva who was in the form of Nara Narayana and in course of time attained to the state Jivanmukta.

6. O prince of Pandava race, these two verses are sung in praise of him (Nabhi).

Who could other than Nabhi the royal sage do that righteous work as he had done, by the purity of which Hari became his son?

7. Who else than Nabhi could be so devoted to Brahmanas, as he was, in whose sacrifice they, propitiated by him with proper dakshina, by virtue of their spiritual strength, made the Lord of sacrifices reveal Himelf to his view?

8. Now the glorious Rishabhadeva, seeing his continent was Karmakshetra *i.e.*, the place for righteous duties lived in the house of a preceptor in an exemplary manner, obtained permission of his preceptors who had duly received their honours and then to exemplify (in himself) the duties of the house-holder's life, married Jayanti bestowed on him by Indra and observing karma (Dharma) of both descriptions, laid down by the Vedas and Smrities, had by her one hundred sons who were like unto him.

9. Of these (hundred) was indeed the great Yogi, Bharata by name, the eldest, of highest merits after whom they have called this continent, Bharatha.

10. Next to him were the nine, chief among the remaining leaders of the Ninety-nine, namely, Kusavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Bhadrasena, Indraspruk, Vidarbha and Keekata.

11&12. Kavi, Hari, Antariksha, Prabudha, Pippalayana, Avirhotra, Drumida, Chamasa, and Karabhajana; these nine who showed to the world what the duties of the votaries are, were great devotees of Lord Hari; and their history which, imbued with the glory of the

Lord, leads to tranquility and engenders devotion,--we shall describe later on (in the eleventh Skandha) in the form of conversation of Vasudeva and Narada.

13. The younger eighty-one sons of Jayanti carried out the commands of their father, were highly docile, pious, thoroughly versed in the Vedas, and devoted to sacrificial duty and, being purified by their works became Brahmanas, *i.e.*, were devoted to the contemplation of Brahman.

14. The glorious Emperor by name Rishabha, not dependent upon another, (absolute) by nature and eternally untouched by any evil, ever in the enjoyment of pure blissfulness; being the Supreme Ruler himself, still as if he were of the opposite nature, did the righteous duties in order to teach the world ignorant of it the course of duties handed down through Time; he was full of equanimity, and was tranquil and devout, kind and compassionate. And having turned to the attainment of righteousness, wealth, renown, children, pleasures and salvation, he ordained his people in domestic life.

15. People indeed follow that which is done by leading men.

16. Though he was himself aware of all the righteous courses treasured in the Vedas, still he followed the path pointed out by Brahmanas and governed his people by a judicious use of the four expedients of peace, gifts, discord and war.

17. Having regard to all the conditions of substance, place, time, age, earnestness, priests, and the several gods in view, he worshipped the Lord, a hundred times, by all the sacrifices as laid down in the Sastras.

18. In this continent when it was being protected by the glorious Rishabha, his people did not expect anything at the hands of another as if no object of desire existed; nor did they ever in any measure cast a vistful look on another's property except the daily growing and intense love to their Lord.

13. *Highly docile.* V. and D. (1) Leading an exemplary life of the householder; (2) D. subsisting on pure rice.

14. *Ignorant of it.* D. Ignorant of Para-Brahmam.

V. Righteous duties and their observance.

19. Once in his progress through his kingdom the glorious Rishabha coming into Brahmavarta, while all the people were looking on, spoke as follows to his sons in order to teach them as well as the world, though they had controlled their mind and showed thorough discipline by their great modesty and love.

ADHYAYA 5.

Rishabha's precepts towards salvation to his sons in the assemblage of the sages. His acceptance of Sanyasa for teaching the world and his travels.

1. [In the human world this body of human beings] is not fit to be given to the miserable pleasures which even beasts and birds enjoy; the divine duty of Tapas on the other hand, O sons, is fit for them, by which the mind becomes pure; and from the purity of mind arises the everlasting happiness.

2 &3. The wise say, to wait upon the great is the way to salvation, whereas the way to samsara (hell) is to be in association with those who are attached to women. They are the great who are possessed of equanimity (a state of mind regarding equally everything, serenity of mind, freedom from anger, a good heart to all and righteousness and piety; who regard love to me the Lord as their only purpose and who have no love to people that are given to objects calculated to nourish the body and to house-hold life consisting of wife, children, friends and wealth and who while in the world are content with what is sufficient for bare existence.

19. *In his progress.* D. Going about of his own accord and thereby indicating his inclination to lead an ascetic life.

1. D. In the world this body given to human beings is not intended for the enjoyment of physical pleasures. Which wise man would prefer those pleasures which even beasts and birds enjoy? Therefore you indeed deserve to perform the divine duty of tapas by which the mind becomes purified; for from the purity of mind arises that pure light of wisdom by which ParaBrahman is realised.

2. D. Restricts the association by throwing in an adjective "prohibited"; for absolute prohibition of association is not tenable in the light of authorities.

3. *And who have.....wealth.* D. And who have no attraction to the household life characterised by the worthless and wicked thoughts and talk of creatures given to nourishing their body, *etc.*

4. Certainly (necessarily) a person carelessly commits sin when he is busy gratifying his senses; I do not think it right to do again that which having been wrought in a previous life has become the cause of this miserable, though unreal, body enveloping the Self.

5. This loss of self-realisation due to ignorance lasts only so long as man does not think of enquiring into the truth of self; as long as there is activity (karma) the mind remains disposed to karma and by this mind the bondage of mortal (gross body) is brought about.

6. So long as Karma thus sways the mind, and the Self is enveloped in Avidya (Nescience), and so long as devotion to Me (Vasudeva) does not arise, one is not released from one's relation to body.

7. So long as he does not realise that the activity (functions) of the senses is unreal, and, though endowed with the power of discrimination, he does not bestow care upon his own interest for want of thoughtfulness (being inconsiderate), he soon loses his memory and, having got into the house of sexual relations, he reaps in that condition only afflictions.

8. The mutual relation of man to woman is said to form a knot in the heart to each of them reciprocally; hence in respect of the house, fields, children, relations, and wealth, this delusion of 'I", "This is mine" exists (enhanced) on the part of the world (on every being that is born with a body).

9. When this strong (hard) knot of the heart, namely, this thought, brought about by Karma becomes loosened, it is then that

4. D. He who has grown weak through ignorance owns that Karma which he does for the purpose of gratifying his senses; since the worthless miserable body has its source in that Karma, I do not think it good (the means of attaining eternal happiness).

5. *The loss of self—realisation.* D. The miseries of mundane life or bondage.

6. V. Begin "So long as the mind affected by Karma directs man's activities *etc.*

D. Begin, "So long as the Self (Jiva or Paramatman) is not realised, being obscured by Avidya and so long as the mind affected by Karma.....activities.

7. *Loses memory.* D. Forgets the true meaning of the Sastras.

8. *Note.* The householder's life does not lead to tightening the bondage of life in the case of Brahma, Yagnavalkya and the like. On the other hand it forms part of their work towards salvation though it does in the case of the generality of mankind.

9. *Brought about by Karma.* D. Made to

man gets out of this delusion in the form of attachment between man and woman; and then only he eschews the cause (Ahankara), becomes free and attains to the highest goal.

10. Through devotion to Me, the pure self and Preceptor and unswerving attention to Me, through absence of desires, through endurance of the relative states of pleasure and pain, the clear understanding that beings are liable to misery everywhere, the enquiring spirit, tapas, and abandoning the efforts (Karma) towards the attainment of desires;

11. By righteous duties in relation to Me, by recounting My glories and by always associating with those who are devoted to Me as the Supreme Deity, by singing My excellent attributes, by being free from feelings of animosity, by behaving equally towards all, by withdrawing the heart and mind from all objects and keeping them calm, O sons, and by trying to shake off the wrong notion that the body or the house is Atman;

12. By studying the science of Atman, by living in seclusion, by subduing the breaths, the senses and the mind thoroughly; by absolute faith in the right, by strict celibacy, by being ever alert to do duties and by controlling speech (the tongue);

13. And by means of wisdom sufficiently mature to secure meditation on Me as well as realisation, and by means of concentration, he, who is possessed of courage, energy and sense of discrimination,

continue to be hard by force of Karma.

10. V. Also interprets thus, "Through devotion to the preceptor who is another form of Myself *etc.*"

D. Through devotion to Me, Hari who am the preceptor.

11. *Who are devoted.....deity.* D. In whom I am present manifesting My special grace.

12. *By living in seclusion.* V. By subsisting on pure food.

D. After "duties" add "in the proper manner and method."

By.....the tongue. D—This special reference to organ of speech is meant to warn against the study of wrong views and to insist upon practising the virtue of silence.

13. V. By means of wisdom illumined by the sastraic knowledge and capable of showing that all beings are imbued with the presence of Myself *etc.*

D. By realising My presence everywhere with the knowledge that Vishnu is the all supreme Being, strengthened by the wisdom that directly leads to *Moksha, etc.*

D. *Who is possessed of etc.* (1) Who has perfect control over the senses of taste and touch or is a staunch follower of Vaishnava

should endeavour to get rid of the subtle body or the besetting condition called "Ahankara".

14. Being ever on the alert he should, by this means as afforded by the Preceptor, completely shake off the bondage, called the knot of the heart in which all karma abides, and which has been caused by Avidya and then he should remain quiet without adopting the means again.

15. The King or the Preceptor who would attain to My world or My grace should get free from passions and direct thus his sons or pupils. He ought not to put into the ways of Karma them who are ignorant of Truth and who are already bewildered in the path of Karma; what purpose would a man, like one who pushes the blind into a pit, gain by directing those people into the path of karma?

16. The world (people) is by nature blind to what is good; it is full of desires and only works towards worldly objects. Ignorant men hating one another for a tittle of pleasure do not see the source of endless misery.

17. Which wise and compassionate man knowing the truth and full of wisdom would lead astray the man who is already immersed in Avidya (ignorance or Karma marga); for it would be like

system and having Satva guna to a pre-eminent degree. (2) Who has never languishing Satva which through courage is produced in the highest degree.

14. V. Takes this verse as an explanation of the preceding one. *Note.* The linga is said to be constituted of *vasanas* forming the knot of the heart produced by Avidya and other products thereof. Man should be careful and by practising Yoga according to precepts should get rid of that Linga and then he may give up that Yoga.

D. The first half is taken as a description of Linga *i. e.*, Linga is the stove-house of all previous Karma and it brings about the knot of heart, namely, the attachment to worldly life.

15. The last two lines are not in V.'s. reading.

D. Read '*father* for *king*.'

My grace. Moksha which can be secured through My grace.

Get.....passions. D. Be devoted to the acquisition of true knowledge. Being free from passions and sin.

Truth. D. Brahman.

16. V. *Latter half.* The ignorant world reaps only mutual hatred and endless misery *etc.*

D. Construes the second line with the previous verse.

The world by nature is devoid of sastraic knowledge necessary for attainment of happiness. (What purpose could be achieved by directing the ignorant) who are under the force of desire in quest of worldly objects *etc.*

leading astray the blind who had already missed the way.

18. He who would not, or, cannot show the way to salvation to the Jiva that has fallen into Samsara (mortal life), cannot be his preceptor or a relation or a father or a mother or the deity or the Lord.

[The sense of this may also be given thus: He who cannot save him and rescue him from fall ought not to claim to be his preceptor or to proceed to beget children; and the deity too may not accept his worship and so on.]

19. This visible body of Mine cannot be understood in its true character (it is not like the body of mortals) (since I have chosen to be such); My mind is pure Satva wherein abides Dharma; since I have turned My back on adharma and I am far from it, the venerable call Me Rishabha.

20. You are all born of My heart (which is Satva); therefore do you all dutifully serve this worthy Bharata your eldest brother in sincerity and that will be service to Me and that will constitute your duty of protecting the subjects.

21. Among all those that are created, plants which grow by themselves occupy a very high place; higher than these are reptiles, worms and the like that move from place to place; still higher are those that are endowed with intelligence; higher still are human beings; higher than men are Pramathas (spirits and the like). Ghandharvas and Siddhas and other attendants of the celestials are superior to Pramathas.

22. Indra and the gods under him are superior to Asuras. Daksha and other sons of Brahma are higher than the gods. God Siva is superior to these and he is born of Virincha, the four-faced

19. *Second line.* The truth is indeed that my personality is real and absolute embodiment of force and wisdom and on this (secret nature of My self righteousness rests hence only the righteous act done with true understanding is productive of good.)

20. *Therefore do you etc.* D. Therefore do you all worship Hari who is the support of all and greater than the great and who takes delight in protecting his creatuares and this is your true service and this is your duty of protecting creatures.

Note. The propriety of this interpretation is brought out in the preceeding verses by condemning precepts wnich do not direct one's attention to the Lord.

Brahma and I am superior to Brahma and I look upon the great Brahmans as My supreme Deity.

23. I do not think that any other being is equal to Brahmans; O Brahmans: whom should I then consider superior to them? What is offered by men to Brahmans with faith, I eat (accept) with satisfaction; but not so what is offered into the fire in a sacrifice.

24. (I could not think anything to be superior to that Brahmin) by whom My glorious and eternal body (the Vedas) finds support here, in this world and in whom are found the most sanctifying Satva, serenity of mind, control of the senses, truthfulness, gracious disposition, tapas, the spirit of endurance and realisation of self.

25. What have they to seek from any other,—those who find nothing to seek even from Me, the Absolute, higher than the highest, the Lord of Swarga and Moksha, and those who are devoted only to Me and therefore have nothing to seek after?

26. O sons, all beings moving and stationary ought to be at every moment treated by you with respect as being my abode, with a pure vision (with a mind free from envy and other passions); and that is My true worship.

27. The highest fruit (to be sought after) is to resign to the Lord whatever is done by the mind, the tongue, the eye or other sense and this constitutes My worship; failing to do this, man cannot hope of release from the snare of time, the cause of insuperable bewilderment (delusion).

28. Sri Suka said:— The glorious Lord bearing the name Rishabha, thus commanded and instructed His sons, though they

23. *Note.* V and D. The idea is that the Lord is very much pleased to accept the worship as the Antharyamin of Brahmins, because they possess true knowledge and the Lord is pleased to manifest himself through them in a very distinct manner.

24. *Note.* V. Takes *Thanu* in the sense of tranquility and other qualities or Vedas. D. takes it in the sense of Vedas and also as indicating the Avataras of the Lord that are contemplated by His votaries.

26. *With a pure vision.* V and D. With a clear insight into the distinct character of the Lord from the various creatures in which He abides, though they are all fit to be treated with kindness and regard.

27. D. It is the highest worship offered to Me that man offers all his activities as acts of worship with the distinct perception of Lord's nature as different from that of other things.

were themselves well disciplined, for the guidance of the world; being the supreme Lord of unlimited power and also the best friend of all, He intended to exemplify in His life the duties of the Paramahamsa order, *viz.*, devotion, acquisition of wisdom and renunciation, which should characterise great sages and contemplatists who have formed habits of tranquility and given up the course of (gross) karma. He crowned Bharata, the eldest of his hundred sons, most devoted to God and the best asylum to the Lord's devotees and commanded him to protect the kingdom; and He himself with no other property in the house than His mere body, behaved like a mad man, was sky-clad, with dishevelled hair, and having enshrined the sacrificial fire (the deity Agni) in Himself He went out of Brahmavarta as an ascetic.

29. Like a dunce, blind, dumb, deaf man, like a ghost, like a mad man, he put on the appearance of one who has lost all sense of the body; though spoken to by people, he observed the vow of perfect silence: he remained quiet.

30. At different places, in cities, at villages, (1) (hill-forts) quarries, hamlets, avenues, habitations at (2) the foot of hills, in camps, in stables, in the enclosures of herdsmen, in the crowds of pilgrims, in hermitages, on mountains, and the like, on every road, ill-treated by the worst creatures moving on the earth, just like an elephant harassed by mosquitoes, being threatened and struck, insulted with nuisance, spit at, pelted with stones, and showered with dung and dust, treated with nasty breaths and upbraiding;—neglecting all this, while in this bad home known as the body often described and considered as something real, yet realising in his essential nature (3) both being and non-being and remaining unperturbed in his glorious essence and destitute of the unreal attachment to self and its belongings and consequently having his thought uninterrupted, he all alone roamed through the world.

31. Very delicately shaped were his hands and feet and chest; large and proud were his arms, shoulders, neck, face and other in un-

30. (1) D. Reading.
(2) D. Portions occupied by weavers.
(3) D. Destitute of fear.

bers of the body beautifully fitted up; by nature he was charming; a natural smile brightened his well-formed face; he looked delightful with his red and broad and refreshing eyes which were like unto petals of a fresh blown lotus; symmetrical and captivating were his cheeks, ears, the neck and nose; by the great feast which his face promis d with suppressed smiles he ushered the god of love (the flower-arrowed) into the heart of the women of the city; his face was adorned with profuse ringlets of matted and golden (brownish) locks overhanging it and with his body neglected and covered with dust, he looked like one that was possessed.

32. When the glorious Rishabha found this world opposed to his Yoga practice and also saw that it was awkward to make any effort to fight against such opposition, he adopted the vow of Ajagara life and accordingly lying down he eats, drinks, chews, passes water, eases himself (laughs) and rolls in the nuisance with which the parts of the body gets covered.

33. The wind charged with the fragrance of what is cast off from his body perfumes the country to an extent ten yojanas all round.

34. Similarly, adopting the courses of the bull, the deer, the crow, whether going or staying or sitting or lying down he behaves like the bull, the deer, and crow and he drinks, eats, and chews and passes water.

35. Thus Rishabha, the glorious Lord of salvation exhibited by the various Yoga practices and with no environment like a physical body to interrupt His mind (His power of direct cognition) always realised His supreme and perfect blissfulness in the All-pervading Atman who is the Lord Vasudeva and the inner ruler of all beings; he was perfect as naturally possessed of everything (that others may seek after) and displayed the extraordinary powers of Yoga according to the will of the Lord, such as being swift in passing through the air, quickness of thought, withdrawing oneself from the vision of others,entering into another's body, seeing things distanced by Time and Place, but did not, O king, welcome them at His heart.

33. *Country* V. cardinal points.

ADHYAYA 6.

Rishabha's history concluded.

The King said:— O holy one, to those who realise the delight of self and have burnt up the seeds of karma through (1) wisdom enhanced by Yoga, the Yogic powers that accrue to them by God's will cannot certainly be a source of disturbance or inconvenience. And so I cannot understand why Rishaba did not like them (the Yogic powers).

2. Sri Suka said:— True is thy observation; but here are some who are not prepared to trust to the fickle mind, just as the deer would not trust to the deceitful hunter.

It is also observed thus:—

3. No body should ever enter into friendship with the changeful mind by trusting to it. The long accumulated Tapas of Iswara (Rudra) or Iswaras (Sowbhari and other great sages) was lost.

4. The mind of the Yogin who trusts to it always gives room to karma or desire and in its train to those others that are his enemies like the unchaste wife of a trusting husband.

5. Desire, anger, pride, greed, grief, infatuation, fear and the like, why, the very bondage of Karma,— all proceeding from that mind, which wise man would admit it to be an obedient servant (to his confidence)?

6. Now Rishabhadeva though the ornament of all the protectors of the world by such eccentric acts and words, Avadhuta habits and appearance like the dull-witted, not giving any proof of his divine glory and teaching Yogins the way how to cast off the body and intending to throw off his own mortal cloak and realising the self

1. *Wisdom.* V. Fire of wisdom.

V. Omits 'accrue to them etc'.

D. O holy one, to those who have found delight in Paramatman and burnt up the passions, the seeds of Karma by wisdom produced by the contemplation of Hari.

2. *Just as etc.* D. Like the water in a new pot.

3. V and D. No body should ever form attachment to anything while the mind is changeful.

Note. Rudra's mind is said to have given way at the sight of Vishnu who came in the form of a damsel.

6. *Having ceased.....body.* V. Having no Prarabdha Karma to pursue him, he cast

in himself as but one thing, without anything to induce the notion of difference and having ceased to seek after anything of the world, he was rid of attachment to body.

7. The body of the glorious Rishabha, who was free from Linga, was, through seeming attachment and (1) by virtue of the lingering powers of Yoga in it, traversing this world; and by force of chance, passed through the countries of Konka, Venka, Kutaka, South Kanara and having come into the forest adjoining Kutakachala, with a stone filling his mouth, like one stricken with insanity, and leaving his hair to be blown by the wind, in complete nakedness, he wandered about.

8. Then a fearful forest fire that broke out among bamboos tossed by wild winds and rubbing against each other flamed forth and burnt up the forest along with it (Rishabha's body).

9. It is said that, on learning the course of Rishabha's life, the king, Arhat by name, of Konka, Venka, and Kutaka countries will study that practice and, when in the age of Kali unrighteousness grows stronger and stronger, that foolish king deluded by fate (by the store of people's sin accumulated in previous lives), will fearlessly abandon his own righteous path and will, according to his whim, spread the wicked and horrible ways of the Pashandas.

10. That King (thus behaving) in the Age of Kali, degraded men deluded by the power of God, destitute of the cleanliness and conduct enjoined upon them by their own laws, and according to their whim given to deriding (taking at their own will to the derision of)

off his body.

D. *Translate.* Now Rishabhadeva who was the ornament of all the protectors of the world and quite distinct in nature from everything of the world, who was not truly understood on account of his eccentric acts and words, Avadhuta habits and appearance, like a dull-witted person and for want of proof of his divine glory, who taught yogins the way to salvation, who always realises himself as being Brahman, and had nothing to do with worldly things, thought of leaving the earth and withdrew his activity from the sight of men.

7. (1) V. By virtue of the after-effect ordained by the will of the Lord.

D. The body of the glorious Rishabha who bore no marks of Varna and Asrama and was destitute of a body produced by the *Bhutas* and possessed of perfect powers of Yoga.

8. *Burnt the forest.* D. Add "also the world"

the gods and observing wicked vows, as well as to the neglect of bathing, achamana, pollution, the cutting of hair and the like, with their understanding spoilt by Kali prolific of unrighteousness— they will always condemn the Vedas, Brahmans, sacrifices, sacrificial fire and the world in general.

11. And they confident in the course of life of their own making or received by blind tradition and not supported by the Vedas will pave their own way to hell of palpable darkness.

12. (On the other hand) this Avatara is intended to teach the way to salvation to those who are under the influence of Rajoguna. They sing certain verses which describe this Avatara in accordance with that purpose.

13. Happily, of the several continents in the Dwipas of the earth, surrounded by the seven oceans, this continent of Bharata is the most sacred one; for the people inhabiting it sing of the works of Murari which are associated with His glorious and auspicious Avataras.

14. Highly blessed is the race of Priyavrata, purely bright with glory, in which the Ancient Person (Supreme Being) appeared as one of the line and became the foremost personage and practised righteousness leading to Moksha which cannot be achieved by means of Karma.

15. Is there any other Yogin who could even in his fancy proceed in the direction He walked in to show the way to salvation? For other Yogins thirst after those Yogic powers which press forward to wait upon Him, but are disregarded as being useless and unreal.

Note. D. It should be remembered that the scene of Rishabhadeva's body being consumed by flames is one instituted by himself to show that he behaved like a man whose form he exhibited.

11. D. *Translate.* By a continued blind course of their life in the world, which is produced by the aforesaid crooked ways and facilitates their downward course, they are not quiet for a moment but are working themselves towards their fall into the hell of blinding darkness.

12. *To those etc.* D. To those righteous Jivas who are assailed by Rajas.

13. *The works.....Avataras.* D. The glorious and auspicious works of Murari.

14. *Purushah.* D. The Supreme Being who bestows on His devotees every blessing to the fullest extent.

15. *Latter half.* D. For men of great

16. Such was the pious conduct as well as the teaching of Rishabhadeva, the glorious Lord and the highest father of all the Vedas, the worlds, the gods, Brahmanas and cows, calculated to purify men of all their impious actions; it is the source of the highest and the most extensive auspiciousness. Whoever with attention and growing faith listens to it or reads it to others will develop in himself unswerving devotion to the glorious Lord Vasudeva.

17. Only into that devotion wise men keep immersed their self which is constantly afflicted by the unbearable fire of the manifold sin and worldly life, and by the same devotion proving to be the highest happiness they do not solicit the final goal, salvation, though it is the highest purpose and comes of itself; since they have achieved all purposes, having become part and parcel of the glorious Lord.

18. O King, to you as well as to Yadus, Mukunda, the Protector, preceptor, He is the deity, the well-wisher, the director of your household; sometimes your servant,— all this may be, my beloved one; He bestows even salvation upon those who worship Him; but He never endows you with devotion (to Him), which alone can absolutely withdraw the man from the world.

19. Salutation to the glorious Lord Rishabha who in His eternal realisation of Self is never touched by desires, who through mercy explained the fearless character of Self to the world whose understanding of the high purpose had been long lost in sleep brought on by the thoughts and desires of the body and its belongings.

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powers prompted by Him make endeavours and are eager to acquire that power of Yoga which he ever neglects (since he is the embodiment of all such unlimited powers.)

17. *Since they.....Lord.* D. Since they feel that they are accomplished of all purposes to the fullest extent realising themselves to be highly beloved of the Lord on account of their devotion.

19. *Brought on by etc.* V. By sinful activities obstructing the path of salvation.

D. Salutation to the Lord Rishabha who is eternally in realisation of His blissful nature and hence untouched by desires and who through mercy imparted the knowledge necessary for realising Paramatman to those people whose understanding was long lost in the matter of salvation on account of Karma opposed to that course.

ADHYAYA. 7.

The life of Bharata, Rishabha's son. Delivering the kingdom into the hands of his sons he goes to perform tapas in the hermitage of Pulaha.

1. Sri Suka said:— The very moment he was thought of for the protectorship of the earth by Lord Rishabha, Bharata, the foremost votary of the Lord, became the ruler and took the reins of government and he married Panchajani the daughter of Visvarupa.

2. And by her indeed he had five sons who were entirely after him, just as the *Ahankara* Tattva gives rise to the (five) subtle bhutas.

3. They were, *viz.*, Sumati, Rashtrabhrit, Sudarsana, Avarana, and Dhumraketu; since that time they call this continent Bharata which was previously known as Ajanabha (Anjanabha).

4. That king who had extensive knowledge was, like his father and grandfather, very loving to his subjects and strictly adhering to his righteous course protected his subjects who were engaged in their respective duties.

5&6. And in full faith he worshipped the Lord who is Yagna and Kratu, by means of various sacrifices, great and small and in their important as well as modified forms, such as Agnihotra, Darsapoornamasa, Chaturmasya, Pasusoma and others; various other sacrifices were conducted at due hours, at morning, midday and evening according to the rule of Chaturhotra. All the accessory rites being properly performed, the fruit of the sacrificial acts, which was yet to arise out of it and called Dharma was considered by him as resting in Brahman, the Lord of sacrifices, the Supreme Deity, and the glorious Vasudeva who is really the doer, because He rules and regulates the objects (Deities) of all mantras descriptive of all the gods; having cleansed his mind of all impurity by his own skill the sacrificer Bharata contemplated, as resting on the various members of the Lord's personality,— the gods who were invited to accept the offerings (from the hands) of the priests called Adhvaryus in his sacrifices.

7. From day to day there grew, in Bharata's heart purified by these faultless sacrificial performances, intense devotion towards Brahman, who revealed Himself in the space enclosed by his heart, who is the glorious Vasudeva, who exhibits a personal form, like that of great men, distinguished by Srivatsa, Kaustubha, Vanamala, Chakra, Sankha, Gada and other marks, and who shone in His own self in that personal form which is ever present like a picture in the heart of His devotees (like Narada).

8. Having thus spent ten million years and at last having ascertained the moment when he should cease to enjoy the fruit of karma, he divided, according to rules, among his sons, his hereditary property which he had been enjoying as the Lord and then leaving his home, the abode of all kinds of wealth, betook himself as hermit to the hermitage of Pulaha.

9. And there the glorious Hari even now reveals Himself indeed in the desired form through kindness to the devout people that live there.

10. There all over the hermitage flows the very sacred river Gandaki known as Chakranadi; so called on account of its being full of stones, characterised by navel-like dimples on both sides and marks of Chakra.

11. There in the woods adjoining the hermitage of Pulaha worshipping the Lord with various kinds of flowers, shoots, Tulasi and water and with the offering of roots and fruits and thereby became hallowed, and free from the desire for the objects of the senses, secured perfect tranquility and attained to a state of complete happiness.

12. By such constant worship of the Perfect Person, so grew the weight of his love to the Almighty Lord that his heart was melted and he ceased to make any effort; by the force of intense (spiritual) delight, his hair stood on end all over his body; the vision of his eyes was interrupted by the tears that flowed from love arising from solicitude for the realisation of Atman; thus by means of devotion developed by the contemplation of the lotus-like and crimson

feet of his Lord, with his heart like a deep pool, full of supreme blessedness, wherein all his thought was immersed; consequently he did not even know that he was performing the Lord's worship.

13. Thus constant in the worship of the Lord, looking peculiarly charming with the deer skin for his clothing and with his matted hair brown and moist on account of his ablutions every time, in the morning, midday and evening, and offering his prayers to the Lord of golden hue present in the rising sun, by means of a hymn dedicated to the sun, he said as follows:—

14. He is, beyond Rajas (far higher than Prakriti and constituted of pure satva), the Light which is the source of the glory of the sun, the source of wealth, *i.e.*, the fruit of karma; for He creates this Universe by means of His thought and having entered it protects by His intelligent force the Jiva who seeks after His help; and we resort to that Light which actuates the mind in man.

ADHYAYA 8.

Bharata engaged in Tapas forms attachment to a young deer and thereby becomes a deer in the next life.

1. Sri Suka said:— On one occasion he bathed in the great river, performed his daily and special duties and for three hours sat on the bank near the water repeating the sacred syllable in meditation of the Lord.

12. *That his heart.....melted.* D. That the fickleness of his heart, *i.e.*, the doubt that shakes one's faith was removed.

13. *Hymn dedicated to the Sun.* V. Dedicated to the Sun or to the Lord or to the Lord present in the Sun.

D. Reading Omit " By means of...Sun."

Looking peculiarly charming. D. Brilliant like the sun.

14. *Translate.* V. We resort to the brilliant light of the Lord Vishnu, the maker, quite distinct from the world, transcending the sphere of Prakriti, unlimited and eternal intelligence, who has by His will created this universe, entered it along with Jiva imbued with His power, (who has entered it by means of His will force and looks after the Jiva that thirsts after sense objects and who eats the fruits of Karma by means of the Buddhi that leads man to the miseries of samsara.

D. *Translate.* O Lord, that art far above Prakriti and untouched by Rajas! O Maker and Omniscient Lord. Thou art in the womb of the Vedas; by Thy will Thou hast made this universe and by Thy own power hast entered into it as its guide. We praise Thee that art absolute and untouched by misery and the Lord of all the Jivas (creatures full of desires).

2. O king, at that time there came to the vicinity of the water a deer all alone to quench her thirst.

3. And she was greedily swallowing mouthful of water; just then, not very far from the spot, a tremendous roar of a lion was heard filling the world with fear.

4. Having heard it, the deer, naturally frightful and weak, with affrighted eyes, her heart being bewildered by the fear of the lion (that filled it), with swimming eyes, her thirst remaining unquenched, through fear, she at once took a leap.

5. When the deer, that was carrying, took her leap, as an effect of her intense fear, the young one in her womb was discharged and fell into the flood.

6. Afflicted by the pains of delivery, separated from her herd, the chaste housewife of the deer rushed into a cave and fell dead.

7. On seeing that helpless young deer floating down the current, neglected by its kith and kin, the Royal sage Bharata, full of compassion as if he were its relation, carried it to his hermitage for the reason that it was motherless.

8. When he formed a strong attachment to this young deer, as if it were his own and was engaged day after day in nourishing, defending, caressing and delighting it, and when his thoughts were thus wholly given to it, his daily habits, bathing and the like, his righteous practices, the worship of the supreme Lord and other duties came to be neglected one by one and soon they all left him.

9. Pity! By the force of the Almighty Lord's car-wheels, this poor young deer is separated from its class, kith and kin, and well-wishers, has sought refuge with me and regards me as its parents, brothers, cousins, and mates of kindred class; it knows no one else, and trusts fully in me; and knowing that it is sinful to forsake the fugitive, I ought, without any feeling of inconvenience, to look to its protection, nourishment, cheerfulness and affectionate treatment.

10. Certainly worthy and righteous men, ever tranquil and friendly to the wretched, neglect even those acts that are of greater importance to them, when there is such a charitable work for them to do.

11. Thus attached to it, while sitting, lying down, wandering

about, standing, bathing, eating and so on, he was at heart bound in affection for the young deer.

12. When he had to get kusa grass, flowers, sacrificial sticks, leaves, fruits, roots or water, he went to the woods along with the young deer as he expected danger to it from wolves, wild dogs and other beasts.

13. In every path, when it stopped here and there in perplexity natural to its age and disposition, he bore it on his shoulder out of pity in his heart full of intense affection, and thus caressing it on his lap and bosom he experienced extreme joy.

14. Even when he was performing his religious duties he would at intervals go out often to have a look at it and, his heart being then free from anxiety, that ruler of a continent would pronounce his blessings upon it (thus), "my child, mayest thou be safe in all quarters (on every side)"

15. At other times, greatly anxious and in a pitiable mood, like one who has lost his fortune, full of pity, in great eagerness, highly troubled at heart, perplexed by the separation from the young deer, lamenting it alone and being indeed reduced to a state of utter confusion he expressed himself thus:

16. "Pity it is that poor young deer, the child of the deceased mother—it is painful to think—puts confidence in me who am mean, wicked and hard-hearted like a hunter, and who am unfortunate as having done no righteous deeds; it does not (care to) know my mind and, like a good soul in the purity of its own heart, goes to me.

17. "Would that I see him safe protected by the gods and grazing tender grass in the woods adjoining this hermitage!

18. "Would that no wolf, no wild dog, or, no other animal, going about in herds (like the boar), or, singly like the tiger, makes it its victim!

19. "(Now) sets the glorious Lord the Sun, who daily rises for (on whose appearance rests) the welfare of all the world, who is the embodiment of the Vedas; (the young one) the pledge of the she-deer has not still returned to me.

20. "Would that the prince of the young deer return and bring joy to me the unfortunate, (who had not done anything right-

eous) and, by his various naturally charming and pleasing sportive activities remove the anxiety of his own kith and kin; *i.e.*, (remove my own anxiety).

21. "When in sportive mood sporting, it would, in anger of love, very much hesitatingly approach me as I shut my eyes in sham meditation, and try to tumble me down (dart at me) with the ends of its horns soft as drops of water.

22. "When my offering placed on the Darbha (tender grass) is polluted by it and it is rebuked for it, it would get very much affrighted and at once cease to play and stand still like a young hermit with all his senses controlled (with all its activities at rest).

23. "O, what tapas must have been observed by the fortunate mother Earth who indicates to me the path to find out, the (only) wealth (young deer) belonging to my wretched self that is oppressed with anxiety about it, by means of the series of marks left by the soft, sacred, charming and very little hoofs of the modest, and docile young deer; and who by so doing makes herself the sacrificial ground of the twice-born who seek after Swarga and Moksha!

24. "May it be that the glorious Lord of the stars sympathetic towards the afflicted, takes pity on this motherless young deer which has strayed away from its resort and protects it from the fear of the lion?

25. "May it be that (this Lord of the stars) also appeases me, as I go out in search of the deer, when my heart, like unto a land-lotus, is being scorched by the flames of the forest-fire (anxiety) caused by separation from my child— appeases by means of his nectarine rays (in the form of) the saliva in its mouth flowing out profusely through its cooling and refreshing love?"

26. Thus his heart bewildered with unpracticable wishes under the force of his Prarabdha Karma fructifying in the form of a young deer, he fell back from his yogic practices and also from the habit of worshipping the Almighty Lord; how could he otherwise feel such

21. D. In its instinctive sportfulness and uttering a peculiar cry in that mood in exuberance of affection (affectionate anger) it would fearfully approach me when I shut my eyes in sham meditation and disturb me with its smooth horns (in order to engage my attention to it).

22. D. When Durbha grass on which the offerings are placed is defiled by nibbling etc.

an overwhelming attachment to the young deer, a creature of a different species? The inevitable time of fearful speed, like unto a serpent coming up to a rat's hole, overtook him, the saintly king Bharata, who had once considered his own sons a great hindrance to salvation and separated himself from them, though it is hard to do so, whose yogic course was interrupted by obstacles and who had forgotten himself in his busy attention to the bringing up, protecting, gratifying and caressing of the young one of a deer.

27. Even at that moment he wistfully looks at the deer that, like a son stood weeping by his side, and having given all his heart to the deer alone, departed from this body along with the deer; and without losing the memory of the past life, though the body had gone, he like an ordinary mortal was again born as a deer.

28. Though he was in that life, he remembered the cause of his birth as a deer by virtue of his endeavours (in his previous life) to worship Hari and in great distress he says.

29. "What a painful thing it is! fallen am I from the path of the wise; for I had rescued myself from all attachment and sought shelter in the secluded and hallowed woods, controlled the mind and set it on the glorious Vasudeva, who is the Atman (self) of all beings, for a long time, every hour of which was not void, as I was listening to the accounts of the Almighty Lord, holding logical examination of, and pondering over, what is heard, singing His praises, worshipping Him and constantly remembering Him; that heart of my foolish self in a moment was made to incline towards the young deer (Lit. flowed over towards) even from a distance.

30. Thus full of deep-rooted remorse, he left his mother deer and from the mount Kalenjar, his birth place, retraced his steps to the hermitage, the spot marked by Sala trees, of Pulastya and Pulaha, a place considered to be full of God's presence and most beloved of sages who have attained serenity of mind.

31. And there also, looking forward to the time (when he could cast off this bestial vesture), highly disgusted with the feeling of attachment, in complete seculsion, living on dry leaves, grass, and

27. *He.....deer* D. He was born again in the species of a deer like unto a deer.

30. V. Hermitage called Salagrama.

herbs and reckoning the time for the termination of the cause of his life as a deer, he plunged into the holy waters and gave up that body.

ADHYAYA 9.

Bharata's life as a deer ends; and he is born as a Brahmin. While watching the field he is taken as a victim to Bhadrakali, who cuts off the head of the Sudras interfering with the Brahmin sage.

1. Sri Suka said:—Then (in the next stage the history of Bharata is as follows). There was a very holy Brahmin foremost of the Angiras Race, distinguished for his tranquility, control of the senses, Tapas, study of the Vedas, charitable gifts, contentment, spirit of endurance, modesty, the knowledge of Vedic rites, freedom from envy and jealousy, self-realisation and the felicity (arising from his great righteous disposition); he had nine sons by one wife who were all like himself in learning, character, conduct, beauty, generosity and other qualities and by the younger wife he had twins, a son and a daughter.

2. The male of this twin-born children was, they say, the great devotee of Hari, the great saintly king Bharata who had cast off his body of the deer and who had now come to be born a Brahmin with the last (physical) body before salvation.

3. In this birth also, badly afraid of attachment to his kith and kin, ever remembering at heart the two lotus-like feet of the Lord who breaks off the bondage (of Karma) of those that listen to His accounts, that always contemplate Him and glorify His attributes, being in dread of fall again and remembering through Lord's grace the series of his previous lives, showed himself to the world as a mad, stupid, blind and deaf person.

4. With a heart deeply attached to his son through fatherly love, the Brahmin performed for him (such as he was) all the ceremonies up to Samavartana (the ceremony by which one gets discharged from pupilage in the Vedic school or Vedic study and from the estate of a bachelor) and, having performed his Upanayana

1. *Study of the Vedas.* V. Study and teaching of the Vedas.

4. *For he thought.* D. For he was full of a wrong notion that etc.

according to the rules, taught him how to keep himself clean, how to perform Achamana and other necessary courses of duties though they were not relished by the son; for (he thought) the son ought to be properly trained by the father.

5. But in the presence of his father the son (Bharata) made the teaching appear as thrown away on him; for the father intending to teach him the Vedas taught him first the *Vyahritis* and Gayatri (the three-footed) with the sacred syllable.Though he studied for four months from Chaitra (spring and summer), the father was able to make him learn only a few disconnected syllables.

6. Thus, with a heart full of intense love to his son who was no other than his own self and with the wrong notion and strong desire that his son should become learned, the father taught his son, though neglected by the latter, all the duties of a bachelor, *viz*, cleanliness, study of the Vedas, regulated life, worship of preceptor and fire, service and the like; but not having realised his wishes, overtaken by the ever vigilant Time, the father, who had lost sight of everything else in his attachment to domestic life, was withdrawn from the scene.

7. Thereupon the younger wife of the Brahmin entrusted her twin-born children to the care of her co-wife and dying with her husband, attained to the same world as he reached.

8. On the death of their father, his brothers, ignorant of his greatness and with the absolute belief that there is nothing more to be done than to study the Vedas, and to observe the gross duties enjoined therein, and destitute of any idea of the higher knowledge leading to self-realisation, thought him to be a dunce and wished to spare themselves from the trouble and decided upon giving up the irksome duty of teaching their brother.

9. On the other hand when he was called a mad, dull or deaf man by the common people, the by-footed animals, he talked to them in the same strain; when he was made to do work as desired by another (according to God's will) he did it either as a forced labour-

Note. Bharata already perfect in those practices in previous lives wanted no training in this life as his father foolishly thought.

5. D. Bharata tried to utter but somewhat correctly and that too only in the presence of his father etc.

9. *For the cause of, etc.* D. (1) For he had realised the one thing to be gained by himself, *viz*, the clear under standing that he was pure, blissful intelligence by nature ever un-

er or on wages; and what little or plentiful food, good or bad, he got by way of alms or by chance, he ate; but he did not eat for the gratification of his senses, for the cause of such appetite had left him for ever and he had attained that knowledge of self which is essentially bliss, pure intelligence and existing by itself, and he had no attachment whatever to his body, for pleasure or pain, which is the result of the opposite states (such as, respect or disrespect).

10. In cold and hot winds and showers of rain, he ranged like a bull with nothing to cover his body, yet stout and strong-limbed and with the dust on his body as he lay on bare earth; did not bathe and wash it off; he was, like unto a very precious jewel, full of concealed divine glory; and, clothed in rags, with his sacred thread as dark as possible and derided by the ignorant with the word "he was born of Brahmins," "he is a Brahmin relation," or, "a fallen Brahmin" he wandered about.

11. When he did work for wages to live by, he was asked even by his brothers to work in the fields and he did it; but he knew not whether it was level or uneven, whether he did more or less; he swallowed, as it were ambrosia, whatever was given him, whether it was broken rice or other grain, oil-cakes, husk, the worm-eaten grain, the charred rice at the bottom of the pot, or anything like it.

12. Next on one occasion a certain chieftain of the Sudras (thieves) desirous of an issue, (and on having had it, in order to have his vow discharged) proceeded to offer a human sacrifice to Bhadrakali.

13. The man, who had been so brought and tied up as the animal of sacrifice, having by chance escaped; the servants, trying to track him, ran about in the dark night, even at dead of night, and owing to the dense darkness, not finding the animal, found, by force of chance, the venerable son of Angiras who in the Veerasana posture was watching the field from deer, hogs and other beasts.

14. Then perceiving him to be perfect in his limbs and strength (free from every defect), and considering that their master's purpose

touched by misery or evil. (2) For he knew the only thing to be gained by man to be the Paramatman who is essentially absolute bliss and intelligence eternally unassailed by evil.

11. *He knew not etc.* D. Whether the wages were equal to his labour or disproportionate and what was more and what was less.

would be very well accomplished, they bound him with ropes and carried him to the temple of Chandika, their face blooming with joy.

15. Thereafter the robber priests gave him a bath according to their rule, clothed him with a new piece of cloth, decorated his person with ornaments pigments, wreaths of flowers, made him eat sumptuous meals, led him with music, praises, with drums, and panava sounding and, according to the custom observed at the sacrifice of a human being (or animal sacrifice), with the burning of frankincense, with lights (torches), garlands of flowers, fried rice, tender shoots and sprouts and the offering of fruits, they brought him before Bhadrakali.

16. Then the chief of the Sudra highwaymen wishing to propitiate Bhadrakali with the drink of the blood of a human victim, raised the dreadfully sharp sword on which the mantra of the goddess had been pronounced.

17. For the Sudras who were constituted of the qualities of Rajas and Tamas, and whose mind was full of insolence on account of the Rajas (passion) and was intoxicated with riches and drink, who always put to suffering the race of brave brahmins full of divine presence, who always proceeded by the crooked path and who found amusement in doing violence to other lives, their action in sacrificing the Brahmin was most horrible and cruel—the Brahmin who was the sage and Brahman himself, the son of a Brahmin sage and who was quite harmless, nay, the friend to all creatures, the killing of whom could not be permitted even in any great crisis. Noticing this act of theirs the goddess made her appearance (issuing from her image in the temple), with her body burning as it were owing to the unbearable force of the Brahmin's virtue.

18. In boundless rage and indignation, impetuously throwing up in agitation her eye-brows like curved branches, formidable jaws and incissors, her fiery eyes breathing violence; her face thus threatening the world as if she were impatient to destroy it, uttering thundering roars in great rage, she sprang upon those sinful, wicked creatures and cut off their heads with the same sword; then along with her attendants, drank the hot wine of blood streaming forth from their necks, and in over-flowing spirits, intoxicated with the excessive drink, the goddess with her attendants sang, danced, and played balls

with their heads.

19. Exactly in the same manner does the wrong of oppressing the great produce its effect wholly on the wrong-doer himself.

20. O Parikshit, thou art thyself indebted to Sri Krishna for thy life. It is no great wonder that, even when their head is chopped off, no perturbation is seen on the part of Paramahamsas devoted to the supreme Lord Hari, who have ceased to mistake the body for Atman and have cut off the strong knot of the heart (attachment) and who have taken shelter at the Lord's feet, the resort of absolute security, who by nature are friends of all beings and hate none, and who are protected (directly) by the Lord who is in various forms, ever on the alert with His foremost weapon, namely, the Chakra of Time.

ADHYAYA 10.

Bharata taken by force to bear the palanquin of king Rahugana, who afterwards receives precepts from the sage himself.

1. Sri Suka said:—On another occasion when Rahugana, king of Sindhu and Sauvira countries was journeying on the banks of the Ikshumati [to see the worshipful sage Kapila dwelling in a hermitage there], their chief [king's officer] who was in quest of (other) bearers of palanquin providentially came up and found that great Brahmana (Bharata) and thought, "This is a stout youthful man of adamantine frame and fit to bear any burden like a bull or a donkey and took him by force along with others who had been taken to do forced labour for nothing; and that great man of high virtue bore the palanquin under compulsion, though not fit to do it.

2. When the great Brahmana marched along, his eyes looking forward in front only to the distance of an arrow-shot and when the movement was not uniform, Raghugana perceiving his palanquin to be borne irregularly and inconveniently, said to the bearers "O bearers, walk properly. Why is the vehicle borne so irregularly".

3. Then hearing the reproving words of their Lord and afraid at heart of punishment (lit. the fourth resort) they humbly represented thus.

2. *Of an arrow-shot.* D. Of a yuga, *i. e.*, yoke.

4. "O Lord, we are not careless; under thy command we carefuly bear (the weight); here is one who, though just now engaged, does not walk fast enough and so we are not (now) able to trudge along with him"

5. The fault of even but one will certainly become the fault of all the associates, by their company with him; being convinced of this truth and hearing the words of the afflicted, king Raghugana, though one that had sat at the feet of the great, still through the force of nature, got slightly enraged and having lost his judgment under *rajoguna*, said as follows to the Brahmana whose divine glory was not distinctly seen and who was like fire covered with ashes.

6. "It is a pity, brother. Evidently thou art very much fatigued; a long way thou hast borne the burden (and for a long time); thou art not very stout, or well-built in limb; overtaken by old age thou art, friend; thou doest not, but only these thy (colleagues) (stumble)."Though very much mocked at in this ironical manner, still, with his mind not given to substance, qualities, and actions, having overcome Avidya in his final vesture of body, which is not real, but a form; not imbued with the false notion due to misapprehension as 'I' and 'mine', and almost become Brahman, he quietly (continued to) bear the palanquin as before.

7. Then again the palanquin being borne irregularly, Rahugana, in anger said, ,what does this mean, wretch? thou art dead while living; thou puttest me to trouble and neglectest the command of thy Lord; to thee so negligent I shall apply the remedy even as the god of rod (*Yama*) does to the people, so that thou wilt recover thy nature (natural wits).

8. To the king who irrelevently thus spoke a good deal, in fullness of pride, in his haughtiness and infatuation brought on by Rajas and Tamas, and being conceited as a learned man and had treated many a god's devotee (this great sage, beloved of god) with contempt, but who was not conversant with the ways of great yogins,

6. *Brahma Bhuta.* V. Who was very near becoming like unto Brahman. D. Whose mind was completely taken up with the contemplation of Brahman.

8. *The wellwisher.....beings.* V. Friendly even to those who give offence and possessed of a clear knowledge of the origin and other states of the world.

that worshipful Brahmana who had realised Brahman, who was the well-wisher and the very self of all beings, quite untouched by pride, put on a smiling countenance and said this.

The Brahmana said:—

9. What you said is certainly true; it is no misrepresentation, O warrior; it would be so if there were any burden, if it rested upon the body of the bearer (and if it had anything to do with me); and if there were any destination for the goer, there would be a way, the description 'being stout' is but in relation to the collection of atoms and in the view of the wise it is not applicable to the intelligent being.

10. Stoutness, thinness, diseases, anxieties, hunger, thirst, fear, quarrel, desire, old age, sleep, pleasure, anger, insolence, griefs—these exist for him who is borne with a body, not for me.

11. Dead while living is absolutely seen true in the case of every thing subject to change, having a beginning and an end, O praise-worthy king, if the relation of one to another, as master and servant, were real, then would it be possible to recognise as real, the relation between command and duty?

12. We do not at all find occasion for the notion of difference (as king and servant) other than what exists in words. Then who is the ruler and what is it that is fit to be ruled? still (if thou continue

D. Who was wholly devoted to Brahman as well as to those votaries of Vishnu that are the friends of all beings.

9. *If there were etc.* V. If there were a burden there might be the consequent fatigue. It could not be true in my case, since I do not bear anything; if there were a destination to one that walks on, there might be a distance to be traversed; but there is nothing for me to go to; the expression of being stout might be used in reference to a body, but not to me in the discourses of those who know the truth of Atman.

9. D. *Translate.* O warrior, all that you said might be a piece of evident truth if I were a bearer, if that were a burden to me as a bearer, if I were walking and if there were a thing to be reached by me by going forth or if there were a way or distance to be traversed at all *etc.*

10. *Note.* These states are said to exist only for him who feels an attachment to the body, but not for him who is entirely free from that attachment.

12. *Still etc.* V. Still (though it is unpleasant to thee), O king, what could we do; for that is the truth.

D. *Translate.* I do not at all see the reason for regarding Rudra or any other to be the absolute master or Ruler other than the talk among the ignorant; (for the Lordship attributed to Rudra and others is only what is conferred on them by Hari; so also thou art called the Ruler by the ignorant people of thy kingdom); then who among men could be really a Ruler, and who the ruled (since the relation as master and servant among men is not in its natural way; but it is often reversed while it is not so in the case of the gods). Though thou art not in any manner superior

to entertain the wrong notion), O king, let us know what we should do unto thee.

13. To me who am like unto a mad, intoxicated or dull man but verily remaining in the state of self-realisation, O warrior, what purpose, and that, to what extent, will be fulfilled by the remedy, the punishment, or lesson which thou proposest for me; on the other hand, if I were an obdurate and careless fellow, it would be merely like grinding what is already ground.

Sri Suka said:—

14. Having so far replied by way of recapitulating (one by one, the king's remarks), the great sage, naturally tranquil and rid of the cause of the wrong notion regarding the body and intent on completely exhausting his Prarabdhakarma, continued to bear the king's vehicle.

15. O prince of Pandu's race, he, the Lord of Sindhu and Sowvira countries too, being thoroughly qualified through strong faith to enquire into truth, heard that speech, which was calculated to undo the knot at one's heart of the great Brahmana, consistent with the ideas found in many works on self-knowledge, soon alighted and, divested of pride as a king, prostrated himself at his feet, begged pardon of the sage and, free from the haughtiness of his royalty, said:—

16. "Who art thou of the great Brahmanas (Marichi and other sages) with thy true nature concealed and going about with the sacred thread on; Who art thou among (Dattatreya and other self-less ascetics? To whose race dost thou belong or to what place? What brings Thee here? If thou art here for our well-being, may it not be that thou art the sage Kapila?

17. "Afraid I am not of the Vajra of the king of the gods or of the *soola* of the three-eyed god, or, the rod of Yama, or, of the missiles

to any other man in deed, still admitting thee as a master, please let us know what we may do unto thee.

13. *Like unto etc.* V. like unto a mad dumb, blind or dull-witted man.

But realisation etc. D. But remaining immersed in the contemplation and direct vision of the Lord's glory.

Obdurate and careless. By this the sage Bharata makes him understand that his attachment to the corporeal body is so completey severed that the king's punishment of the body could have no effect on Bharata's real self.

16. *Suklah.* D. Kapila or Vasudeva.

of Agni, Surya (the sun), Chandra, (the moon), Vayu, the wind-god), and Kubera the god of wealth; but I am very much afraid of treating with contempt any one of the Brahmana race.

18. "Be pleased therefore to answer me. Thou art without attachment; like a dull-witted man, with the concealed glory of superior wisdom, thou goest about in thy infinite greatness, O righteous one. Thy words are couched in yogic style conveying mysterious ideas and are not capable of being solved (understood) even by the mind. [Even those that are endowed with keen intellect cannot see through thy words of yogic knowledge.]

19. "I am now proceeding to enquire and know what in this Samsara is the true asylum, at the feet of Kapila, the supreme yogin, who is Hari Himself, come down into the world to impart true knowledge and the great preceptor of those sages that have realised the true nature of Atman.

20. "Perhaps thou art himself, going about *incognito* to see how the world goes on. How could a mortal man bound to the house (the household life) see with his blind sense into the ways of the Lords of yoga?

21. "Pain is in actual experience through labour; for instance, as it is to me, the master, it is to thee that walkest (bearing the burden), I perceive it; the course of the practical world is admitted to be substantial at the bottom; for, on the other hand, there is no possibility of carrying water and the like with an unreal (pot).

22. "The heat of fire applied to the vessel leads to the heat of the water and that heat leads to the softening action on the inmost particles of rice; so the state of Samsara accrues to Jiva through the relation of the body, of the senses, the breaths, and the mind, the states of the environments affecting one another.

23. "He who is a king ought to punish the wicked and protect the good and he who is a (true)servant of Achyuta does not grind

18. *Words.....style.* D. Are full of philosophical ideas.

19. *The true asylum.* D. The true knowledge which alone can ensure salvation.

21. D. *Translate.* Just as pain as a result of labour is in actual experience of myself, the master, in travelling; so also it must be, I think, pain to thee that bearest the burden, and walkest. So also we are told of the actions such as carrying water; thus the course of actual activities is seen to be a matter of reality at the bottom.

22. *Through.....body.* D. *i.e.*, Through attachment to the body.

23. *Not grind.....ground.* That is, does nothing useless.

what is already ground; for, in trying to do his own righteous duty, he does worship Achyuta and cast off all his sin.

24. "Therefore, O friend of the distressed, mayst thou be pleased to cast a friendly look on me who, intoxicated with the pride of being a king, has treated with contempt the most righteous persons; so that I may cross over the sin of having slighted the righteous.

25. "There is no change in thee (in thy mind) who art a well-wisher and friend of all and who, from a sense of absolute equality with all, art free from all attachment; any one like me even if he were God Siva will certainly and soon enough come to peril through his violation of the great."

ADHYAYA 11.

Precepts of Bharata to Rahugana continued.

The Brahmana said:—

1. "Though not wise, still thou talkest like the wise; but thou canst not be (considered) great in the midst of those who are full of wisdom; for the wise do not talk about this subject (of mundane relations) in a line with their enquiry into truth.

2. "So also, O king, in the highly flourishing discussions on the Vedas in regard to the studies of extensive sacrificial acts connected with domestic life, a discourse on truth cannot mostly be indeed free from the taint (of injury) and cannot certainly be free from the (inroads of) passions.

Cast off all his sin. D. Gets rid of the Samsara, the source of miseries and evils.

24. *To cast a friendly look.* D. To bestow on me the power to realise Hari the friend of all, (for nothing else is the means of salvation).

25. *Come to peril.* V. Attain to the state of being a lifeless thing.

Who art.....of all. D. Whose friend is Sri Narayana who is in every respect the true friend of all beings.

Will certainly.....peril. D. Will at once burn himself for having violated the great.

2. *In the highly .....Vedas.* V. In the highly flourishing Vedic descriptions (in the Vedas themselves) relating to the studies of etc.

*A discourse.....*A discourse on truth does not end in a definite and acceptable conclusion; and he, who really talks about the Truth, is not appreciated by those who are given to the formal performances described in Karma Kanda.

D. Note. Those who are really wise see that the same truth is pointed to by both the Karma Kanda and the Gnana Kanda, whereas those, whose understanding is poor are gratified with what the Veda appears to say in a superficial interpretation and do not relish the discourse on Truth in the Upanishads.

3. "In the case of a person by whom the domestic happiness is not naturally perceived as fit to be cast off like the experiences of a dream, even most sacred words cannot be expected to give him a proper grasp of Truth.

4. "According as the mind of a person is under the influence of Satva, Rajas or Tamas, it proceeds unchecked to work out good or bad for him by means of the sense-organs and those of physical activity.

5. "The mind charged with reminiscences attracted to the objects and tossed hither and thither by the gunas, modified by passions, and, being the prominent factor of the sixteen that constitute the Linga deha, puts on different forms under different names and gives rise to a higher or a lower life in the various corporeal, gross existences.

6. "The mind, an internal condition instituted by Maya, and capable of deceiving in cycles of age, embraces the Jiva with which it is associated and creates on all sides, pain, pleasure, or, other inevitable fruit (delusion fructified by Time).

7. "So long does this perception and talk of the world shine forth as it is, subtle or gross, within the range of Kshetragna's perception; therefore the wise say that the mind is the cause of the high-

3. *Even the most sacred words:*— Even the clearest words of the Upanishads cannot throw sufficient light on Paramatman.

4. *To work out good or bad:*—V. To bring about a superior corporeal existence as man or god, or, a detestable existence as a bird, a beast and so on.

By means of the sense organs:—By inducing such thoughts and desires in the wake of the reminiscences of a previous life as lead to the stronger attachment to Samsara.

5. *Giving rise to etc.* V. Giving rise to the external form as the god, the man etc., merit or demerit and to the internal mood as likes, dislikes *etc.*, according to the change of thought, or aim.

6. V. The Jiva remains unmoved like a mountain peak in the cycle of Samsara endowed with the mind which is a product of prakriti, and though he embraces his soul *i.e.*, Paramatman attains to the state of pain pleasure or intense sleep, the fruit of his karma, fructifying in proper time according to the will of the Lord.

5 & 6. D. The mind which is a product of Prakriti bears many a different form as the jiva to whom it belongs passes into several bodies under different names. It is full of stored up tendencies produced by Karma; embodies the stream of gunas; consists of sixteen aspects; exists both inside and outside in the body; is an emporium of mundane cycles; invests the jiva and brings him pleasure, pain, or, a mixed experience fructified by time.

7. V. Only till then does this question of subtle or gross state distinctly find place in relation to the jiva; therefore the wise say that that mind is the cause of the higher or

er or the lower state, or, of the degree of being attached or not to the three qualities (Satva and others).

8. The mind, if given to the objects, (of the senses) leads the creature to misery; if free from their influence, leads him to happiness; just as a flame, so long as it consumes the ghee-soaked wick, is associated with soot and at other times it rests in itself; similarly, the mind impelled by the objects and imbued with the consequent activities takes to (or adopts) various courses, but otherwise returns to (the source of) Truth.

9. Eleven have been the courses of the mind; five in relation to the physical organs, five in relation to the sense-organs, and attachment in relation to itself; and these courses are correlated with the objects, the activities and the body, which, the wise say, O warrior, are the eleven grounds (plots).

10. These objects are smell, colour, touch, taste, sound, the passing out of urine, pleasure, motion, speech, work, and the eleventh the body which is appropriated by the self as mine; and some (wise

lower condition according as the Satwa, Rajas and Tamo gunas do or do not dominate.

8. (When) Charged with the three gunas the mind becomes the cause of the creature's misery (Samsara); when free from the gunas it is the cause of his welfare (Moksha); *just as etc.*, so the mind full of merit and demerit produced by the gunas turns to gross activities and when free from them it returns to its nature,

D. The mind fascinated with sense objects leads the creature to misery; but the same mind when given to Brahman instructed by the gunas leads him to Moksha — just as the light while consuming the ghee and the wick attains to the state of flames mixed with smoke and at other times it remains in its natural state; so the mind bound up with the gunas and Karma goes to external objects *i.e.*, takes to them as the supreme goal; otherwise (when freed from their influence) it resorts to truth (Brahman).

9. D. *Note.* The mind has eleven-fold function, ten in relation to (1) the five senses and (2) the five organs of physical activity, and one peculiar to the mind itself; still the intellectual aspects of the mind are spoken of as *five*, since all its relations to the physical organs and their activities are comprehended in the province of Touch.

The five objects of the senses and the five-fold work to be turned out by the physical organs and the body as a whole form the ground on which that eleven-fold function depends.

10. V. *Note.* Those that are full of discrimination and wisdom regard the body as something *belonging* to them, but not as their own self and the latter idea is conveyed in the last foot - which means, "Some say that *Ahankara* or the notion of identifying the body with the self is the twelfth function of the mind.

D. Here, *Akriti* is Complexion, *Arti* is sexual object; *Silpa* is what the hand is intended for. The eleventh is the faculty or the whole body of organs which appropriates to itself all as its own. The *Nadi* or the centre of consciousness, which is the common ground and may be regarded as *Aham* 'I or Self', or the faculty of judgment is here called *Maya*

men) say that there is a twelfth object called "*Aham*" of which the bed is the body, (resting in which the Jiva is called Purusha).

11. These eleven changes of the mind become hundreds, thousands, and crores in relation to individual objects, nature (the cause of change), the inhering experience, the unseen Karma (force), the time that agitates; these are caused by Kshetragna, not reciprocally amongst themselves, nor by themselves individually [These do not spring from Jiva; the Kshetragna being above change, not by acting upon one another, not by itself; hence all these are illusory.]

12. The Kshetragna (the intelligent principle, mere witness of all) looks on these various mental forms of the Jiva—environments instituted by Maya—forms as permanent, appearing in an endless current; sometimes manifest, *i. e.*, during the waking and dreaming states (and sometimes unmanifest, *i. e.*, during sleep); Kshetragna being pure and unaffected, while the mind is of impure activity, in not working towards Atman.

13. Kshetragna (Isvara) is Atman (all-pervading), the perfect one, the first cause of the universe, self-realising, self-luminous, un-

and the twelfth of the constituents that make the *Samsara*.

11. V. The aforesaid eleven mental affections or states in their relation to the five Bhutas, their peculiarities, *Vasana* (the effect of previous experiences, Karma (merit and demerit) and Time may become modified into hundreds, thousands and *Crores* of ways; and this too occurs only when the spiritual being joins the mind; but that does not take place in the mind by itself, or, by the interaction of the mind and spirit.

D. The eleven states or grooves of the mind are determined by the causes that induces them, *viz*, substances in various forms such as this body, the essential character of the jiva, the registered experiences of past lives, merit and demerit resulting from actions and Time that bears the fruit. They become innumerable as the most developed, the intermediate, the initial or the mixed and interrupted states and all these are really under the direction of Kshetragna, the supreme Lord; but are not brought about independently by the jiva or jiva and matter acting upon each other.

12. V. *Note*. In the previous verses, the principle of "unintelligent matter" has been examined and in verses 13 & 14 the principle of 'Intelligent' is described.

Here Kshetragna is Paramatman since jiva is separately mentioned. "Instituted by Maya (or Prakriti)" may be taken, if in the genitive singular, to be an adjective to "mind".

12. V. "Permanent" *i.e.*, having like a current a continuity, as the product of Prakriti which is an eternal principle.

D. *Note*. Here is the proof of the reality of environments. The jiva is pointed out as the subject of experiences. "Instituted by Maya" *i.e.*, produced by Prakriti which is a real principle," and hence the *states are Anitya impermanent* (*i.e.*, changing). As these states or environments are exhibited to or withdrawn from the view of the jiva, his experience is temporary.

13. *His own Maya i. e.*, Maya under His control; *abides* - abides (unperceived).

born, the ruler of the great Brahma and others, Narayana (the abode of all the souls), the glorious Vasudeva, in whom all beings exist and who abides in the Jiva, (by His own Maya) as his inner Ruler.

14. Just as the air entering in the form of breath is the Ruler of both those that move and those that do not, so also the supreme and glorious Vasudeva, the all-pervading Atman, has entered into this universe.

15. O king, a person wanders about in the Samsara so long as he is not able to shake off this Maya (which he can do) on the dawn of knowledge, to free himself from attachment, to subdue the six enemies and to realise the truth of Atman.

16. (He wanders about) so long as he does not understand that the mind, being the environment of Atman, remains the field of afflictions in Samsara of the creature, and gives rise to a continuous stream of griefs, delusion, disease, passion, covetousness, hatred and selfishness.

17. Therefore, arming thyself with devotion to the feet of Hari who is no other than the preceptor and being ever cautious, put an end to this enemy of enormous strength, who has grown very strong through neglect and who, though unreal in himself, is still capable of deluding Atman.

Perfect one. D. Perfect person, *i.e.*, Having a personality not inconsistent with His omnipresent nature. *Purana* - Eternal and subject to no change - *Sakshat* - really "unborn" and other epithets are intended to distinguish Paramatman from the jiva who is limited by the conditions of birth, death and the like.

15. *Atman.* V. & D. Paramatman.

17. Of Hari who - preceptor V. Of a good preceptor and Hari.

17. *Who though...Atman.* V. Who obscures Atman and does serious wrong to the jiva.

D. *Translate.* O king, do thou put an end to this wrong notion (false knowledge) produced by the physical mind which is therefore acting like an enemy; it has grown to be very strong through neglect, *i.e.*, through sinful action: thou shouldst be ever cautious and arm thyself with the sincere devotion to the feet of the preceptor and Hari and thereby get rid of the delusion investing thyself and thereupon direct thy essential faculty of understanding to Narayana.

ADHYAYA 12.

Rahugana again requesting, Bharata continues to give him precepts, and also tells him how he became a deer and why bad association should be completely shunned.

Rahugana said:—

1. I bow again and again to Thee who art the first cause, now in a human form (for the protection of the world) and who hast rendered ineffectual that body by Thy blissful effulgent essence; I bow to Thee, O selfless ascetic who hidest Thy eternally blissful character (by Thy habits) in the mask of a fallen Brahmin.

2. Like an efficacious or unfailing medicine (remedy), to one suffering from the disease of fever, like ice-cold water to one who is scorched by summer heat Thy word, O Brahmin, is an immortalising medicine to me whose eye of understanding has been badly poisoned by the serpent of attachment to the worthless body.

3. Therefore I shall later on request Thee to clear my doubts; but now be pleased to explain to me of an inquisitive mind, Thy words full of yogic import, regarding Atman, so that they may be easily intelligible to me.

4. O Lord of yoga, it was said (by Thee) that the perceptible world of action and its fruit, though apparently real, is but a word at the bottom and that I am not wholly competent to hold a search into the truth: and about this matter my mind wanders (is bewildered).

1. *To thee...form.* V. To thee (1) who art a body of the great Cause (Paramatman); (2) who art Paramatman come in human form for the purpose of saving a creature like myself, who in thy self-realisation feelest no hatred to another and whose constant realisation of Paramatman is hidden etc.

D. *Note.* What appears to be said in praise of the Brahmin is intended to be the praise of the *Antaryamin.*

To Thee who showest Thyself in personal form, but who art not, by virtue of Thy unlimited light or wisdom, associated with a corporeal body and whose eternal glory lies hidden under the mark of etc.

3. *Full of Yogic import.* D. Embodying Thy knowledge of Paramatman.

4. *The world...fruit.* V. The fruit of action *i.e.*, walking a great distance, within the range of preception, is but a world etc.; on this point my mind is unsettled not being able to grasp easily what the truth may be.

4. *Translate.* O great Yogin, (though) a matter of correct perception, the effect of action, (bearing the burden and walking a distance; or performing sacrifices and drinking immortalising *Soma*) does not, thou sayest, become really fit for enquiring into and realising the truth; and at this observation my mind is bewildered.

The Brahmana said:—

5. O Lord of the earth, this modification of the earth (matter) which goes from place to place on earth owing to some cause is known as 'person'; above the feet of that modification there are the two joints, the two shanks, the two knees, the two thighs, the middle or hip, the chest, the neck, and the shoulders (one upon the other).

6. On the shoulders the wooden palanquin and into this there is but the name, "Sowviraraja" which is also a modification of earth (Matter) and in that thou art with strongly-rooted attachment, utterly blind with pride (thinking) "I am the king of Sindhu country".

7. In having seized these pitiable and much afflicted creatures by force to do labour, thou art merciless; yet thou flatterest thyself as the protector of the people and being thus officious (presumptuous), thou dost not cut any honourable figure in the assemblies of the great men of wisdom.

8. So long as we might think that the beginning and the end of every thing, mobile or immobile, always rest only on this earth (under our feet), let the true cause other than what is only in name of all the phenomena be investigated into and inferred by its effect and function.

9. Thus is explained the function of the word, Earth, since it vanishes into subtle atoms which are but the creation of theorists after their minds and this also is thine own creation through Avidya;

5. O king, if the cause at the root of all causes be not taken into consideration, the thought or talk, this modification of earth called the person goes about — whence is it (what could be its explanation)? If it be said that it is a matter of correct perception and as such it cannot be ignored, observe that above the feet etc.

6. *Into this.....name.* V. Into this is seated what is spoken of as Sowiraraja (a mass of flesh) and etc. D. Into this there is the mass which is but in name the Raja of Sowiras, etc.

7. D. *Note.* Thou will be considered only blind and haughty in as much as thou dost not see the strength in the bearers, as also the power in Thee as protector, to be no other than the strength and power of Antaryamin of all.

8. V. Takes the earth as denoting Brahmanda like the world *Bhumi* in the Purusha-sukta.

And the end. D. And the substance or existence: *Note.* The earth seeming to be the support being only such in name or being in its turn dependent on another, the cause of real support and the meaning of the earth in truth should be sought in something which is independent and the true cause and support of all.

9. V. What is denoted by the word "earth" and what is the source to which all the transient phenomena return has been thus explained. The atoms which, collecting together, become the earth are but the creation

and the particular gross form called the earth is again the product of those atoms forming into a collection.

10. So whatever is thin, stout, small, great, subtle or gross, living or lifeless; *or* anything else; or whatever seems to be a second existence; know all *that* to be the making of Prakriti or Avidya or Maya under the name of substance, nature, experience, time, creation.

11. Gnana (knowledge) alone is the pure thing, absolutely real, one without change, undivided and uninterrupted unity destitute of aspects as in and out, perfect and true, the inner essence, unchanged, and known by the appellation of 'the glorious', whom the wise speak of as 'Vasudeva'.

12. O Rahugana, this (knowledge) cannot be attained by virtue of austerities or by sacrificial observances, or by distribution in charity, by domestic virtue or the study of the Vedas, or by worship of water, fire and the sun, except by being bathed in the dust on the feet of the great.

of the mind under the force of Avidya (thus the transcient character of the earth also is made clear.)

D. In the same manner (for the reason that he pervades everything He is denoted by the word Prithivi) the import of the term *kshiti i. e.*, that which becomes the support, or, abode of all is none but the Lord. That the atoms which assemble to form the Earth of dimensions become the support of the world of mobile and immobile creatures is indeed remote from consideration; but through Avidya the mind creates them as support but they cannot be any real support.

10. V. Similarly thinness, stoutness, subtle or gross form, cause or effect, higher or lower existence, differing in relation to every jiva, mobile or immobile, still quite distinct from Atman and second to Him is the physical body; do thou distinctly observe, and it is the creation of Prakriti under the names of etc. *Nature.* the natural characteristic of undergoing modification.

D. Do thou distinctly understand that as by the supreme Hari primarily, so by Prakriti in the next place remains supported the whole world,subtle or gross,consisting of cause and effect or Akasa and Vayu, the subtle Bhutas and the gross Bhutas of fire, water and earth, the intelligent Being and the unintelligent matter which differ from one another as well as the supreme Lord.

11. V. Atman is intelligence free from Karma and passions and the one object to be gained, absolutely of one nature, destitute of aspects as in and out, all-pervading by its quality, eternal, full of self-realisation, untouched by hunger and other conditions pertaining to physical nature and none but Vasudeva known by the distinctive name *Bhagavat.*

D. Hari the Paramatman is supreme intelligence, absolute, immutable truth, only one without a second, without another in and out to guide or control, perfect and omnipresent, full of bliss and other excellent attributes the most supreme one, omniscient and present in the heart facing the jiva, tranquil like a still ocean, the one thing denoted by the word *Bhagavat, i.e.*, the one thing which alone is absolutely worshipful whom the wise speak of as Vasudeva.

12. D. O Rahugana, a person cannot attain this knowledge or attain to Brahman by virtue of austerities, by learning, by ascetic life, by domestic virtue, by the recitation of Vedas, etc.

13. And there (*i.e.*, in the assembly of the great) are always held discourses on the excellent attributes of the most Glorious Lord which completely shut out all talk or thought of vulgar objects and which, when daily listened to, produce pure thoughts of Vasudeva in him who seeks after salvation.

14. Formerly I was king Bharata who had shaken off the tie of attachment to things seen and heard and endeavoured to worship the glorious Lord; but through attachment to a deer, became myself a deer and got defeated in my purpose.

15. O Warrior, through the strength of Krishna's worship, that memory did not fail me: even as a deer, therefore, feeling no attachment and afraid of mixing with the populace I go about without disclosing myself.

16. Therefore a man ought to have his delusion cut off by the sword of wisdom acquired by intimate association with those who are rid of affections; and (in due course) by recounting and listening to the glorious work of Hari he obtains proper insight, gets to the end of this long road of *samsara* and attains to Hari.

ADHYAYA 13.

Bharata describes samsara as a forest.

1. The Brahmana said:—Placed by Prakriti in the interminable path of Pravritti, with its attention turned to activities, various according to the impulse of Rajas, Tamas, and Satva, this company of merchants (Jivas) devoted to their purpose (of wealth or pleasure) wanders through the forest of samsara, but does not find happiness.

2. In that forest, O king, there are these highwaymen who by force rob the company headed by a bad leader (of all that is valuable); there jackals enter into the fold, steal away the valuable

14. *Things seen and heard.* V. & D. Objects to be realised in this life, such as the royal fortune, are meant by "things seen". The "things heard of" are various celestial objects described in the Vedas.

16. *To the end of.....Hari.* D. Attains Hari who is the end of this long road of Samsara.

1. *With attention turned...* V. Having its eyes set on good, bad and indifferent actions.

D. Regarding them as its own and identifying them with its very self.

Devoted to their.....purpose. V. Devoted to the three objects of life, Dharma, Artha and Kama.

2. *A bad leader.* V. *i.e.* The understanding characterised by a dislike of virtousness.

D. Any strong passion — as desire.

possession of the careless company just as wolves carry away the sheep.

3. In the forest impenetrable with the dense grown creepers, grass and bushes, badly attacked by fearful flies, mosquitoes, the company finds somewhere a *Gandharva* city and somewhere else meets with fleeting devils in the shape of fire-brands.

4. With a mind naturally given to finding some abode, water, and wealth the caravan runs about here and there, O king, in the forest; and in some parts thereof, its own sight being blurred with dust, it does not even distinguish the directions darkened with the dust raised by whirlwinds.

5. With its ears aching with the noise of unperceived insects (Jhillies), and with its mind troubled with the hootings of owls, and stricken with hunger it resorts to the shades of unhallowed trees and sometimes runs after the mirage for water.

6. Somewhere it marches towards streams without water; being without food begs it one of the other; sometimes again approaching

The company. D. (Reading) Swartham, one's wealth in the shape of merit.

3. *In the forest.* V. In the householder's life wherein the fruits of actions are grown and reaped.

D. In the householder's life in which the seed of desire is not deprived of its vitality and the jiva continues to do duty enjoined in Srutis and Smritis.

Finds somewhere — a city. Fancies as permanent the inpermanent human or other body built by Gandharvas, *i. e.*, his own previous karma.

Fleeting devils. D. (Reading) Life-killing (*i.e.*, deadly).

4. *The directions.* V. The principles of Dharma.

D. The deities like the sun.

Its own sight..... V. Deprived of sense by Rajoguna etc.

V. *First line.* Bent on seeking wealth which is like unto the water of mirage.

D. (*Reading*) *Translate.* The jiva wanting in discernment regards as his own the substance of another, *i.e.*, other than what is found in his own abode, wanders about in this forest and is unable to know the directions, *i.e.*, the gods who bestow on him whatever they are pleased to; but whom he cannot recognise through the dark dust of passions raised by the whirlwind (attachment to woman).

5. V. (Removing the metaphor). The jiva in samsara is troubled with the words of his enemies, with the scolding language of the king's servants and often resorts to those who are misers incapable of any beneficent activity: and seeks after the seemingly happy objects of the world.

D. With his ears pained with the harsh and unpleasant voices of the ruler, the thief and the like and his heart torn up with the slanders of evil-minded persons; sometimes highly oppressed by his own passion for worldly objects sometimes drawn away as if by a mirage by the creeds of unbelievers, the jiva is tossed about in Samsara.

6. Sometimes he embraces the faith of Pashandas leading to nothing but misery; sometimes, with no means of living, entreats his kith and kin for help; covets the earnings of the father or as father that of the son;

the forest fire and being scorched up by it, gets disgusted; and in some other parts again they are deprived of their life-like wealth by Yakshas.

7. Again, in another part, being robbed of wealth by armed men, it grieves with a despondent mind, becomes bewildered and falls into a swoon; and at some other time, having entered the deceitful citadel it rejoices for a moment like one really happy.

8. At some other place, going forth with its feet torn with thorns and gravel, it stands still as if unwilling, when a mountain has to be climbed; at every step harassed by the fire within and burdened with a family, it gets angry at every person.

9. Sometime swallowed by the boa-constructor it is at a loss to know anything; somewhere else, having lost its way and help in the forest it lies down bitten by cruel creatures and being blind and having fallen into the well remains immersed in darkness (misery).

10. Sometimes, seeking after the vulgar sorts of honey, stung by the bees surrounding them, losing its own self-respect or if per-

sometimes he finds himself in the house-hold life destitute of all his desired objects and only left to sorrow and even deprived of all his means by the inviolable power of the ruler.

D. To his misery he sometimes finds himself wedded to unchaste women; grasps the wealth of the father, or, as father, thirsts after the earnings of the son; sometimes quarrels with his brothers in the matter of wealth; sometimes he is rent with grief in the house destitute of all comforts; and sometimes he is deprived by the State of his wealth which is his life outside the body.

7. *By armed men, i. e.*, by the official agents or the chief authorities in a village.

D. When his property is confiscated he makes up his mind to abandon the country; still overcome by grief and confusion finds himself in a wretched plight; sometime he attains to swarga and the like by force of some merit and enjoys pleasures till the exhaustion of his Prarabdha Karma, but not in a state of perfect happiness owing to the fear of fall again.

8. V. When, attempting to do great sacrificial acts, he finds himself beset with obstacles, he grows despondent in his inability to overcome them and accomplish his end.

The fire within. hunger and want of means.

D. Sometimes when he finds the Karma marga too stupendous to be successfully attempted and tries the Nivritti marga which is like the ascent of a mountain, he stands bewildered; etc.

9. V. Sometimes, overcome by sleep and harassed by the wicked in his forlorn state, he loses all sense and remains immersed in the sea of physical and mental afflictions.

D. Overcome by sleep or overtaken by time of troubles, having been cast into the darkness of stupidity, derided by the wicked he passes into some hellish life characterised by utter ignorance.

10. V. D. When he goes astray to find vulgar and illicit pleasures he is exposed to ever so many dangers at the hands of similar characters or is liable to punishment inflicted by the king. Sometimes what little he

chance the lost self-respect be recovered with difficulty, it is forcibly robbed thereafter by others.

11. Now it stands incapable of warding off heat and cold, wind and rain; and now in selling to, and purchasing from, another (in business relations) it reaps great enmity by defrauding another of his wealth.

12. Frequently again losing his wealth in that forest and hence destitute of bed, blankets, dwelling and vehicles, he goes abegging of another and not gaining his objects, casts his eye upon another's property and falls into disgrace.

13. It develops inimical relations in mutual transactions in respect of money, and still through marital and other like connections contract mutual relationship and progresses along by this road and is reduced to a dying state by great difficulties, pecuniary losses and the evils of hate etc.

14. At different stages in its march it leaves behind, those that are struck down by fate and admitting into its group the new-born, the company (continues its journey), and does not even now return to its starting point; but no one of the company, O warrior, (however clever he may be) reaches the destination at the end of the road.

15. All the scheming warriors that have vanquished the elephants of the eight directions hate one another in respect of this earth; each claiming her to be his, they would rather lie down in the battle-field than betake themselves to that to which the ascetic free from hatred reaches.

16. Somewhere resting on the arms of creepers, it remains

may earn may be seized by force by more powerful persons who are in quest of it even if the gain be of an unobjectionable nature.

12. D. *Note.* Having frequently lost his capital in his transactions *etc.*

13. *Through....relationship*—by quarrelling with one another.

And still.....relationship—still somehow endeavouring to maintain their respective household career, it is brought to ruin by the loss of all that might have been earned.

14. D. In his various human or other lives he leaves his kith and kin or, his corporeal vestures that are rendered useless and betake himself to the new surroundings and thus continues the same journey of life; but, O warrior, no one has sought or attained to Hari who alone can rescue him from this maze.

15. *Ascetic i.e.*. One that refrained from doing any kind of harm to another being by thought, word or deed.

16. D. Sometime he is engrossed in the soft embraces of women and lisping children; sometime, in his fear of God's wheel *i.e.*, the turns of time bringing about life and death

struck to them with great fondness; it eagerly listens to the indistinct warbling notes of the birds abiding in the creepers: somewhere again it sometimes is afraid of the herd of lions and so makes friends with cranes and kites and vultures.

17. Deceived by these latter, it resorts to the swans; and not pleased with their pious habits betakes itself to monkeys; and by the sports natural to that race it gets his senses gratified and even forgets the limit of life in the act of looking at each other's face.

18. Trying to find delight among trees, fondly attached to wife and children, poor by (the desire for) vulgar pleasures, losing his self-control in his bondage of the own and sometimes blindedly falls into a mountain cave and there in fear of the wild elephant does he stand holding a creeper for his life.

19. Somehow escaping from this danger, again enters into the same company, O slayer of enemies. Driven into this path by fate and roaming about, no one as yet perceives (the high purpose to be attained).

20. O Rahugana, thou art also indeed on this path. Therefore place thyself under strict discipline and showing thy love to all beings, extricate thy mind and self from attachment and by means of worshipping Hari, arm thyself with the keen-edged sword of wisdom and get to the other end (of this tedious road).

he enters, allured, into the fold of the seemingly religious Pakhandas.

D. Sometime he gives his mind and heart wholly to women in his passion for their soft embraces and sometime fearing the turns of the wheel of time (the cause of birth, death,) etc. he tries to win the favour of Vighnesa, Yakshas, Bhadrakali and the like.

17. The idea is. Deceived by the unbelievers and pure spirits, he tries to return to the pure Brahmin circle or even to become a Sanyasee, but not liking their pious ways and habits he only takes to the monkey-like ways of fallen men and finding gratification with the vulgar pleasures, forgets even his mortal nature.

18. *Trees.* Stand for the household or worldly objects that may be actually realised in life.

Mountain cave—painful diseases.

The wild elephant. Is the approaching death.

Holding a creeper—Sustained by some little Karma or merit acquired in a previous life.

D. *Note.* (The latter half) For want of all thought of God he goes to hell, or he lingers on the support of some little merit of a previous life, though drowned in misery.

19. *Enters etc.* V. D. Returns to the association of those that are devoted to the duties of Varna and Asrama and continues to tread the path of worldly life.

20. *Wisdom.* V. True perception of the Lord.

Rahugana. D. Reads '*Rahnagana*' and explains the form on the analogy of the word Vanhi': the first part '*Rahna*' means 'that which eradicates': the second *gana* means

21. The king said:—Unquestionably human life is the most glorious of all lives. What is the use of other lives such as those of the gods? What even of births here (swarga) where the association with Mahatmas like you whose mind and self are made pure and perfect by (listening to) the glories of Hrishikesa, may not be frequent and full?

22. Indeed it is no wonder that pure devotion to Hari arises in (the heart of) that person whose sin is washed off (by constant association) with the dust on thy lotus-like feet; for by an hour's intercourse with thee my folly hitherto rooted in bad logic has been completely cured.

23. Salutation to the great, to infants, to youths, even to lads, who, devoted to Brahman and showing no indications of their greatness, go about the world! May the kings of earth be happy (who are likely to blunder like myself)!

Sri Suka said:—

24. O son of Uttara, in this manner that son of Brahmin sage, full of high glory, and being most merciful, gave precepts regarding the secret of Atman, to the Lord of Sindhu country, though the latter had treated him with contempt and the sage, whose feet were worshipped pitifully by Rahugana and whose mind like an overful ocean, was not tossed by the billows of the senses, He wandered about this earth.

25. Also the king of Sowvira country, having fully known the truth of Paramatman from the righteous man, divested himself of the notion that the body is Atman,—the wrong notion superimposed on Atman by virtue of Avidya; such indeed, O king, is the greatness of those that resort to those that are devoted to the glorious Lord.

The king said:—

'wisdom.' Thus '*Rahnagana*' means one that seeks after wisdom which puts an end to Samsara.

24. *The secret of Atman.* D. The true nature of Paramatman.

Though...contempt. D. Reading. though full of unlimited divine presence.

25. *Man.* D. Brahmana.

Of those.....Lord. D. of those that are devoted to the Lord.

26. The road of Samsara pertaining to the Jivas has been in language metaphorical described by thee of vast knowledge, O great devotee. It is the product of the intellect (discernment) of great men of discrimination (discernment). It is not clearly intelligible to those who are not trained and familiar with the subject. Therefore the same description, being hard to understand, may by removing the metaphor be distinctly explained in proper manner.

ADHYAYA 14.

The metaphor in the preceeding adhyaya explained.

He (Bharata) said:—

1. All the Jivas have got into a way hard to foot like a mountain path, by (the force of) the six senses, that bring in the experiences of the beginningless *Samsara* which consists in entering into, and departing from, various kinds of bodies created by the good or bad actions induced by the particular gunas, Satva, Rajas or Tamas, in the case of those that mistake the body for Atman. Having been started on that road by Maya under the direction of the glorious Vishnu, Ruler of Rulers, Jivas like a company of merchants bent upon making a fortune enjoy the fruits of Karma, wrought by means of their own body, and find themselves in the wilderness of Samsara like unto the burning ground, all their activities being impeded by numerous obstacles and rendered ineffectual; still they do not find their way to association with the bees (devotees) that have made their resort to the lotus-like feet of the Guru who is no other than Hari—the only resort that promises relief from all afflictions of Samsara; for in that forest of Samsara robbers indeed are they who are called the '*Six senses.*'

26. *Bahuvida.*—By Thee who hast gained a direct vision of the perfect Brahman.

1. *Induced.* V. Largely induced.

All their activities.....of Samsara. D. Even now the Jiva does not find his way to the devout worship of the lotus-like feet of Hari and Guru, the only course which relieves him from thousands of afflictions met with in his futile and numerous activities.

Note. In D. reading, paras are differently divided—Para No. 6 is not found at all.

2. For what little money a man earns through many a hard task becomes the true means of Dharma or righteousness; and that Dharma, being no other than the direct and intensely faithful worship of the supreme Person, is, the wise say, the way to Heaven. Of that money or wealth fit to be used for righteous purposes, when, in domestic life, spent on vulgar enjoyments of seeing, touching, hearing, tasting, smelling or (other) low aims and purposes, the foolish man is deprived (by others), even as foolish caravans are, when headed by a wicked and worthless leader.

3. Now in that wilderness, members of his own house, wife, children and others in name, but really wolves and jackals in action rob the miserly householder, wakeful yet unwitting as he is, of his valuables, like a lamb carefully kept (in a pen).

4. Just as a field wherein, though ploughed every year, the seeds of weeds are not burnt out, is again and again, when sown with grain, overgrown densely into a forest with bushes, grasses and creepers; so also the life of a householder is the field where Karma grows thick and cannot be killed out; and this order of life is indeed a box of desires

5. In that life of Samsara, wealth which is external life to man is sapped by wicked men who are like unto stinged flies and mosquitoes, by insects, locusts, thieves, rats and others; thus sapped and tossed about somewhere on this road and with his mind and heart steeped in ignorance (Avidya), desires (Kama) and actions (Karma), the Jiva under a misapprehension regards this human world of undesirable things as full of real blessings, (which it is not).

6. There again, impelled by his passion for the vicious habits of drink, food, sexual relations and the like, he sometimes pursues objects fleeting like the mirage.

7. Sometimes he is eager to acquire gold, his mind being captivated by its quality, *i. e.*, its glittering colour, which in verity is but a variety of offal and the focus of all evils; (but) he tries to grasp it like one who, impatient to find fire, grasps at will-o-the-wisp.

V. Omit '*There, again*'.

4. *A box of etc.*—D. an inexhaustible ivory box of etc.—Note. *Karanda* is an air-tight box made of ivory.

7. D. Sometimes meeting with a peculiar human form (*i. e.*, a woman) and, having set on it his heart attracted by its colour he seeks after gold (for its sake) and rushes to grasp it like one etc.

8. Now again in his engrossing anxiety to find means of living and numerous comforts in the forms of abode, drink, property and the like, he runs about here and there in the forest of Samsara.

9. Sometimes enthroned on her lap by the woman who is like unto a whirlwind and under the force of Rajas (passion) roused at the time, violating like nocturnal spirits every good rule, and having his eyes covered with Rajas (dust of passion) and his mind overcharged with folly he fails to remember the deities of the cardinal points that are witnessing him.

10. Now he perceives but for a moment the futility of worldly objects; however by force of habitual and intense contemplation of those objects (his body and its belongings), having lost his memory (and judgment) and led by the erring mind he rushes towards the same objects which are inviting like the currents of mirage.

11. Now his ears and heart intensely ache with the threats which his enemies and kings directly or indirectly hold out with confounding and cruel display of force terrific like the noise of owls and jhillies (a species of insects).

12. Having exhausted the merit acquired in a previous life and himself living in name but actually dead, he betakes himself to those who are destitute of substance serving any purpose here or hereafter and who are therefore dead while living in name and fit to be compared to Karaskara and other accursed trees and creepers or to wells full of poisonous water.

13. Now having his reason deluded by association with the wicked he goes over to the Pakhandas, which step leads him to misery in either way like one tumbling down in the rocky bed of a dried-up stream.

14. When no food could be got even for himself by harassing strangers, he proceeds indeed to prey upon his own father or son, or even those that collect the sacred grass, or only his own parents and children.

15. Now he finds himself in a household which like a burning

9. *Like nocturnal spirits.* (Another reading) as if he were metamorphosed into Night.

10 is 13 in D. reading.

14. D. *Reading now by chance, he gets.....Pakhandas.* which is like unto running towards the mirage.

14. *No food*-D. no means. *Prey upon and*

forest presents nothing desirable but only promises misery and burning with grief he gets highly disgusted with it.

16. Now of his wealth most beloved of him, his life itself, he is deprived by the angry sovereign through change of time and he remains like a dead man divested of all the characteristics of life.

17. Sometimes he fancies as real the unrealities of fathers, grand-fathers, etc, presented in fulfilment of his desires and enjoys a pleasure like that in a dream.

18. Sometimes he proposes to himself the work of climbing up the hill of extensive duties (of completely doing all the duties) enjoined upon the house-holder, but his mind being distracted by the worldly passions, he languishes with pain like one walking on a ground full of thorns and sharp-edged gravel.

19. Sometimes all his energy (courage) being sapped by the insupportable fire in his own body (*i. e.*, by inordinate hunger), he vents his anger on the members of his own family.

20. Now again, seized by the boa-constructor of sleep and immersed in blinding darkness the same man is lying down as if in a desert, insensible of everything else, like a dead body cast off by all kith and kin.

21. And sometimes his tusk, *i. e.*, his pride, is broken; and when attacked by wicked men like unto stinged flies he fails to find even a moment's pleasure of sleep, and every moment losing his sense and having his heart filled with troubles he like a blind man falls into a dark well, *i. e.*, he is immersed in hopeless ignorance and misery.

22. Sometime again in his eager quest of the little drops of honey (vulgar pleasures) he interferes with others' wives and property; he is beaten by the king or by their lords and falls into insurmountable hell.

23. Consequently then, the wise say, he goes on acquiring Karma which sows the seeds of future Samsara (series of births and deaths) both here and hereafter.

D. prey upon his fathers, sons or children.

17. V. Sometimes he enjoys as permanent the environments of a father, grand-father and the like which fall in with his own wishes, but are not permanent, nor cabable of being enjoyed by another or at another time, the pleasure or happiness of which is therefore like what may be felt for a moment at the sight of dream—creations.

24. If he escapes from that one crisis, a Devadatta snatches away the object from him and from Devadatta another Vishnumitra wrests it and so on without end.

25. Sometimes, incapable of counteracting the adverse conditions of heat and cold, wind and rain and the like caused by the agencies of the presiding deities, the great Bhutas and his own body, he becomes despondent in his endless anxiety.

26. Sometimes, in mutual transactions he gets a little money from others; or if he deceitfully appropriates even a petty sum as twenty cowries, or even less, he reaps the enmity of others.

27. On that road are present these untoward obstacles, as also pleasures and pains, and desires, hatred, fear and pride, carelessness and madness, grief, delusion and greed, envy and jealousy, disgrace, hunger and thirst, anxieties and diseases, birth and old age, and death and the like.

28. Sometimes, embraced with both her creeper-like arms by the woman who is no other than the Almighty Lord's deluding power, he loses his sense of discrimination and wisdom; with his heart anxious about building in the grove a pleasure-house for her, and in that relation to her he surrenders his heart to sons, daughters, and to that wife, to their utterances and looks and actions; and having thereby lost control over his mind he consigns himself to the shoreless hell of blinding darkness.

29. Sometimes, his heart gets filled with fear as he thinks of the Chakra of the glorious Vishnu the supreme Ruler, which in the form of Time from the minutest point to the length of Brahma's life, rolls down in its incomprehensible velocity, the ages of man and carries away without a pause all creatures from Brahma to the clump of grass and the tiniest animalculae, that are, though all awake, quite unable to counteract that force; all the same he neglects Yagna Purusha, no other than the glorious supreme Being whose true weapon is the wheel of Time, and he betakes himself to the Pakhanda deities who are verily kites, vultures, cranes or banian trees, having a place by mere convention and not recognised in the religion of the Aryas.

28. *Discrimination and wisdom.* V. Realisation of Atman or self as quite distinct from the body, and wisdom is the devout contemplation of the Supreme Being.

30. When he is thus greatly deceived by the Pakhandas who have deceived themselves; and, though living in the Brahmin community, yet he feels no liking to their pious character and to their worship of the glorious Lord of sacrifices by observing the duties laid down in Srutis and Smritis such as Upanayana, he resorts to the Sudra community and adopts what is declared sinful in the code of Aryan conduct such as addiction to sexual pleasure and earning bread for his own family as the monkey race does.

31. And there too, in uncurbed license he always seeks pleasure with a very pitiable understanding, pursues vulgar gratification in courses, such as looking at the faces of one another, entirely forgetting the limit of his time (on earth).

32. Sometimes, like a tree, bent on finding pleasure in the worldly things of the household life and, like the monkey, fond of children and wife he rejoices in sexual pleasure.

33. Thus, pursuing pleasure and pain on his way he gets frightened by the elephant of Death and (falls down) into a dark hell like unto a mountain cave (is overtaken by diseases).

34. Sometimes, unable to ward off the sufferings due to heat and cold and the like engendered by the deities, the elements and his physical body, he stands perplexed in the midst of worldly endless environments (attractions).

35. Sometimes, he enters into mutual transactions out of greed but acquires only very little.

36. Sometimes, when his fortune becomes slender and he so destitute as to want a bed, a seat, a morsel of foo or other comforts, he is still determined on pursuing some desired, though unreachable, object and so in due course he comes to be put by the world to shame and other difficulties.

37. Similarly, though his monetary relations entail enmity and

31. *In uncurbed license.* D. Having no wife.

32. *He rejoices etc.* D. He has time for nothing but sexual pleasure.

34 & 35. Not found in V. & D. readings.

36. V. destitute of a bed and other comforts.

36. (D. 26) Sometimes, when his means becomes slender, and he wants even a bed or a seat or other comforts and, unsuccessful in his schemes of acquisition, he makes up his mind to lay his hands on others' property and thereby comes to disgrace and other miserable states.

37. *He enters into.....all that.* D. He marries those who are drawn into that rel a-

its consequences, he enters into marriage and other social relationships (with the same persons) irresistibly impelled by the force of custom or sometimes he abandons them all.

38. On this road of Samsara rendered impassable with various difficulties and obstacles he (often) gets into scrapes or sustains losses: now one in such a plight is abandoned by another who admits to his company a new-born member, grieves, loses sense, entertains fear, disputes, cries out, feels rejoiced, sings and, thus fast bound to it and distanced by the righteous, does not even then turn back to the starting point from which this company of human caravans set out and which, the wise say, is the end of this (long) road.

39. (Generally) men do not take to this discipline of Yoga (which has come down from the glorious Brahman), which those sages fully realise who are firm in the habits of self-control and tranquility and have withdrawn their mind and heart from worldly things.

40. Even pious kings who constantly perform sacrifices and have vanquished the elephants of the cardinal points, would not care for this Yoga; but would rather lay themselves down in battle, being attached to this earth and thinking it as their own—the earth which is the uninterrupted source of inimical relations and, on leaving which (they think) they are dead.

41. Taking hold of the creeper of Karma and thereby escaping somehow from difficulty or hell he again strikes into the paths of Samsara and joins the company of worldly men; why, even he who happens to be in the higher regions as Swarga.

Thus do they sing of Bharata's career.

42. "No other thing, like a mosquito following the Garuda, could even think of tracking the footsteps of the great and wise king, son of Rishabhadeva.

tion by the force of previous Karma.

39. This is read as 29 by V. & as 30 by D.

V. Philosophers teach that the famous Yoga Sastra is the means to get to the end of the journey of Samsara.

Note. The rest of this sentence is read as a part of the next.

Nyastha dandah. Those who do not hurt other beings in any manner.

D. The Sages who exercise self-control *etc* attain to Brahman who teaches the world the true Yoga for the way to salvation.

D. The passage numbered 29 in Sreedhara's reading is 32 in D. reading.

The last line. He worships in absolute belief those that are set up as gods by the Pakhandas, but rejected in the pure religious system of the Aryas.

43. "While yet in the prime of youth he thirsted after realising the supreme Lord of supreme glory and abandoned, like dirt, wife and children, friends and kingdom, most attractive to the heart and hard to be given up.

44. "The king had no desire for the earth, children, kith and kin, wealth and wife, and the Royal Fortune wherein the great gods themselves might envy and who waits on him, as it were, for his gracious looks; and it is quite fit and natural that he so renounced them all, though hard to do so; for in the view of the great who with delight devote their mind and heart to the worship of Hari, even Moksha is of no great value.

45. "I bow to Hari who is the sacrifice, the defender of righteousness, most skilled in practical observance, Yoga itself, whose head is Sankhya (wisdom, *i. e.*, who is the most exalted object to be realised), who is the ruler of Prakriti and one resort of all the Jivas—thus devoutly uttered Bharata when he was about to cast off his body as a deer".

46. He who faithfully listens to or narrates or is rejoiced at this history of the pious king Bharata whose pure qualities and actions are praised and esteemed by the Lord's votaries—the history which brings in all auspiciousness, long life, merit, renown, and leads to the attainment of Swarga and Moksha,—he reaps all the blessings he would have and needs nothing from another.

ADHYAYA 15.

Bharata's race described.

1. Sri Suka said:—Bharata had a son named Sumati; and him indeed, as he followed the path of Rishabha, will some Pakhandas, who are not the Aryans, set up according to their wicked mind, in the age of Kali, as a deity not spoken of in the Vedas.

2. He (Sumati) had by *Vriddhasena* a son called *Devatajit*, (vanquisher of the gods).

1. *Set up.....Kali.* D. set up of their own accord in the sinful age of Kali etc.

2. D. Reads *Grudhrasyena* for *Vriddhasena.*

3. Then his son *Devadyumna* was born of *Asuri* and he had by *Dhenumati* a son called *Parameshti* and *Parameshti* had by *Suvarchala* a son by name *Pratiha.*

4. This prince taught the knowledge of Atman (to many) and, thereby becoming completely purified, directly realised the Supreme Person.

5. And of *Pratiha* and Suvarchala three sons were born, *Pratiharta* and others, all well versed in sacrificial lore; the sons of Pratiharta were *Aja* and *Bhuman.*

6. *Udgitha* was born of *Bhuman* by *Rishikulya*: on *Devakulya* Udgitha begot *Prasthava. Prasthava* had a son called *Vibhu* by *Niyutsa. Vibhu* begot *Prithushena* on *Rati*, and he had *Naktha* by *Akuthi.* Druti bore to Naktha a son called Gaya who was a great saintly king of vast learning, imbued with an Amsa of the glorious Vishnu who appears in satva form for the protection of the world; and he (Gaya) became a great and glorious person as possessed of self-control and other characteristics (of the great).

7. Keeping to the course of righteous duties (as a king) namely, protection of subjects, providing them with the means of living, delighting them, caressing them and controlling them and also by sacrificial and other righteous acts which he offered in absolute faith to the Most High and glorious Brahman the supreme Person and by worshipping the feet of those that had realised Para Brahman and thus developing the habit of devotion to the glorious Lord, he got his mind purified every moment and in his mind rid of attachment to things other than Atman, (the body and its belongings) he realised the glory of Brahman one with Atman, and still, untouched

3. D. Reads *Suvarcha* for *Suvarchala.*

4. D. (Reading) Having attained perfection in the knowledge of Atman, he gave himself to constant contemplation of the Almighty Lord.

5. D. Reads *Subala* for *Archala.*
Vyoma for *Aja.*

6. D Reads *Vyomna* for *Bhoomna*; *Prasthara* for *Prasthava*: *Drusiputra* for *Drutiputra.*

D. *An amsa.....qualities*:--Possessed of the characteristics of a direct Amsa of the glorious Vishnu come in human form to protect the world, he was sung as the great man (hence *gaya*, lit. one that is sung, or, praised for his greatness).

7. *He realised.....Atman.* V. He realised in his own body which is different from Atman, the glory of Paramatman and perfect Brahman directly seen as his Antaratman.

D. Supply *all* before *which he offered.*

He got his mind.....with Atman. D. He was able to control and purify his mind and

by pride he protected the earth.

8. O Scion of the Pandavas, this story is sung in celebration of his (glories) by the knowers of the past.

9. "Could there be another king who might equal Gaya in respect of righteous acts, however proud he be of his activity, of his extensive learning, or as the defender of righteousness, as one smiled upon by Fortune, as the leading figure in the assembly of the righteous, or as the worshipper of the virtuous, if he is not (imbued with) an Amsa of the glorious Lord (or other than an Avatar of the glorious Lord Himself)?

10. "The chaste daughters of Daksha, whose blessings prove true, installed him in extreme joy sprinkling him (on his head) the waters of sacred rivers; (and) on the subjects of this king who was destitute of desires, the mother earth showered her blessings as if her udder began to flow out at the sight of the calf of his excellence (virtue).

11. "The Vedas (and the performances enjoined in them) showered all blessings on this king who had himself no desires; the kings who were honoured in battle (by his well-aimed arrows) bore him tributes; also the brahmins who were honoured in his righteous acts assigned to him one-sixth of their merit when they left for the other world.

12. "When in his (the king's) sacrifice of extensive Soma drink Indra remained intoxicated, the glorious Lord of sacrifices accepted the fruit (conclusion) of the sacrificial duties offered by him in unswerving devotion absolutely pure by virtue of faith.

in his mind rid of physical character he has a direct vision of the Almighty Lord's glory etc.

9. *If he is.....Lord.* D. If he should not be one of the Karma Devas endowed with intense devotion, knowledge and other excellent qualities.

10. *With (waters of) sacred rivers.* V. Inspired him with their divine light and powers.

Showered.....excellence. her blessings according to their wishes.

11. D. *Translate.* The Vedas showered on him all blessings, though he did not seek after them; the kings subdued in war bore him tributes; the Brahmins put into the path of Right (or proved a blessing to him by their being constant in their righteousness) pronounced benedictions on his head and his subjects paid in a sixth of their wealth.

12. *Accepted the fruit.* D. Bestowed on him the fruit of the sacrificial acts, etc.

Note. Adhwaratma. V. He of whom the sacrifice is like unto a body.

D. The Lord who accepts the essential merit of the sacrificial act and bestows its fruit on the sacrificer.

13. "That Supreme Lord by delighting whom in sacrifices the whole world from the four-faced Brahma to the gods, beasts, human beings, creepers, and grass would be at once delighted, who rules all from within and who is Himself blissfulness, thus evidenced his delight and satisfaction at Gaya's performance."

14. By Gayanti, Gaya had three sons, *viz.*,Chitraratha, Sugati and Avarodhana; and Chitraratha begot Samrat on Urna.

15. Of Samrat and Utkala, was born Marichi; of Marichi and Bindumati, Binduman; of him (Binduman) and Saragha Madhu; of Madhu and Sumanasa Viravrata; of this last and Bhoja, Manthu and Pramanthu; of Mantha and Satya was born Bhowvana; and of this last and Dushana was born Thvashta and of Thvashta and Vochana Viraja was born; and Viraja had by Vishuchi a hundred sons Satajit and others and also a daughter.

16. On this subject is sung this verse:— Viraja, the last born embellished this race of Priyavrata by his (true) glory even as Vishnu does the hosts of the gods.

ADHYAYA 16.

The description of the Earth begun. Jambudwipa, the mount Meru at its centre, the nine continents thereof and the Boundary mountains described.

1. The King said:—Thou hast been pleased to describe that extent of the globe of Earth which is warmed by the Sun, and where the moon is visible with the hosts of stars.

2. It has also been pointed out that there the seven seas were formed by the seven moats caused by the wheels of Priyavrata's chariot, as well as the distinction of the Seven Dwipas or divisions of the Earth. I desire to know all this in detail with their dimensions and characteristics.

3. For, the mind first centred on the Lord's gross form

13. *Who rules.....within.* V. Who is the soul of the universe.

14. V. & D. Read *Jayantee* for *Gayanti*; *Swati* for *Sugati*; *Urja* for *Urna*.

15. D. *Sushena* for *Saragha*; *Sumanasya* for *Sumanas*; *Probodha* for *Bhoja*.

1. D. Thus Thou hast etc.

3. *Gross form etc.* V. The form or body which is the gross modification of matter of three gunas and in which the Lord is ever present.

D. The physical universe which is a

associated with the three gunas becomes gradually fit also to be devoted to the subtle light of Atman not approached by gunas (without the association of gunas)— the glorious Atman who is the supreme Brahman known also as the glorious Vasudeva; therefore, O preceptor, mayest thou be pleased to describe to me (the same in detail)!

4. The sage said:—O great king, no man can, even if blessed with long life like the gods, exhaustively deal, in thought or word, with the full extent of the Lord's great glories (exhibited) through the three gunas of His Maya; therefore we shall only touch on typical points and describe the globe by name, position, extent and characteristics.

5. And this well known Dwipa (Jambu Dwipa), *Laksha yojanas* in extent, is situated like the seed-vessel at the centre of the lotus-like globe, a perfect circle in form, just as a lotus leaf is.

6. In this Dwipa there are nine continents, each nine thousand yojanas in extent and well demarcated by eight ranges of mountains which form their boundaries.

7. At the centre of these continents is situated the inner continent of Ilavrita, at the centre of which stands the all-gold mount of Meru, lord of all mountains, equal in height to the length of the Dwipa (Jambu Dwipa) and in shape like unto the seed-vessel of the lotus of the globe, 32 thousand yojanas broad at the bottom, (where it touches the surface of the earth), its root lying under the earth to the depth of the same extent (16 thousand yojanas).

gross product of the three gunas and which is to be regarded as a body pervaded by the Lord.

Subtle. D. So subtle as may not be seen without His own grace.

4. *The extent etc.* V. The full extent of the various regions comprehended in the blessed display of His powers in the form of the vast universe.

Lord's great glories etc. Maya: D. (a) Lord's various forms assumed for guiding the work of the three gunas; (b) the various forms or ways in which the Lord exhibits His supreme powers.

5. *A perfect circle etc.* V. Level and round like a circle.

D. Translate:— This well known Dwipa is situated at the centre being the inmost layer of the several layers of the lotus-like Globe &c.

7. *Note.* So far as it is seen above the surface of the earth, the mount Meru should be conceived as a tumbler in shape, broader at the top and narrower at the bottom; its height visible above the surface is 84 thousand yojanas and the portion under the earth is 16: thus the whole perpendicular height is *Laksha* Yojanas.

8. On the northern side adjoining Ilavrita are three mountain ranges, called Neela, Sweta and Sringavan, the boundary mountains between the Varshas of Ramyaka, Hiranmaya and Kuru, running east and west both ways, terminated by the salt sea, each two thousand yojanas in extent, and every exterior range being shorter in length by a little over a tenth of the next interior range.

9. Similarly, on the south of Ilavrita are three ranges, Nishadha, Hemakuta and the Himalayas, running towards the east, each ten thousand yojanas high, like Nila and other ranges and they form the boundaries of Harivarsha, Kimpurusha and Bharata.

10. So also on the east and west of Ilavrita are two ranges, Malyavat and Gandhamadana, each 2000 yojanas in length, reaching to the Nila and the Nishadha and forming the boundaries of Ketumala and Bhadraswa Varshas.

11. Mandara, Merumandara, Suparswa, and Kumuda, four ranges, each ten thousand yojanas in length and height are placed on the four sides of Meru as its side-supports.

12. On these four ranges stand four great trees, the Mango, the Jamboo, the Kadamba and the Banian, looking like mountain flags, each tree more than a thousand yojanas in height and covering an equal area with its branches, the trunk of each being a hundred yojanas in circumference.

13. There are also four pools, of Milk, Honey, Sugarcane juice and Fresh water; the celestials of the second order who drink of these naturally come to possess great powers of Yoga, O Bull among Bharatas.

14. There are also four gardens of the celestials, *viz*, Nandana, Chaitratha, Vaibhrajaka and Sarvatobhadra.

15. In those gardens do sport the great gods leading galaxies of the celestial beauties; and listening to their glories sung by the minor celestials (Gandharvas).

16. On the sides of the mount Mandara fall, from the top of the celestial mango tree, eleven hundred yojanas high, fruits which are as big as the crest of a mountain, and sweet as ambrosia.

17. As those fruits break, an abundant flood of their juice, very sweet and charming by its sweet smell, forms into a river called *Arunoda* on account of its deep red waters, which running down the

tops of the mount Mandara, irrigates the Ilavrita Khanda on the east.

18. To a distance of ten yojanas on all sides, fragrant odour is diffused by the wind that gets charged with perfumes as it comes into contact with the person of the Yaksha damsels, the attendants of the goddess Parvati, who bathe in, drink of and enjoy in various ways in the Arunoda.

19. Thus also from the juice of the Jambu as big as the elephants mostly containing very fine seeds that break into pieces by their falling from a great height, the river called Jambu is formed and it falls down from the tops of Meru Mandara to a depth of ten thousand yojanas; and then flowing towards the south, moistens that portion of Ilavrita.

20. Now, on both the banks (of this river) the clay permeated by that juice, and undergoing chemical change under the action of the wind and the sun turns into gold so fine that it is always used for ornaments by the celestial inhabitants.

21. Indeed the gods and other celestials and their consorts wear this gold in the form of various ornaments such as crowns and coronets, bracelets and bangles, zones and belts.

22. It has been said that a great Kadamba tree grows on mount Suparsva;--from its hollows flow five currents of honey, each in volume measuring five times the two arms stretched out and they running down the tops of *Suparsva*, they spread joy.

23. The wind that is perfumed with the fragrant breaths of those who drink of those currents wafts the fragrance over a hundred yojanas all round.

24. Similarly, from the arms (main branches) of the banian tree called Shatavalsya, that stands on mount Kumuda—flow downwards streams, all capable of yielding whatever is desired such as milk, curds, honey, ghee, sugarcandy, food, raiment, beds, seats, ornaments—all running down the northern slopes of Kumuda become useful to the continent of Ilavrita.

25. Those who make use of these supplies are not harassed by wrinkles, grey hairs, fatigue, sweating, bad odours, old age, diseases, and death, or by cold and heat, paleness and calamities and other various troubles, and so they enjoy the greatest pleasure throughout

their life.

26. Surrounding the base of Meru on all sides are situated, like filaments on the seed-vessel in a lotus, twenty mountains, *viz.*, Kuranga, Kurara, Kushumba, Vaikanka, Trikuta, Sisira, Patanga, Ruchaka, Nishadha, Sitivasa, Kapila, Sankha, Vaidwija, Jarudhi, Hansa, Rishabha, (Nira), Naga, Kalanjara, and Narada.

27. On the east of Meru are Jathara and Devakuta, eighteen thousand yojanas long, extending towards the north, two thousand yojanas in breadth as well as in height; similarly on the west are situate the two ranges of Pavana and Pariyatra; on the south Kailasa and Karavira extending towards the east and on the north are the two Trisringa and Makara, surrounded by these eight ranges like the sacred fire with Paridhis, on all sides, the mountain of gold shines highly picturesque.

28. On the summit of Meru, at the very centre is situated the city of the glorious Brahma, the son of Atman, occupying an area covering ten thousands of thousand yojanas, in the form of a square; and the learned call it *Satakumbhi* (the golden city).

29. Next to that city surrounding the out-skirts of that city, there are eight cities of the eight guardians of the world posted at the cardinal points severally alloted to them, built in a befitting style, each city being one-fourth in dimensions (of that of Brahma).

ADHYAYA 17.

The descent of Ganga; description of Seeta, Alakananda and other branches of Ganga and their courses. Ilavritakandha described.

1. Sri Suka said:—There (on this Bhumandala), when the glorious Vishnu Himself appeared (as Trivikrama) in the sacrifice (of Bali) and proceeded to measure out the three feet of ground alloted to Him by Bali, the firmament above was pierced by the tip of the toe on the Lord's left foot; through that opening rushed in a stream from the expansive waters outside the Brahmanda; she be-

1. *Vishnu.....Trivikrama.* V. Vishnu Himself appeared as Vamana, the sacrifice being like unto a body to the Lord.

Crimson rays like etc., Crimson powder Kumkuma like unto filaments.

Waters outside. D. Waters flowing outside and falling in cataracts,

D. *Vishnupada* is that part of the sky

came charming with the crimson rays like unto filaments of the Lord's lotus-like feet as she washed them; she is pure and purifies all the world of the dirt of sin; she is expressly and directly called '*Bhagavatpadee*' (born of the Lord's feet) to the exclusion of other names that might imply another source; through a long period of time calculated to be five thousand years she reached down to the high region of celestials, which the wise call '*Vishnupada*'.

2. And at the Vishnupada (in the sky), Dhruva, the son of Uttanapada, constant in his vows and the foremost devotee of the Lord, remembers the stream thus. "These are the waters flowing from the lotus-like feet of our family deity Sri Narayana"; and every moment having his heart deeply saturated with growing devotion and with his eyes half-closed, forgetting himself in the overwhelming love, with tears of joy escaping from his eyes, his whole body bristling in transport, Dhruva even now holds her on his head (sprinkles his head with those waters) in intense faith and devotion.

3. In the next stage the seven holy sages who know her greatness and who in the very achievement of their uninterrupted devotion to the glorious Lord, Atman of all, are indifferent to other purposes and to the attainment of Atman even, hold her in their matted-locks in great reverance just as those seeking Mukti would receive her (mukti) that offers herself, and think of her Ganga thus, 'Here indeed we have reached the final goal of our Tapas'.

4. Thence descending through the path of the gods, (the sky), overcrowded with many multitudes of celestial mansions and cars to be counted in crores, she traverses the sphere of the moon and falls into the city of Brahma.

5. There she divides herself into four branches with four names, Sita, Alakananda, Chakshus and Bhadra and flowing towards the four cardinal points, directly enters (the sea) the Lord of rivers that run both in the easterly and in the westerly directions.

6. Issuing from the city of Brahma and gradually descending from the summits of Kesara and other mountains, falling on to the

where Hari appears as Sisumara.

To the high region of celestials. D. *i.e.*, to the region of Dhruva.

To the exclusion.....other source. D. In the words of the Vedas and the Purana which do not bear a secondary meaning.

3. *In the next stage i.e.*, D. after leaving Dhruva's region.

top of the Gandhamadana and traversing the continent of Bhadrasva, on her way, the Sita enters the salt sea on the east.

7. Similarly, (the branch called) Chakshus descends from the summit of Malayavati, thence proceeds with unabated velocity towards the continent of Kethumala and enters the sea on the west.

8. And on the north falls the Bhadra from the summit of Meru, passes from one summit to another of the (several) mountains and lastly, descending from the top of Shringavat, traverses the North Kurus (on all sides) and enters the sea on the north.

9. Similarly, down the southern slopes of Meru, Alakananda descends; falling from one summit to another from the city of Brahma and, after issuing from Hemakuta, rolling her rapid waters over the summits of the Himalayas, she traverses the continent of Bharata on the south, and enters the sea; the person who journeys to bathe in this branch, acquires with ease at every step, the merit of having performed Aswamedha, Rajasuya, and other great sacrifices.

10. There are hundreds of other rivers that run east and west through every continent—all daughters of Meru and other mountains.

11. Of all this terrestrial extent, this continent of Bharata alone, is *Karma kshetra*, (that is, the land where man's actions become the means of his future attainment), the remaining eight continents are only places of enjoyment for those that return from Swarga with some portion of their merit unexhausted and these are called "celestial spots" on earth.

12. In these (continents) men live ten times the full length of human life; they are like unto gods; they are as strong as ten thousand elephants; having an adamantine frame and strength, lasting youthfulness, and unimpaired joys they feel happy; at the close of their long course of great conjugal pleasures their wives show but once signs of pregnancy of a year's duration. There the character of time is like that of Treta Yuga.

8. V. North Kurus —Kurus lying to the north of the Manasa Lake.

10. *Every continent.* D. This continent "Omit hundreds of "

11. *Of all.....extent.* V. & D. And in this Jambudweepa.

12. V. *At the close of i.e.*, thousand years

D. After "pleasures" supply 'in harems worthy of kings'.

13. And there indeed [the great gods highly worshipped by the leaders of their respective attendants] in the mountain valleys of the several continents studded with hermitages and mansions, beautiful forests, looking very splendid and graceful with trees and creepers bending low under the charming load of flowers of all seasons, bunches of fruits and clusters of tender shoots in lakes of crystal waters resonant with the voice of royal swans, water-fowls, sarasa, chakravaka, and other birds rejoiced at breathing the fragrance of full-blown and various kinds of lotus—birds which look like swarms of bees,—the great gods lead as they list a life of pleasure in various forms of diversion such as jalakreeda with their mind (heart) and eyes taken up with the sportful glances, smiles and gait, all charged with love, of most beautiful celestial women.

14. In all the nine continents the glorious Lord Narayana, the Supreme Person is present now in His various forms for the purpose of showing His grace unto those that inhabit them.

15. But in the continent of Ilavrita the only one male that is present is the worshipful God Siva; and no other who knows of the curse of Siva's consort enters it; for he who would enter it is turned into a woman—on this subject I shall speak later on.

16. (There) dutifully waited upon by Arbuda thousands of women headed by Parvati, God Siva is busily engaged in the worship of the Fourth Form, directing the work of Tamas, of the supreme Person, the glorious Narayana of four forms who is His own cause and who is called Sankarshana, whose presence God Siva has secured by the intensity of devout contemplation and by singing His praises as follows.

17. The Lord said:—

"Salutation to the glorious Person, the source of all manifested excellence, and essentially unlimited and unmanifest—Salutation to Him.

18. "O the worshipful One, I worship Thee the supreme Ruler, whose lotus-like feet are the refuge, the supreme abode of all

13. D. *In the mountain.....continents.* In the grand mountain valleys studded with etc.

14. D. After 'Narayana' supply 'worshipped by the Ruler of the particular Varsha'.

17. V. & D. *The source.....excellence.* possessed of every excellent attribute as described by the Vedas.

18. V. O Lord, I resort to Thy worshipful lotus-like feet as the place of refuge as the

glorious attributes, who hast distinctly and fully manifested Thy essential nature in relation to Thy devotees and who puttest an end to their Samsara.

19. "Who would not, if eager to subdue his senses, devote himself to that Lord whose vision is not at all coloured by the qualities of Maya (*i. e.*, by objects) and by the activities of the senses and mind, though He sees all for the purpose of control (since He sees all) unlike (the vision) of one of us who have not conquered the force of passion?

20. "I bow to that Supreme Lord (Sankarshana) who, through (the veil of) Maya looks formidable like an insensible person with blood-shot and fiery eyes under the influence of liquors; — to that Lord in worshipping whom Naga damsels are not able to proceed steadily on account of shyness as their senses get confused on touching His feet (to worship Him).

21. "Salutation (I bow) to that Lord whom 'Rishayah' (Lakshmi and the Vedas) proclaim to be the cause of the existence, creation, and destruction of this Universe, but to be himself not subject to these three states and to be unlimited and to be one who does not feel to be even like a mustard seed, this world located somewhere among the spaces on His thousand heads.

22. "Of whom (the Lord) was born the worshipful Aja (the four-faced Brahman) with a body constituted of three gunas, known as *Mahat* and presiding over the principle of "understanding" called

highest abode of absolute and almighty power etc.

18. D. O Lord, that art ever contemplated by Thy votaries, I worship Thee whose feet are winning like the red lotus, who art the one abode of perfect beauty, the source of all that is auspicious and meritorious, the creator of things in the past, present and future, the Supreme Ruler and the one that puts an end to the samsara. [For other shades of meaning study the original commentary.]

19. D. *Whose vision.....coloured.* Whose self-realisation is never interrupted by.....

20. V. *Who.....looks.* Who, in the view of the man that cannot see the truth or is strongly attached to the worthless (body), looks.

D. *Who.....looks.* Who, to one who has not gained powers of correct perception but has further lost them the study of crooked thoughts which like intoxicating drinks spoil one's vision — looks formidable etc.

Note. The formidable appearance is due only to the spoiled vision of the person who sees.

21. V. *To these three states.* To the operation of the three gunas.

D. To these three states as well as the peculiarities due to wakefulness, sleep and dreams.

Note The praise here offered should be taken as referring to the Almighty Lord who is the Antaryamin of *Sesha.*

Vijnana Tatva, and of this Brahma I (Rudra) am born and through my power (Ahankara consisting of three forms) I create the Vaikarika, *i.e.*, the gods; the *Thamasa*, the Bhutas or the five principles of Akasa etc., and also the senses.

23. "And these, we namely, the Mahat, Ahankara, Vaikarika, Thaijasa (Indriya) and Thamasa — all under His Almighty control like birds held by a string are engaged in the creation of this world through His grace.

24. "This (world of) creatures deluded by association with the *gunas* is acquainted only with the Maya knots of Karma, created by Him, but not at all with the means of getting over (that Maya) —I bow to that Lord who is the source of everything and in Whom everything finds its end."

ADHYAYA 18.

Bhadrasva and other varshas described.

1. Similarly the famous Bhadrasrava, son of Dharma, and his tributary chiefs (servants) live in Bhadrasva Varsha and having secured the presence and the direct vision of the glorious Lord Vasudeva, all-beloved form of righteousness called Hayagriva, worship Him and sing the following in His praise.

2. Bhadrasravas and his people said:—"We bow to the glorious Dharma (the omnipotent support of all), the embodiment of all Righteousness, that purifies our body and mind and soul.

23. D. Ahankara etc., stand for Brahma and other gods, presiding over the principles of Mahat, Ahankara, etc.

Aindriyas, the devas presiding over the organs and their objects.

24. V. I bow to that Lord whose self-consciousness is such as is useful for the evolution as well as the reverse process of Prakriti.

D. When this world is subjected to Maya (the Lord's power by which jivas are kept in the bondage of Samsara) which Thou hast ordained in the form of three-fold Karma to operate on jivas, they become deluded by the objects created by the three gunas and cannot see properly the way to get over it. I therefore bow to Thee that art of the intelligent nature which alone has the power to lift them above Maya.

1. *His tributary chiefs.* V. (1) Important men of each family; (2) foremost servants (3) foremost devotees.

In.....righteousness. V. conveyed by the Vedas that teach every form of righteousness as sacrificial acts and devotion.

1. D. *Hayaseersha* in the text is interpreted thus. *Haya* Brahma and other great Jivas full of wisdom. *Seersha* their Head *i.e.*, the supreme Lord.

2. D. After '*Soul*' add *by bestowing light of wisdom*;

3. "O what wonder it is! The work of the Lord! that the world sees but does not see, the killer (Death); and contemplating what is unrighteous and taking to sinful courses, it is desirous of living (by getting rid of the son and father, young and old, and by getting hold of their possessions.)

4. "The learned say that the world is transient and the wise that have realised Atman within them see that it is so; still, O unborn one, they are deluded by Thy Maya (power); wonderful is Thy course; I bow to Thee, O Lord.

5. "It stands to reason that, as the Vedas declare, Thou art the cause of the origin, subsistence and destruction of the universe, though Thou art no doer, nor invested with environments; nor is this a matter for wonder in Thee that art the cause as well as the effect, and that art everything, yet in essence different from everything.

6. "I bow to Thee whose will or act is never futile, who in a form, half-man and half-horse, restored, to the prayerful and wise Brahma, the Vedas that, at the end of a yuga, had been carried

3. *It is desirous of etc.* D. Reading. Desirous of prolonging life; the son takes to even unrighteous courses when he has himself burnt the dead father and is capable of perceiving the transient character of life.

4. D. The first half conveys that the gross world is subject to change of states and conditions, though constituted of real principles.

Last line. In my astonishment I bow to Thee, O Lord, that art untouched by pride *i.e.*, any defect.

5. V. *Note. nor invested with etc.* Thou art not subject to the consequences of Thy activity in creating, maintaining, or, destroying the world, *i.e.*, Thou art free. And this circumstance is not a matter for wonder, because Thou art the ruling principle pervading everything, both cause and effect, while the intelligent Jiva, or, the unintelligent matter may be looked upon only as Thy body. Since Thou art quite distinct from Prakriti and Jiva, Thy activity does not by itself become the cause of bondage as in the case of Jiva; therefore all Thy activity not being induced by Karma should be considered only as Leela.

5. The main idea is that the almighty Lord's work is a matter for wonder to His creatures; but it is nothing extraordinary in Him. He is spoken of as a doer, because He is omnipotent and does every thing. He is said to be no doer, because it involves no labour or any feeling of labour on His part. And this fact is distinctly declared in the Vedas. As some suppose He does not require the help of Maya in creating the world and there is no difficulty in admitting that He is a real doer. The wonder we feel on account of our poor understanding is itself caused by Him. He abides in everything and is only the efficient cause of the creation, but not the material cause thereof. Hence He is distinct from everything else and He is a doer unlike any other agent in the universe and He is a real Entity that cannot be denied existence, because He is unlike everything else of the Universe.

6. D. *Note.* The whole verse is an explanation of the two words, *viz*, *Bhagavate* and

away by the Daitya called Madhu of the Rasatala (the Nether world)."

7. And in Harivarsha, the Lord reveals Himself in the form of Nrisimha (half-human and half-lion). I shall later on relate the occasion for His assuming that form. That lovely form Prahlada worships and contemplates—Prahlada who is the one abode of all virtuous qualities of the great, who is the most devoted votary of the Lord, whose life and conduct are such as purify and exalt the race of Daityas and Danavas and who in an unequalled and uninterrupted course of devotion, along with the people of that Varsha, worships the Lord; and he ever utters this prayer:—

8. "I bow to the glorious Lord Narasimha, bow to the Light of lights; reveal Thyself in unmistakable forms, O Lord of adamantine claws, adamantine teeth; burn down the sources of Karma, swallow up darkness. Mayst Thou become the fearless asylum within self, O praise-worthy Lord.

9. "May the Universe be happy! the wicked be blessed with a pure heart! May (all) beings pray for one another's welfare and success! May our mind be inclined to dwell on good and our thought be disinterestedly set on the Lord Adhokshaja!

10. "May we have no attachment to the home, wives, children, possessions, (D. body) and kindred! If we cannot be without any at all, let it be formed towards those who are beloved of the Lord. He soon attains mukti who is content with the bare necessaries of life and secures control over his mind (and heart); but not he who is given to the gratification of his senses.

11. "The unborn Lord enters into the mind through the ears

Dharmaya in the second sentence.

Whose will.....futile. By this is conveyed that the Lord being omnipotent cannot be supposed to be the author of an unreal world.

7. *The one abode.....great.* Possessed of the same qualities as are the attributes of the almighty Lord.

D. Qualities of the great, serenity of mind, devotion and the like.

D. *Uninterrupted i. e.*, by any desire of reward.

8. V. *Within self.* Unto me.

Mayst Thou.....self. D. Mayst Thou be pleased to confer on me the state of absolute fearlessness.

9. D. *Reading.* May happiness be the lot of the universe, O people of Harivarsha! May the Lord Nrisimha be gracious unto us! Do you all engage your mind in contemplating Nrisimha for the sake of good to all and let your mind be ever given to Hari who is the embodiment of auspiciousness (all blessings) and let your disinterested thoughts be always entred on Him!

of those that in the association of His votaries listen to his wonderful activities of peculiar and incomparable power, and rid their mind of all impurity, whereas the sacred waters by constant use remove only the dirt on the body. Who indeed would then refrain from listening to and contemplating on Mukunda's wonderful works?

12. "The gods do abide in the mind, inspiring it with every virtue, (and heart of) of that man whose devotion to the supreme Being is prompted by no desire (by nothing outside the Lord). How could there be great qualities [*i. e.*, the qualities of the great] in any one who is not devoted to Hari, but who (only) wanders about under the force of fancy towards the worthless worldly objects?

13. "Truly the glorious Hari is the direct and main support of all embodied beings just as water is the beloved support of the fish; when a man, though otherwise great, forgets Him (the glorious Hari) and becomes attached to the house, his greatness or worth consists in what couples may claim by advance in age.

14. "Therefore do thou abandon the household life, the cause of uninterrupted series of mortal existences and the source of thirst (passions), attachments, despondency, anger, pride, desire, fear, and humiliation, and do thou resort to the feet of Narasimha, the abode of fearlessness".

15. (Also) in the continent of Ketumala, the glorious Lord (reveals Himself) in the form of the god of Love, being pleased to enhance the joy of Lakshmi, of the leading men of the Varshas and (of the sons) and daughters of the Progenitor, Samvatsara, who number 36,000(i.e., as many as there are days and nights in the full span of human life, i.e., hundred years)— the daughters from whose wombs at the end of a year embryos are discharged dead when their heart is filled with fear by the splendour of the great weapon of the Supreme Person.

16. (In) giving delight to Sri Lakshmi He delights the senses by the charming splendour of His face, captivating with the beautiful brows gently prominent and by the sportfully active looks accompanied by winning gentle smiles enhanced by sportful and engaging gait.

13. *Though great.* V. Though great by age, personal beauty, rich possessions, etc.

D. When a man forgets the eternal Lord Hari etc.

14. *And do.....fearlessness.* V. Whence is fear to those that worship the feet of Nrisimha?

16. *The senses.* V. His own senses.

17. Along with the goddesses presiding over night and their consorts who preside over the day, Sri Lakshmi contemplates that wonderful form of the glorious Lord during the nights of *Samvatsara* (the year) in perfect concentration and she says thus—

18. "I bow to Thee, glorious Hrishikesa, known by Thy excellent and wonderful attributes, the Lord of (the cause of) all activities, precepts, thoughts, and their objects, the Lord of sixteen *Kalas* (eleven senses and five objects), the goal to be reached by the performance of duties enjoined in the Vedas, the main source of all the means of living, the embodiment of blessedness and everything in its essence, the source of strength and energy and prowess, the beloved one, Love itself—my salutation to Thee both in and out.

19. "In the world women indeed worship Thee who art by Thyself the (absolute) ruler of all the senses (and gratification) by observing vows and pray for another lord. But they cannot indeed protect their (of women) children or any of their beloved objects, wealth or life; for they are but dependent creatures.

20. "He alone could indeed be the Lord, who, being himself absolutely above fear, could on all sides protect the other beings cast in anxious fear, and that Thou alone art. Otherwise (there being no independence for one whose happiness rests in another's hands), if there be more than one absolute master there would be occasion for mutual fear. For one cannot think of anything more than self-existence.

21. "She who, knowing Thee to be such, seeks to worship only *Thy* lotus-like feet, becomes the recipient of all desired objects; on

D. The senses of those that see Him.

17. *Wonderful form.* D. *i.e.*, the form which he assumes at His will. It should be understood that Sri Lakshmi contemplates Hari, Antaryamin of Kamadeva and Ratidevi, contemplates Kamadeva as one in whom Hari abides.

18. *Known.....objects.* D. Who is the abode of Brahma and the other gods who understand all the distinguishing characteristics and the ruler of our thoughts, reminiscences, the powers of memory and intellect.

Everything in its essence. D. The highest and supreme Ruler of everything.

Thee both. D. Thee that art the protector both in and out.

20. V. Therefore Thou knowest that the Jiva has no higher thing to be gained than the knowledge that he is only Thy Sesha *i.e.*, like unto a limb completely under Thy control. When the relation is realised Thou art pleased to protect him.

For one.....existence. D. Therefore the man who worships Thee does not think Thyself to be gained.

21. V. Thou conferest only the little ob-

the other hand if Thou art sought and worshipped for a particular (limited) object Thou givest that alone; for, O Lord, she falls into misery when the limited object of her quest is lost or spent in enjoyment.

22. "In order to win my favour Brahma, Rudra and other gods as well as Asuras and others, who set their heart upon the gratification of their senses perform very austere tapas; but they do not reach me (gain my grace); for, O absolute Lord, my heart is with Thee.

23. "Thou the Supreme Lord, O Achyuta—mayest Thou be pleased to place on my crown Thy lotus-like and praise-worthy hand which is placed on that of Thy devotees! O most beloved Lord, Thou bearest me as a mark on Thy bosom. Who could hope to see through what the supreme Ruler does through His Maya?"

24. In the continent of Ramyaka, Manu the king of that continent even now worships in intense uninterrupted devotion the glorious and beloved Lord in the form of Matsya which was formerly revealed to him and he gives expression to his devotion thus:—

25. "I bow to the glorious and supreme One. I bow to the One that is pure satva, the source of Prana, Energy, (prowess), strength; to the great Matsya I bow.

26. "Inside or outside, unseen by all rulers of the world Thy form is invisible and Thou movest about, sending forth a loud voice (of Vedas). It is Thyself that supreme Ruler who has brought this world under His power with different names (as Brahman), like a man who controls a wooden doll (by means of strings, or springs).

jects such as a husband or a child and the like on that woman who in seeking after them does not think of worshipping Thy feet and when she at all worships Thee for the sake of such an object while Thou art the most desired object, Thou conferest on her the same desired object of little value etc.

D. He who is intensely devoted to worshipping the lotus-like feet of *Thee* that art the true Lord in every sense, is most fitted to attain all the great purposes of life, for O most beloved Lord, that Thy worship alone is sought after (by such a devotee). O Lord, he whose prayer is not granted is reduced to a state of great suffering.

23. V. *Thou bearest.....Maya.* Thou bearest me as a mark along with Maya, *i. e.*, Srivatsa which is a form of Maya. Who could understand or describe the work of the supreme Ruler?

23. *Of Thy devotees.* D. Of the Satvata women to Thee.

Through His Maya. D. Through His wonderful power.

26. *Sending forth.....Vedas.* D. Thou art our father and preceptor.

In the fourth foot the first word in D. reads *Atma* the absolute Lord and master.

27. "Thou art that supreme Prana, without whom (without whose help) the gods known as 'protectors of the world', feverish with their jealousy, endeavouring to do as they once tried severally and unitedly, were not able to protect the bi-footed (bipeds), or, quadrupeds, or, reptiles, or, the immoveables, or, whatever is seen here.

28. "On the surging Ocean of deluge Thou, bearing this earth, the abode of all herbs and plants along with me (Manu) sportest about in Thy great and energetic course and proceedest to protect the world. I bow to Thee that art the Ruler abiding in all the multitudes of beings of the worlds.

29. In the continent of Hiranmaya (land of gold) again the glorious Lord abides taking the form of Kurma (Turtle or Tortoise); and that most beloved form of the Lord, Aryaman, the chief of all pitris with all the people of the continent, proceeds to worship and constantly repeats the following *mantra.*

30. "I bow to the glorious Tortoise whose attribute is perfect satvaguna, and whose position is beyond perception; I bow to Thee the Most Ancient One; I bow to Thee that art omnipresent. I again and again bow to Thee that art the support (of all).

31. "I bow to Him whose form is all this Universe, held up to view by his own Maya as a reality comprehending whom there is no

27. V. Though they, free from the feverish jealousy, tried severally and unitedly, Indra and other protectors of the world were not able to protect that world which comprises bipeds etc.

D. Though, leaving Thee (thinking themselves independent) they tried one and all the gods in their feverish jealousy could not protect the world which comprises etc.

28. *In Thy.....course.* V. By the strength of Thy will and thought.

That art.....world. V. That art of the nature of being a soul to the world.

D. That art the power which keeps the world alive and active.

30. *Whose attribute.....of all.* V. Of whom all the beings and their qualities and attributes (the beings directly and their qualities indirectly) Thee who art without a gross body of Prakriti, whose personality is of a purely divine nature and who is not limited by time etc.

D. Of whom all and perfect powers and all excellent qualities from the attributes whose nature is beyond comprehension, who showers blessings on His devotees, who is the authority for all, the preceptor, greater than the great, and the support of the world.

31. V. I bow to Him whose body is this (universe) produced by Prakriti a reality as contributing to enjoyment or experience and perceived to be in various forms, who is not limited in any respect, since He is beyond comprehension and who is the embodiment of unlimited intelligence and the source of true wisdom.

D. I bow to Him whose form is beyond comprehension and by whose own will is supported this world of gross form, which is a reality in all its many forms and also be-

measuring, which is only a matter of misapprehension and who is therefore in the inexplicable form.

32. "It is only Thou that art spoken of as mammals etc., the moving and unmoving, the Gods, Rishis, Pitris, Bhutas, all that is perceived by the senses, the celestial region, the sky, the earth, the mountain, the river, the sea, the island, the planet and the star.

33. "On Thee that art (seemest) the abode of endless peculiarities, names and forms, this number (24 *Tatvas*) has been projected by sages; and it has to disappear of itself; on the dawn of correct knowledge—I bow to Thee that art the very doctrine of Sankhya system and the very thing pointed to by true knowledge.

34. "In the region of north Kurus, the glorious Lord worshipped in sacrifices presents Himself in the form of *Varaha* whom this divine *Bhu* (*Earth*) along with all the Kuru peoples worships in constant devotion, and she repeats this great *Upanishad* (most sacred and secret prayer).

35. "I bow to the glorious supreme Person, truly known by means of mantras, who art in the form of both *Yagna* and *Krathu*, every member of whose personality is a great *Yagna*, who art pure in action and called Triyuga (owing to absence of yagna in the Krita

yond measuring as it is seen to change from time to time.

32. V. *Note.* Names, ordinarily known to denote things of the gross worlds, do all import the one Paramatman; for they are His body and the names of the body necessarily carry the thought to Him with whom things are so related.

D. *Note.* All the names of other things point to Him; for He is their Antaryamin (in-dwelling guide) and support in all respects. Thus the words have a double construction (1) as comprehending things in this limited aspect, (2) as importing the attributes and powers of the Lord which are the main stay of the things.

33. V. I bow to Thee who art the object of that true knowledge (light) by which is removed the notion of this number 24 or 25. *i. e.*, the limiting view evolved by learned men in respect of Thee, whose peculiarities, names and forms are innumerable and wonderful.

D. Of Thee whose characteristic names as Narayana, Krishna etc, complexion and forms are all unlimited, whose avataras are spoken of as ten or more for the welfare of the world, the man of true wisdom teaches this number to his pupils in the first instance; and I bow to Thee that art the cause of the true understanding of the Jiva.

35. *Every member.....Yagna.* V. Whose limbs are great Yajnas.

Pure in action. V. Of such activity as He is intended to redeem the Jiva from samsara. Add, 'who lookest all red on account of Thy fiery eyes'.

Yajna is a sacrifice without yupa, and Kratu a sacrifice without yupa.

Truly known.....mantras. D. One that is the true import of the mantras.

Who art.....kratu. D. Who art the supreme Being intended to be propitiated by sacrifices and who art most glorious by Thy

yuga, or owing to His remaining unmanifest in the age of Kali); I bow to Thee.

36. "Sages who have attained insight into truth, eager to realise Thee lying hidden in all actions and results, churn Thee out with their mind out of the gross Phenomena of three gunas, just as they with a churn evolve fire out of (two) pieces of wood; to Thee Whose nature is thus discovered, I bow.

37. "I again and again bow to Thee who, through the work of Maya in the form of objects, sense activities, the gods, the body, the powerful time and ahankara, art seen as the absolute substance and art far from all these forms of Maya, by those who get their perception rendered keen and powerful by careful enquiry and by the observance of Yama and Niyama and other conditions.

38. "By means of the gunas Maya, like a piece of iron moving towards the load-stone in its presence, brings about the subsistence, destruction and creation for the sake of Jiva, but not for the Looker-on (Paramatman who is a mere witness); I bow to you that art thus only the witness of the gunas.

prowess.

36. *Who.....Thee.* V. Sages churn Thee, the omniscient Lord lying hidden in all actions and their results, with their mind etc.

D. *Translate.* Full of true insight sages endeavour to discover Thee, present in all products of the gunas as their ruler and still unmanifest, by means of their contemplation just as they evolve fire out of wood by means of a wooden churn; and I bow to Thee who art declared under different names as Indra, Varuna etc, in relation to sacrifices.

37. V. *Translate.* I constantly bow to Thee, O beloved Lord, who art distinctly perceived in the body constituted of substance, energy, physical, and sense organs along with the active gunas of Maya and perceived as one free from the operation of Prakriti and as a real and distinct entity etc.

37. D. *Translate.* Again and again I bow to Thee who art seen in true light by the gods Sankara, Garuda, Brahma, and Vayu through the strength of powers given to them by Hari (Thy will) and through special mental powers for cognising subtle peculiarities and who art in their view untouched by the projections of illusion.

38. D. *Translate.* Thou createst, maintainest and destroyest this universe. Being under the influence of the gunas Brahma and the other gods cannot comprehend Thy will. Even Lukshmi is capable of any activity only through the impetus given by Thee, just as the piece of iron becomes active in the presence of the loadstone. I bow to Thee that art the source and witness of all the qualities and activities of all intelligent or unintelligent.

38. V. *Translate.* I bow to Thee who art directly seeing the Satva and the other gunas, the sinful and the righteous activities, Adrushta and other causes, and who createst supportest and destroyest the universe, a course desired of the Jivas, not of Thy witnessing self, by means of the gunas of that Prakriti which falls into activity even as a piece of iron does towards a loadstone in its presence. [For other constructions see the original commentary.

39. I prostrate myself before that Omnipresent Lord, the first cause of the world in the form of Varaha who crushed in battle the opponent Daitya like unto a great elephant and who, sporting through the waters, bore me up on His tusks from the bottom of the sea.

ADHYAYA 19.

Kimpurusha and Bharata Varshas described.

1. Sri Suka said-- In the continent of *Kimpurusha* Hanuman, the foremost devotee who ever finds delight at His feet, contemplates, along with the peoples of the continent, in uninterrupted devotion, the Lord, Sri Rama, most beloved of Sita, elder brother to Lakshmana and the glorious Supreme Being.

2. He listens to the most auspicious stories of the glorious Lord Hari (Rama) sweetly sung by the Gandharvas together with Arshtishena (a great Gandharva or a Royal sage of that name); and he also sings the following:

3. "I bow to the glorious Lord of the most holy name; I bow to Thee who art the embodiment of the noblest character, nature and principles; I bow to Him who is the master of His mind, who imitates the world, who is the touch-stone (standard) of renown for goodness; I bow to the Lord who is very kind unto Brahmins, who is the Supreme Person and King of kings; I bow to Him.

4. "I seek shelter with that (Lord) which is one and nothing but absolute wisdom, which by its innate power transcends all the states caused by the three gunas and which is quite different (from the perceptible Universe) and consequently unperturbed, without name or form and untouched by Ahankara and yet realised by the wise full of real faith.

5. "But the Omnipresent Lord appears in this world as a mortal

3 V. *Of the most holy name.* Whose name is sung by the great Brahma and others.

D. *Who art.....principles.* In whom the characteristics and nature and power of Hari were present.

V. *Who is.....Brahmins.* Who is the main import of the Vedas.

D. *The touch-stone etc,* Who thoroughly investigated into any statement that a certain person was innocent. (2) Who put an end to the variance between righteous men.

4. V. *Note.* A profuse exposition is to be found in the commentary of the various attributes in this verse.

Which is.....faith D. Which is of unlimited blissfulness, and of gracious form and ever present facing the jiva; to be realised only in the pure mind as it is without the prakritic names or forms.

not only for destroying the Rakshasa, (but) for teaching mortals (their ways); how could it otherwise be that the Almighty Ruler, who is by His essential nature absolute bliss, seemed to experience anxieties about Sita?

6. "He is indeed the Almighty Vasudeva the Lord and best friend of those who have subdued their mind and heart; He is not attached to anything in the three worlds. He could not therefore be supposed to experience grief for the sake of a woman; nor could it be that He abandoned Lakshmana.

7. "Indeed neither birth (in a noble family), nor personal beauty, or skill in speech, nor a bright intellect, nor a fine form pleased the great Rama, the elder brother of Lakshmana; for He admitted to his friendship us who are wild creatures (monkeys), destitute of all those qualifications.

8. "Therefore a Sura or an Asura or a man or even a monkey,—anybody, whosoever he be, ought to worship Sri Rama who is Hari in human form and who led with Him all the people (creatures) of Kosala country to the Celestial world.

9. So also in the continent of Bharata the glorious Lord under the name of NaraNarayana exhibits in Himself ever growing righteousness, wisdom, renunciation, supreme powers and perfect control of senses and passion and realisation of Atman; and without manifesting the secret of His ways, He performs such tapas only out of His compassion for the righteous and for the purpose of bestowing His grace upon them".

10. The worshipful Narada together with the peoples of all Varnas and Asramas in the Bharata continent worships the Lord in great devotion by following the course of *Sankhya* and *Yoga* and while intending to initiate the Manu called Savarni (into the study of Pancharatra) wherein the Lord's glories are extensively described; and he also sings the following in Lord's praise.

11. "I bow to the glorious Lord, serene and tranquil in essence, unassailed by Ahankara; I bow to Him who is the wealth of the sin-

6 D. *He is not .....worlds.* He is not subject to the experience of misery etc.

7. *Who are.....qualifications.* V. & D. Who are created as beasts.

9. *Renunciation etc.* D. Intense devotion to the Almighty Lord and perfect control etc.

11. *Preceptor of Paramahamsas.* V. & D.

less needy and the foremost among Rishis (Sages), who is also in two forms as Nara and Narayana, the supreme Father and Preceptor of Paramahamsas (ascetics of the first order) the Lord of those that find their delight in Atman (Self); again and again I bow to Him".

12. Narada sings also thus:—"I bow to Him who is the Maker of this Universe— who is the author of creation and all the other states of this Universe— who is not overpowered by Ahankara (is not conscious of His being the Maker); who, though present in the body, is not limited by the condition of the body; whose vision, witness as he is, is not interrupted by the gunas, Satva, Rajas and Tamas and who is at once unattached to everything and distinct from every thing else and also a witness of all.

13. "O Lord of Yogas! this is the highest skill in yoga of which the worshipful Brahma has spoken, *Viz*; that at the time of departing a person having eschewed the sinful body, should in intense devotion set his mind on Thee that art untouched by the gunas (Prakriti).

14. "If, like a person who is addicted to pleasures of this or that world and is anxious about his children, wife and wealth, a learned person should be anxious of about losing his contemptible mortal body, all his endeavours in studying Sastras would be only painful labour.

15. "Therefore, O Lord, that art gracious unto those who subdue their senses and mind, be pleased to confer on us that yoga, Thy essential attribute, by which we could soon break asunder the bonds of Samsara holding us fast bound to our worthless mortal mould and very difficult to be rent by any other means".

16. Further, in the continent of Bharata there are numerous

Paramahamsa and preceptor.

12. *Who is not maker.* V. Who is not thought to be an agent or doer for want of attachment.

Whose vision.....gunas. V. Who is not affected by the gunas pertaining to the objective world.

D. Though He is the author of creation, subsistence, etc, still He is not conditioned thereby; nor is He assailed by the defects of the body in which He may be present; nor is the vision of the Almighty doer affected by the objects cognised; for He is not attached to them. He is of a distinct nature and only a witness.

13. D. Hiranyagarbha has, O Lord of yogas, taught this to be the skill in the course of yoga that a wise man should at the time of death, firmly concentrate his mind on Thee untouched by the gunas in intense devotion and cast off the worthless body.

15. *That Yoga.....attribute.* D. That well-developed yoga.

mountains and rivers; to wit, Malaya, Mangala Prastha, Mainaka, Trikuta, Rishabha, Kutaka, Kollaka, Sahya, Devagiri, Rishyamuka, SriSaila, Venkata, Mahendra, Vaidhara, Vindhya, Suktiman, Rikshagiri, Pariyatra, Dronah, Chitrakuta, Govardhana, Raivata, Kakubha, Neela, Gomukha, Indrakila, Kamagiri and other mountains in hundreds and thousands; from the heights of these descend innumerable rivers flowing towards east and west.

17. The peoples of Bharata continent make a personal use of the waters of these rivers which, even by pronouncing their very names, purify them.

18. Chandravasa, Tamraparni, Avatoda, Kritamala, Vaihayasi, Kaveri, Veni, Payasvini, Sarkaravarta, Tungabhadra, Krishna, Venya, Bheemarati, Godavari, Nirvindhya, Payoshni, Tapti, Revi, Surasa, Narmada, Charmanvati, Sindhu, Andha and Sona, flowing towards the west; Mahanadi, Vedasmriti, Rishikulya, Trisama, Kausiki, Mandagiri, Yamuna, Sarasvati, Drishadvati, Saptavati, Sushoma, Satadruh, Chandrabhaga, Marudvridha, Vitastha, Asikni, Visva and other great rivers.

19. It is in this continent Jivas coming into mortal existence and by means of their several Karma, white, red, or dark as it may be, are said to attain to their several goals, divine, human, or hellish, in numerous forms, all to be reached by each in a regular course and order; and according to the duties laid down for the several Varnas and Ashramas they attain to Moksha also.

20. And this Moksha is attainable only when, by means of cutting away the knot of illusion leading to various courses, intimate association is gained with the devotees of the Supreme Person (Hari), which is really the course of intense devotion without any ulterior

19. *To be reached.....order.* V. To be reached as ordained by Paramatman by each.

20. *Translate.* When the association with the great devotees of Sree Narayana is secured, then it is possible to secure the means of attaining to Moksha, which consists in the intense and disinterested practice of devotion to the glorious Vasudeva who is the Antaryamin of all beings at all times, quite distinct from the limited Jiva, not comprehensibly described by the Vedas, not resting on the support of any thing else, and who blesses the muktas also, and that devotion should be enhanced by burning up all the previously accumulated Karma and its cause Avidya that lead to various miserable courses of life.

V. Moksha is attained only when in the first instance the knot of evil Karma is completely burnt up and in the next place the concentration of mind is practised in contemplating the glorious Sree Vasudeva who abides in all beings as in a body, yet different

object towards the glorious Vasudeva, the Supreme Being, the one source and ruler of all beings, untouched by passions and other attributes of the gross body, beyond the range of words and not resting on any other support.

21. To the same effect the gods also sing (as follows):— O what great and good work has been done by these! Or, it might be the Lord Hari is of His own accord pleased with them (for nothing)! by these who have fallen upon human life which is useful in worshipping Mukunda, in the spacious Bharata land, for which our heart yearns!

22. Of what avail are the laborious performance of sacrifices, Tapas and austerities, charitable gifts and other things or even the trifling attainment of Swarga where the remembrance of the lotus-like feet of Sri Narayana is lost in the inordinate feasting of the senses.

23. Preferable to attainment of Swarga, the abode of those that live for a whole age (kalpa), and from which return to birth (Samsara) is inevitable, is the attainment to the land of Bharata with the shortest span of life; for here the thoughtful can in a moment get rid of the Karma done with the mortal body and permanently attain to the feet of Hari.

24. That region where do not flow the nectarine floods of discourses on Hari, where His devotees depending only on Him are not found, where the great festivities are not the sacrifices in worship of Hari the Lord of sacrifices,— that world even if it belong to the foremost god Brahma is not fit to be resorted to.

25. But those jivas who having been born here of the human race which is fully endowed with understanding, courses of action, and necessary substance in abundance would not endeavour after the Moksha from which there is no returning to the mortal existence; they again and again come to be caught (in the meshes of Samsara) like the birds of a forest.

from the body, not distinguished by form as Deva, Manushya etc, and not standing in need of support from any thing else and who is Paramatman, *i.e.*, distinct from all the Jivas in samsara and also those in mukti.

23. *Get rid of the Karma.* V. & D. resign their acts to the Lord.

25. V. *Substance.* The five Bhutas.

Courses of action. The physical organs.

Understanding. Sense organs.

They again.....forest. They only become fit for the hell of darkness and remain in the bondage of samsara.

26. (Infinitely blessed are the sons of Bharata land), for when with faith and piety, and in due shares and in the proper manner they pour offerings (into Agni) and offer them up to the gods with Mantras and according to rules, He is the One perfect Lord of all blessings, who, invoked under different names, delightfully accepts them all.

27. Certainly when prayed to He confers on men what they pray for, but He does not confer on them the Supreme blessing; therefore they are again under the necessity to pray for other things. But to those who worship Him without any desire He of His own accord extends His tender feet which encompasses (brings) all that may be wished for.

28. If after what is exhausted by enjoying pleasures in Swarga there be to our credit any small portion of the merit earned by means of righteous acts of sacrifice, teaching the sacred Vedas and other duties, we pray that by its virtue we may be born in the continent of *Ajanabha* and endowed with memory (of the past)— for Hari blesses them who worship Him there.

(1) Therefore the gods also desire to be born on the land of Bharata in order to store up great inexhaustible pure and glorious merit.

(2) They think thus:—"When shall we attain birth in the land of Bharata? When shall we attain to the highest place of Vishnu by means of extensive merit?"

(3) "When shall we by means of gifts, various Yagnas, by acts of Tapas worship Hari abiding in the sea and attain unto His place which the wise directly see"

(4) "That great soul deserves to be worshipped by us who is in the true habit of singing the praises of Hari, or who is beloved of His devotees or who is doing the service of His great devotees."

(5) "That great soul deserves to be worshipped by us whose mind and heart are given to the study of the purport of

27. D. *Translate.* It is true that He confers on men engaged on sacrifices what is prayed for. It is also true that He does not confer on them what they pray for after they attain swarga: for that would make the man seeking after blessings proud (lose sight of the real purpose) etc.

the Vedas or of the Puranas or to the association with the righteous."

(6) "He who, having been born in the land of Bharata sets His face against righteous duties, is like unto him who abandons the cistern of nectar and seeks after the pot of poison."

(7) "He who neglects the worship of Vasudeva and takes to wicked actions is like unto him who neglects Kamadhenu and thirsts after the milk of Arka plant."

(8) In this manner the celestials praise the land of Bharata, those who having come thither are addicted to the worldly objects are certainly deluded by Hari's Maya.

29. Sri Suka said:— O king, others describe eight extra continents attached to Jambudwipa, which are said to have been brought into existence by the sons of Sagara who dug up the earth on all sides, going in search of the sacrificial horse.

30. Their names are:— Swarna Prastha, Chandrasukla, Avartana, Ramanaka, Mandaraharina, Panchajanya, Simhala, and Lanka.

31 In this manner the divisions of Jambudwipa into continents have been described to thee, O best of Bharatas, exactly as they were taught to me.

ADHYAYA 20.

Description of the remaining six Dwipas.

1. Sri Suka said:— Hereafter Plaksha and other Dwipas are described severally in the given order as regards their dimensions, distinguishing and relative position as well as its divisions called Varshas.

2. Just as the Jambudwipa is surrounded by the salt sea of the same dimensions as itself and Meru by Jambudwipa, so the salt sea is by Plakshadwipa, double in dimensions, as a moat may be by a outlying garden; there rises the great Plaksha tree equal to the Jambu in dimensions; it is of golden essence and gives its name to

the Dwipa; there Agni, the god of fire of seven tongues, shines supreme; the ruler of this Dwipa *Idhmajihva* son of Priyavrata divided it into seven continents and entrusted them to his seven sons who bear the same names; and himself retired practising devotion to Atman.

3. Siva, Yavasa (Yasasya), Subhadra, Santa, Kshema, Amrita and Abhaya are the continents and there the mountains and rivers are also known to be (severally) seven (one in each continent).

4. Manikuta, Vajrakuta, Indrasena, Jyotishman,* Suparna, *Hiranyashtiva, and Meghamala, these seven are the mountains that form the boundaries; Aruna, Nrimuna,* Angirasi, Savitri, Suprabhata, Hritambhara, and Satyambhara are the great rivers by using whose waters four classes of people called Hamsa, Patanga,* Urdhvayana, and Satyanga are free from the effects of Rajas and Tamas, live a thousand years, look beautiful and like them, like the gods, beget without any painful conditions; by means of the Vedic knowledge they offer sacrificial worship to Atman* as the glorious One, who is spoken of by all the three Vedas and who is the way to Heaven.

5. (Thus do they contemplate Him) We resort as our asylum to that Surya who is Atman and an apparent form of Vishnu, the Eternal Person who presides over Satya, Rita, Brahman, Amrita and Mrityu (Satya active righteousness in practice; Rita the abstract righteousness of correct perception; Brahman the Veda which teaches righteousness; Amrita the food resulting from Dharma; Mrityu the evil resulting from the violation of Dharma).

6. In the five Dwipas commencing with Plaksha persons are by nature blessed with long life, sound organs, energy, prowess, strength, intelligence, heroic activity; this state continues to be the same (throughout their existence).

2. D. There Agni. (*add*) in intense devotion, contemplation of Hari.

4. V. D. *Dhumravarna, *Hiranyagriva.

*V. Srumana D. Anuguna.

*D. Patanga. Godhyayana.

*D. Atman who appears as Surya.

V. Paramatman of whom Surya is the body *i.e.*, abiding in Surya.

5. *Who.....mrityu.* V. We resort to Surya, who is without change, who is the body of Vishnu the unsurpassed fruit of righteousness, who leads the Jivas to righteous course and who is the cause of Moksha as well as Bandha (bondage).

D. We resort for shelter to Surya, Atman in whom abides Vishnu the ancient omnipresent Lord, as also Brahma that helps on the attainment of the fruit of righteousness in thought, word and deed; the immortals, and Rudra the destroyer.

7. Plaksha is surrounded by the sea of sugarcane juice in extent equal to itself; so also Salmala Dwipa double in extent shines surrounded by Suroda (the sea of Sura) equal in extent to itself.

8. Here (in the Salmala Dwipa) indeed there is the tree of Salmali equal in dimensions to Plaksha; on that tree indeed, it is said, is the abode of the worshipful Garuda the King of birds who is ever chanting Vedic Hymns in praise of the Lord; (who is ever praising the Lord), [the Dwipa takes its name from that Tree, which is its distinguishing feature.]

9. The Lord of that Dwipa is Yajnabahu (Yajvabahu) the son of Priyavrata; he divided it among his seven sons who give their names severally to the seven continents; to wit, Surochana, Saumanasya, Ramanaka, Devavarsha, (Devabarha) Paribhadra, (Paribarha or Paribhadra) Apyayana, and Avijnata (Abhijata).

10. In those continents, the continental mountains and rivers are known to be only seven; *Viz;* Swarasa, Satasringa, Vamadeva, Kunda, Kumuda, Pushpavarsha, and Sahasrasruti; (the rivers are) Anumati, Sinivali, Saraswati, Kuhu, Rajani, Nanda, and Raka.

11. The peoples of those continents are known as Srutadhara, Viryadhara, Vasundhara and Ishundhara and by means of the Vedas they worship the glorious Atman in the form of Soma, described by the Vedas.

12. (They contemplate Soma thus):— May king Soma who for the gods and the Pitris divides food in the form of his rays, respectively during the bright and the dark fort-nights continue to divide food among all creatures!

13. Similarly beyond the Suroda is situated Kusadwipa like the preceding one, double in extent and surrounded by the sea of ghee (Ghritoda) equal in extent to itself; in this Dwipa stands a clump of kusa planted by the gods giving the Dwipa its name, refulgent like

7. V. D. *Parivrttena.* Which is like a circle.

8. *Dweepa.* D. That tree is seen to be in dimensions half as much again as the Jambu.

12. V. *Note.* May king Soma, *viz*, the moon, be the giver of happiness to us!

D. May the Raja (the Antaryamin of Chandra), who in both the bright and the dark fortnights distributes among the pitris and the gods food in the form of soma through his rays which are but ambrosia, be a source of pleasure to all of us, his creatures! May He tend to our happiness who confers food on us His creatures and soma on Pitris and gods!

another burning fire and illuminating all the cardinal points by the lustre of its blades.

14. O King! the Lord of that Dwipa is a son of Priyavratha the well-known Hiranyaretas; he divided it (His dwipa) in due measure among his seven sons; *Viz*, Vasu, Vasudana, Dhridaruchi, Nabhigupta, Stutyavrata (Satyavrata) Vivikta and Vamadeva and he took himself to *tapas*.

15. In these continents the boundary mountains and rivers are distinctly known to be seven in number (one in each); *Viz.*, (the mountains are) Chakra Chatussringa, Kapila, Chitrakuta, Devaneeka, Urdhasena and Dravina; (the rivers are) Rasakulya, Madhukulya, Mithravinda, Srutavinda, Devagarbha, Ghritachyuta, and Mantramala.

16. With the waters of these rivers the inhabitants of Kusa Dwipa, known as Kusalasas, Kovidas, Abiyuktas, and Kulakas worship the glorious Lord in the form of Agni by observing an excellent course of righteous duties.

17. (And they pray to Him thus:)—O Jatavedas (Agni), thou art the chief and direct bearer of our offerings to the Supreme Brahman; be thou gracious enough to worship the Perfect Person by means of the sacrifice performed (also) by the gods who are the members of the Lord's Personality (as resting on the different parts thereof).

18. Also beyond the sea of Ghritha there is the Krouncha Dwipa, double in extent and surrounded by the sea of milk equal in extent to itself, just as the Kusadwipa is surrounded by the sea of Ghritha. Here is a great mountain called Krouncha, whence the Dwipa takes its name.

19. Though its meadow-ledges and bowers were greatly despoiled by the weapons of god Guha, still that mountain constantly showered over by the sea of milk and protected by the glorious Varuna stands fearless (uninjured).

20. Here also the (first) king is a son of Priyavrata known as Grithaprishta; he divided his dwipa into seven continents bearing the names of his sons seven in number, appointed them to be his heirs

13. *Illuminating etc.* Ever illuminating the cardinal points by its lustre.

18. *Sea of milk.* V. Reads 'Dadhimanthoda'.

and severally the rulers thereof; and being himself worshipful (by his righteous life and duties), he attained to the lotus-like feet of Hari, the glorious Lord of most auspicious name and the Atman of all.

21. The sons of Ghrithaprishta are Ama, Madhuruha, Meghaprishta, Sudhama, Bhrajishtha, Lohitarna, and Vanaspathi; there the boundary mountains as well as the rivers are known to be only seven, (the mountains) Sukla, Vardhamana, Bhojana, Upabarhana, Nanda, Nandana, and Sarvatobhadra; (the rivers are) Abhaya, Amritougha, Aryaka, Tirthavatee, Vrittirupavati, Pavitravati and Sukla.

22. Making use of the pure and hallowed waters of those rivers the peoples of these continents, known as Purushas, Rishabhas, Dravinas, and Devakas, worship the Lord in the form of water with their joined hands full of water.

23. (They praise the waters thus):—"O Waters, you are endowed with (great) virtue by the Supreme Lord. May you purify us who touch you the purifiers of the three worlds! For you are by nature capable of removing (all) the sin of those that touch you.

24. Similarly, beyond the sea of milk lies about the Sakadwipa thirty-two lakhs of yojanas in extent, surrounded by the sea of curds equal in extent to itself; here stands the great tree Saka giving its name to the land where it grows; and its overpowering fragrance perfumes the Dwipa.

25. In this Dwipa also, the king is a son of Priyavrata, Medhatithi by name; he also divided it into seven continents bearing the names of his sons, Purojava, Manojava, Pavamana, Dhumranika, Chitrarepha, Bahurupa, and Visvadhara and established them there as their rulers; and himself, having set his mind on the glorious immeasurable Lord retreated to a hermitage.

26. Of these continents the rivers as well as the boundary moun-

20. V. D. Omit 'being himself.....duties'.

20. *Note.* (General), N. B. *The difference in names.* in the remaining portion of this Skandha to be read from the text in Sanskrit.

23. V. O waters, you are the powers of the Perfect Lord; you purify the three worlds Bhu, Bhuva and Suvah. You destroy the sins or diseases of those that touch you; you are born of Atman (Paramatman); pray, do you purify us who touch you!

23. D. May the waters that are the forms of, etc, purify him who for the sake of purification touch them both by the body and mind!

Note. D. In the source of Kshiroda, Dadhimandoda is used.

tains are only seven. The mountains are Isana, Urusringa, Balabhadra, Satakesara, Sahasrasrota, Devapala, Mahanasa; the rivers are Anagha, Ayurtha, Ubhayasprishti, Aparajita, Panchapadi, Sahasrasruti and Nijadhriti.

27. The people of these continents are called Ritavratha, Satyavratha, Danavratha, and Anuvratha; having purified themselves of Rajas and Tamas by Pranayama and in perfect concentration (control of breath) they worship the Lord in the form of Vayu thus:-

28. May the Lord who is the ruler within and who enters into all beings and supports them by His activities protect us who are evidently under His control (V.D. under whose control this universe exists)!

29. So also beyond the sea of curds lies PushkaraDwipa, double in extent, surrounded by the sea of fresh water, equal in extent to itself; in this sea is to be found a gigantic lotus of hundred million (D. ten thousand) golden petals refulgent like the flames of fire and intended to be the throne of Brahma the lotus-born.

30. In the middle of this Dwipa rises but one mountain Manasothara by name, forming the boundary of the two continents, east and west, into which it is divided; it is ten thousand yojanas both in length and breadth; and there, in the four directions, there are four cities belonging to Indra and other gods, gaurdians of the world; being fixed on to its top rotates, round the Meru, in the space of a day and a night of the celestials, the wheel of the sun's chariot, which makes the year.

31. In this Dwipa too, the ruler is a son of Priyavrata known as Veetihotra. His sons are Ramanaka and Dhathaki. Having commanded them to be the protectors of the two continents, he like his elder brothers devotes himself only to the duties towards the Lord.

32. The inhabitants of these continents propitiate the Supreme Lord in the form of Brahma (enthroned on the lotus) by means of duties leading to Salokya and other attainments, and sing their prayers thus:—

28. *Note.* V. The Lord who has Vayu for his body and enters into being in the form of Mukhya Prana and support them through Prana, Apana etc.

D. Supports them by His forms or by means of Prana and Apana, etc., functions.

33. "We bow to that Almighty One who is practically the concrete goal of all righteous works, who is the indication of the Supreme Being and whom the world should worship, who is only one without a second and is serene, untouched by anything else.

34. Rishabha said:— Beyond that sea of fresh water lies going round on all sides a mountain chain called Lokaloka, between the Loka *i.e.*, the region illuminated by the Sun and Aloka which is not lighted by him.

35. Beyond the Lokaloka mountains, there stretches a tract of land, all gold, between Meru and Manasottara. It is like a sheet of mirror; anything that goes into that land is never to be seen again and therefore it is avoided by every living being.

36. The name, Lokaloka, is due to the position of this mountain, between the regions called Loka and Aloka.

37. Since that chain of mountains is placed by the Almighty Lord all round the three worlds, it is also made so high all round that the rays of the innumerable luminaries (in the sky) from the sun to Dhruva (Pole star) do not go beyond it, but only shed light into the three worlds below, (enclosed by the chain).

38. So far has been described the disposition of the regions lighted by the sun with details of dimensions, characteristics and relative positions and its extent is considerd by the wise to be fifty crores of Yojanas. The chain of Lokaloka mountains occupies a fourth of the area of the globe just measured.

39. Beyond that, at the four cardinal points, four great elephants are stationed by the Father of all the worlds who is born of Atman— *Viz;* Rishabha, Pushkarachooda, Vamana, and Aparajita, for the sake of maintaining the worlds in position.

40. In order to infuse with the necessary and various forms of strength into these (elephants) as well as the World-Protectors, Indra and others, endowed with His own Amsa, the glorious Lord, the Su-

33. V. May people having the distinctions of castes and Asramas worship that which forms the body of Parabrahman and is imported by the Veda, which is distinguished by the activities of the world's creation and the like, as the *One* absolute thing.

D. O Lord, Thy perfect nature is best known through sacrificial acts; and the world worships Thee as abiding in Brahma, as distinct from everything else and truly and absolutely one (without a second as a superior or as an equal), and we bow to Thy glorious self.

preme Person, the Lord of all Supreme Powers, in-dwelling guide of Atman, surrounded by His retinue consisting of Vishvaksena and others and exhibiting His pure Satva, nature, indicative of righteousness, omniscience and the great eight-fold accomplishments, in the form of His eight arms resplendent with His Supreme weapons He is present, enthroned on that mountain for the welfare of all the worlds around.

41. The meaning of this is that the glorious Lord appears in this form till the time of dissolution for maintaining the various career of the world instituted by the powers of His own Yoga (*Yogamaya*).

42. By the extent within (as now described), the extent of Aloka outside Lokaloka chain is also given; beyond the Aloka is situated the pure region travelled by the Yogeswara Sri Krishna, they say.

43. The sun is in the middle of the great Egg of Universe, *i-e.*, at the point midway between the earth and the vault of heaven; from the sun to the circumference of this sphere, the distance is twenty crores of Yojanas.

44. Since he (the sun) is in this inanimate globe, he has acquired the appellation of Marthanda. He is also called Hiranyagarbha as being born of the golden Egg.

45. By (the course of) the sun indeed are divided the cardinal points, the heavens, the celestial region, the earth and other distinctions; why, the regions of pleasure and final beatitude, the regions of hell as well as the nether worlds and all.

46. Of the gods, the lower animals, (birds and beasts), of men and serpents, of creepers and plants, of all kinds of living beings, Surya is the lord enthroned in their eyes.

ADHYAYA 21.

Starry regions and the Sun's chariot described.

1. Sri Suka said:— The terrestrial system is only of this extent and it has been described with an account of its dimensions and characteristics.

2. In the same terms indeed (*i.e.*, to be of the same symmetrical dimensions), the extent of the heavenly regions is described by those who know it, just as the two halves are of certain beans; and between them is placed the Antariksha or mid-air which is bounded by the line where both the halves meet (*i.e.*, the horizon).

3. Placed at its centre, the glorious Sun, Lord of luminaries, warms the three worlds with his heat and lights them with his rays. Under the names of Uttarayana, Dakshinayana, and Vaishuvata (Vishuvat) on account of his slow, rapid and equal marches and in his positions of upward course, downward course, and his course in a straight line, which he attains in due seasons, namely, at the several signs of the Zodiac (commencing with the Capricorn), the Sun makes days and nights, longer, shorter, or equal, as the case may be.

4. When he traverses the signs of the Goat and the Balance days and nights are of equal length; and when he traverses the five signs commencing with the Bull, days become longer, and nights shorter every month by an hour (of 24 minutes).

5. When he traverses the five signs commencing with the Scorpion, days and nights are in the reverse order (in respect of length).

6. Till the beginning of the Dakshinayana, days grow longer and till the Uttarayana commences, nights grow longer.

7. Thus they say that a distance of 9 crores and 51 lacs of Yojanas is traversed by the Sun in going round the Manasottara mountain. On that mountain, to the east of Meru there is the city of Indra known as Devadhani (abode of the gods); on the south is the city of Samyamani ruled over by Yama; on the west is the city of Varuna, known as Nimlochini; and on the North is the city of Soma called Vibhavari; on the four sides of Meru by the particular points of time, the conditions necessary for the activity and inactivity of beings are instituted by the Sun's passage through those cities and they are known as Sunrise, Midday, and Sunset and Midnight.

8. The Sun is always at the Zenith for those who dwell there (on the mount Meru) and shines always to the left of the gods, while he has Mount Meru always on his right.

9. The Sun always sets at a point which is equi-distant from the point at which he appears to rise (*i.e.*, every twelve hours lighting the same segment of the orbit). He sends the world to sleep

when at that point which is diametrically opposed to the point where he shines so as to produce sweat (by his heat): and those that now see him do not see him when he is at the other point.

10. When he starts from the city of Indra he traverses in fifteen Ghatikas (six hours) a distance of two crores and a quarter, twelve lacs and a half and twenty five thousands of Yojanas and reaches the city of Yama.

11. Similarly he proceeds on to the cities of Varuna and Soma and Indra again. So also in the region of luminaries other planets as Soma (the Moon and others) rise and set together with stars.

12. Thus [having in an hour, muhurta, traversed thirty-four lacs and eight hundred Yojanas] the chariot of the Sun the embodiment of the three Vedas passes through the four cities.

13. The chariot has but one wheel of twelve spokes, six tyres and three navels, thus constituting a year, they say; and its axle-tree is (at one end) fixed on the summit of Meru while its other end rests on the Manasottara; fixed on to which, the wheel of the Sun's chariot revolves like the wheel of an oil mill and rotates on the Mount Manasottara.

14. Next to that axle is attached a second axle (axle-tree) measuring one-fourth of the first and it is like the axle of an oil-mill joined to Dhruva on the upper side.

15. Further the seat in the Sun's chariot is thirty-six lacs of Yojanas in extent: the yoke also of the Sun's chariot is a fourth of it in extent; to this yoke seven horses bearing the names of metres are yoked by Aruna; and they convey the god Aditya.

16. In front of the Sun and at the back, Aruna sits appointed to the duty of a Charioteer (they say).

17. Also the sages called *Valakilyas* sixty thousand in number who are of the stature of the fore-part of the thumb, and placed in the front sing the praises of the Sun, as they are appointed to sing the Vedic Hymns.

13. D. *Note.* The twelve 'spokes' are presided over by 12 deities, the six seasons by six, the 3 Navels by the deities that preside also over the Chathurmasya, and the whole wheel by the Deity presiding over the year.

15. D. The seat in the sun's chariot is 26 laks of 'yojanas etc.

18. Similarly other sages, Gandharvas, Apsaras women, Nagas mechanics (V. Yakshas. D. Carpenters), Yatudhanas and the gods, who are in each class fourteen taken one by one, and seven when taken two at a time, have different and distinct names and they, two at a time, do their several duties and wait upon Atman in the form of the glorious *Surya*, who bears various names.

19. He enjoys *i. e.*, holds his sway and traverses in a moment the whole extent of the earth's surface, an area of nine crores and a half and one lakh and two thousand Yojanas and two Kosas.

ADHYAYA 22.

The position of the Moon and other planets.

1. The King said:— It has been stated by thy worshipful self that the divine Sun going about with Meru and Dhruva on his right, marches towards the signs of the Zodiac on his left; how could we make out that statement?

2. Suka said:— When the potter's wheel is in motion, the course of ants and other living things moving on it is quite different as they are seen to be at different places on that wheel; similarly when the *Kalachakra* (the Solar system) comprising constellations of stars moves (as a whole) in great velocity with Dhruva and Meru on its right, the motion of the Sun and other planets depending upon *it*, while it moves in great velocity, is also different, as they are observed in conjunction with different constellations and signs (at different points of time).

3. The very same glorious Narayana who is the first cause and supreme Person and the subject of the three Vedas, who is the cause of the world's well-being, as well as the purification of all the world's activity and who is being enquired into even by men of wisdom with the help of the Vedas, exhibits Himself in twelve forms and infuses into the six seasons commencing with Vasanta their characteristics to make them severally enjoyable.

3. *To make.....enjoyable*—D. In the established order.

4. Here mortals worship the Sun who has been just now spoken of by following the path of duties laid down in the three Vedas for *Varnas* and *asramas*, by the righteous acts, great and small, described in the Vedas, through extensive course of meditation, with faith and piety and attain to the desired goal (eternal happiness).

5. Further that Lord of worlds standing in relation to Kala-chakra in the middle of the sky midway between the Earth and heaven holds his sway on the twelve months called the twelve signs, the divisions of a year; a month consists of two fortnights which are the day and night (of Pitris) and it is also said to be two stars and a quarter (*i. e.*, the period called a month is the time taken by the sun to traverse two constellations and a quarter in space); the time by which he traverses one-sixth of the orbit is said to be a season or *Rithu* forming a distinct part of the year.

6. The time by which he traverses one half of his heavenly path (*i. e.*, one half of the orbit) is called an Ayana.

7. The time by which he completes his circuit in his orbit encompassing the circle of heaven and earth in its entirety is called *Samvatsara, Parivatsara, Idavatsara, Anuvatsara, or Vatsara* according as the velocity of the Sun's march is slow or rapid or moderate.

8. Similarly Chandra (the Moon), placed at a height of laksha Yojanas beyond the range of the Sun's rays, completes in two fortnights the circuit which the Sun makes in a year; and in two days a quarter of that distance which the Sun traverses in a month; the Moon goes in advance of the Sun in greater velocity and in the course of a day passes over the distance which the Sun takes a fortnight to do.

9. In the region of the celestials and the Pitris the moon makes days and nights respectively by means of his waxing and waning rays, which give rise to the bright and dark fortnights; the Moon is the life of all the living beings, hence also called 'Life';

4. *By the righteous.....meditation.* D. By the righteous acts, great and small, described in the Vedas and performed only as acts of worship of the supreme Lord.

8. *Two days and a quarter.* V. & D. The time marked by the moon's march through the space indicated by two constellations and a quarter of the twenty-eight and this time is roughly spoken of as two days and a quarter.

and he occupies (is in conjunction with) each of the 28 constellations for 30 muhurthas (*i. e.*, 24 hrs).

10. And this person (the Moon) of 16 parts full of glory, is the ruler of all minds, the food of all, the embodiment of Nectar; and by nature being the cause of satisfaction of all living things, the gods, birds, reptiles, plants and creepers, he is said to be all and the Ruler of all.

11. Beyond that region, at a distance of 3 lakhs of Yojanas are the Nakshatras twenty eight in number including *Abhijit*, fixed by the Supreme Lord on to the *Kalachakra* which is placed only on the right side of the Meru.

12. Still higher up at a distance of two lakhs of Yojanas appears Sukra (Venus) who, before or after, or along with the Sun courses through the heavens in rapid, slow, or moderate marches; he is always shedding good influence on the world; by his specially rapid marches he generally causes rain; and he is also observed to counteract the obstacles to the fall of rain.

13. By (describing) Sukra Budha also is described. Budha is to be seen two lakhs of Yojanas above Sukra; he is the son of Soma; generally he does good; when separated from the Sun he indicates too much of winds that toss away the clouds, failure of rain and other fearful conditions.

14. Still further at a distance of two lakhs of Yojanas is to be seen Angaraka (Mars), generally traversing each of the signs of the Zodiac in three fortnights, completes his revolution through all the twelve signs; except when he is in retrograde progress, he generally indicates evil influence and hence he is accounted as an inauspicious planet.

15. Further on at a distance of two lakhs of Yojanas appears the praise-worthy Brihaspati who moves about each sign for a complete year; if not in his retrograde progress, he is generally favoura-

10. *To be all.* D, Said to be all as being the main support of all.

11. *Kalachakra.* D. Also for indicating time.

Abhijit. Some take it to be the conjunction of Uttarashadha and Sravana constellations; others take it as a conjunction of Revati and Aswini

12. *By his specially.....rain.* D. *Note.* Astronomers predict the fall of rain with reference to the positions of Venus and they also think that Venus counteracts the evil influence of Mars in respect of rain.

ble to the Brahmin race.

16. Still further above, at a distance of two lakhs of Yojanas appears Sanaischara (Saturn) he moves about each sign for a period of thirty months and in as many years he completes his circuit through all the twelve signs; and he is generally said to bode evil to all.

17. Farther than Saturn, at a distance of eleven lakhs of Yojanas are seen the seven sages who are always thinking of the good of the world and go round (the most exalted) abode of Vishnu lying on their right.

ADHYAYA 23.

The position of Dhruva and of Hari as Simsumara indicated.

1. Now beyond the seven sages at the distance of thirteen lakhs of yojanas lies what the wise call the highest abode of Vishnu, where even now remains the great devotee Dhruva, Son of Uttanapada, while Agni, Indra, Prajapati, Kasyapa, Dhruva, (in the form of stars) simultaneously and in due veneration go round keeping him on their right, and himself is the support of all those that are known to live throughout the *Kalpa*, and his greatness has been already described (here, in this work).

2. And that Dhruva indeed shines constant in his place being appointed like a post to be the support of all the hosts of Luminaries, planets, constellations and others, that are, by the glorious Lord who is in the form of Time, made to go round without a winking space of pause (ceaselessly and in incomprehensible velocity).

3. Just as oxen in treading corn stalks are tied to a central post and go round and round over the same ground, during all the three divisions of time (as they are driven by tillers); so also the

16. D. *Note.* Saturn is said to be Sanaischara, one that marches very slowly; though generally boding evil, he is in most cases observed to exereise good influence if he occupies the eleventh house.

1. D. Omit *himself is*, add after *Kalpa* "Along with those that are eligible for Moksha, Dhruva remains contemplating Hari".

3. *During all.....time.* D. By the rapid, slow and moderate velocity in his course.

And others. D. Stars.

celestial bodies, planets and others fastened to the *Kalachakra* on the inside and outside, and having their hold upon Dhruva make their circuit in the sky to the end of kalpa, being impelled by Vayu (wind), in the same manner as the clouds, eagles and other birds do under the influence of the wind, and their Karma helped on jointly by Prakriti and Purusha who set them in motion owing to their Karma, they do not fall down to the Earth.

4. Some others say that this system of heavenly bodies has its support in the yoga power of the glorious Vasudeva who for the purpose has assumed a form like that of the Gangetic porpoise.

5. Dhruva is stationed at the end of the tail of that Sisumara that lies in coils with its head downwards; and (a little downwards) on the tail are placed Prajapati, Agni, Indra and Dharma and at the root of the tail, Dhata and Vidhata; and on the hip the seven sages; on the right side of it whose coils are formed from right to left, the constellations marking the northern course (Uttarayana) and on the left those marking the southward course, are stationed, just as the Gangetic porpoise lying in coils has members equal in number on both its sides; on its back lies the *Ajaveethi*, (the first portion of the southern course); and the heavenly Ganga lies against its stomach.

6. The constellations of *Punarvasu* and *Pushya* lie on its right and left hips; *Ardra* and *Aslesha* on its right and left hind feet; Abhijit and Uttarashadha on its right and left nostrils; Sravana and Purvashadha lie on its right and left eyes; Dhanishtha and Moola on its right and left ears; Makha and other eight marking the southward course are connected with the left ribs; similarly Mrigasirsha and others of Uttarayana are connected with the right ribs in the reverse order; and Satabhisha and Jyeshtha rest on the right and left shoulders.

7. On the upper chin Agasti, and on the lower Yama; in the mouth Angaraka(*Mars*); Saturn on the organ of generation; *Brihas-*

Note. Some move in a line touching Dhruva on the outside and others in a line touching him on the inside.

And their Karma.....to the earth. D. They move about in the heavens and do not fall to the earth by virtue of their courses *i.e.*, by the power of attraction with which they are charged or by the Lord's ordainment and sometimes have their motions produced as a result of the union of Prakriti and Purusha (as man and woman).

pati on the hump, on the chest *Aditya*; at the heart Narayana; in the *Manas*, (Mind) *Chandra*, in the navel *Sukra*; on the breasts Aswins; in Prana and Apana Budha; Rahu about the neck; Ketus in all members; and on Hari all over, the hosts of stars.

8. This indeed a manifestation of the glorious Vishnu in which all the gods find their place. One should piously and silently see that form every evening and worship it with the following Mantra. We bow to the one abode of light, the wheel of Time (*Kalachakra*), the protector of the gods, the Supreme Person. We contemplate Thee.

9. That sin is at once and then and there washed off which is committed by the Person who thrice a day worships with the said Mantra and contemplates that Supreme Ruler of the gods as Sisumara that embodies in Himself all the planets, constellations and stars, and purifies His worshippers.

ADHYAYA 24.

The position of Rahu; Atala and other regions happy like Swarga.

1. Sri Suka said:— Tenthousand yojanas below the Sun, some say, Rahu makes his circuit in the form of a *Nakshatra* (planet); for, he attained immortality and became a planet through the grace of the Lord, though he was by nature a wicked *asura*, born of Simhika, and by nature unworthy of that attainment; and of his birth and deed, O Son, we shall tell you later on.

2. The Sphere of the burning Sun which we see yonder is, they say, ten thousand yojanas in extent; the sphere of *Soma* 12 thousand yojanas, that of Rahu is 13 thousand, who cherishes enmity towards Surya and Chandra on account of the interruption caused by them and assails them on full-moon or new-moon days.

3. Observing that plight of both the Sun and the Moon the glorious Lord has appointed His Sudarsana for their protection, the most favourite weapon of the Lord, irresistible by its splendour

2. D. The extent of the Sun, Soma (moon) and Rahu are to be taken as ten, twenty and forty thousands respectively.

and constantly moving about; Rahu stands against it for a while trembling with a heart full of fear, only at a distance, and withdraws himself ; this occurrence, the world calls an eclipse.

4. Below that again are the abodes (regions) of Siddhas, Charanas and Vidyadharas—all at the same distance of tenthousand yojanas.

5. Still lower down is the region of the sky, the sporting field of Yakshas, Rakshas, Pisachas, Ghosts, and Demons reaching down to the point where the wind blows and clouds are met with.

6. Below that lies this earth at the distance of a hundred Yojanas *i. e.*, the space where swans, eagles, kites, and other chief birds are soaring.

7. The description is already given of the earth in respect of its position and arrangement; and below thee arth there are seven openings each as broad as it is long and separated from the other by a distance of ten thousand yojanas, namely, Atala, Vitala, Sutala, Talatala, and Patala.

8. In these nether swargas are had pleasures and enjoyments, wealth and joys and power, much more than in swarga proper, in rich mansions and most beautiful gardens and parks where dwell Ditijas, Danavas and Kadru's offspring as lords with their ever-rejoiced and affectionate wives, children, kinsmen, friends and servants, engaged in wonderful diversions of Maya.

9. In these regions, O great king, by Maya, the master of Maya, are created cities, which shine resplendent with wonderful mansions ramparts, towers, courts, temples, quadrangles, enclosures and other edifices, beautifully wrought with excellent gems of various kinds, and adorned with special constructions to exhibit the works of art namely, couples of Nagas and Asuras, pigeons, parrots, Sarikas and also with the grand palaces of the rulers of these regions.

10. The gardens here infinitely surpass the celestial world in splendour with the bewitching beauty of trees embraced by soft and tender creepers, having their branches charmingly bent with the (heavy) clusters of flowers and bunches of fruits and lovely shoots; also with lakes and ponds and rivers full of crystal waters frequent-

9. *Couples of etc.* V. & D. Pairs of pigeons parrots, etc., warbling in various sweet notes.

10. *Tender creepers.* V. & D. Tender golden creepers.

ed by various birds in pairs that make their homes in beds of lotuses, lilies, Kalharas, blue lilies, red lotuses which are agitated by fishes that jump up in sport—these gardens afford feasts to the senses, as one uninterrupted field of sports resounding with many kinds of sweet sounds, and other contributions to joy.

11. In these regions indeed no fear is felt on account of the changes as days and nights in the divisions of time.

12. There indeed the gems on the hoods of the great serpent dispel all darkness.

13. Those that dwell in these regions have no anxieties or diseases; are not overtaken by old age bringing on wrinkles and grey-hairs or by dotage and other mental or bodily affections; do not suffer loss of complexion, from bad smell in their body, sweating, fatigue and weariness; and are not subject to the different conditions of age as boyhood and old age.

14. There is nothing to interrupt those auspicious things other than the splendour of the Lord's power in the form of *Chakra.*

15. When the Lord's power (Chakra) enters those regions Asura women have through fear their pregnancy affected resulting in miscarriage and abortion.

16. Again in the region of Atala dwells Bala, the Asura, Maya's son ; and he created ninety-six magical performances [*Illusions* (Mayas)] some of which are even to-day known and practised by jugglers ; when he yawned, from his mouth issued three groups of women called *Svairinyah*, *Kaminyah*, *Pumschalyah* who strengthen with a preparation called *hatakarasa* any person that may enter their region and delight him, at their will, with their sportful glances, love, lovely smiles and conversations and embraces and other charming acts. When that *rasa* is imbibed the individual thinks himself to be a god and Siddha and thinking himself to be as strong as ten thousand great elephants indulges in self-boasting like one blind with intoxication.

17. Below that (*Atala*), in the region of *Vitala* the glorious god Hara called Hatakesvara (the ruler of gold, or the lord of gold)

12. *The great serpent.* D. The great lord of serpents.

Darkness V. & D. The darkness of the night.

16. *Maya.* D. By means of his magical powers.

shines surrounded by his retinue *viz.*, hosts of *Bhutas* and for the purpose of developing the creation of progenitors, the god *Bhava* (Siva) with his consort remains exemplifying the house-holder's life; and from this region a great river called Hataki issues charged with the energy of god Siva and his consort; here the Fire (naturally) kindled by the wind, absorbs by his force the water of that river and from it (Fire) issues gold called Hataka; and it is worn in the form of ornaments by both men and women in the harems of the great Asuras.

18. Still lower down, in *Sutala*, is Bali (the great devotee), of extensive learning and of hallowed name, son of Virochana, who was deprived of his lordship over the three worlds by the glorious Lord who intended to do good to *Mahendra* and who had assumed a personal form as the son of *Aditi* and went to him in the form of a dwarf and brahmacharin. By the grace of the same Lord he has been placed in this region and again endowed with overflowing wealth and prosperity not enjoyed by Indra and others; and by means of his righteous conduct and duties he continues to worship the same most worshipful Lord and even now dwells there free from fear.

19. It should not be thought that only this *i. e.*, his Lordship over the nether region and nothing else, is the most important and final fruit of his gift of land to the glorious Vasudeva the supreme Atman, who is the life and ruler of all embodied beings, the most holy recipient that ever came, a gift which was made with absolute faith and regard and resignation of mind and to one who is the direct way (guide) to *Moksha*.

20. The person who being beside himself (*i. e.*, even unconsciously) utters but once the name of the Lord while sneezing, falling, or tumbling down, or in any other similar condition, shakes off wholly the bonds of Karma, for which purpose many seeking after salvation try to find remedy in quite other ways.

21. [That indeed is not the proper fruit of his having bestowed the earth on the Lord, since it is a gift made] to Atman realised only

20. *For which.....otherwise.* D. Whose (Lord's) knowledge the seekers after Moksha properly attain in order to shake off the bonds.

21. V. That lordly position of Bali in the nether world is not the fruit of devotion to the Supreme Lord who confers Himself on the devotee and who is the one Atman of all.

D. (Note the Reading) That cannot be the main fruit of the devotion to Vasudeva whose glorious name when contemplated confers on

as Atman, who confers on the wise and on those who are devoted to him and have controlled their mind and heart.

22. The glorious Lord cannot indeed be said for the sake of this gift to have done a favour in bestowing on him that prosperity or Fortune which only deprives him of the opportunities of contemplating Atman and leads man to illusory enjoyments.

23. It is a well-known fact that by the Lord who avoided other courses and adopted the pretext of asking for a gift, he was deprived of all the three worlds except his body and, being bound fast with the ropes of Varuna, was cast into a mountain cave. Then he (Bali) said (as follows):

24. Certainly, it is a pity, that this god called Indra, endowed with superior intellect and having Brihaspati for specially helping him with good counsel, neglected him (Brihaspati, or taking his counsel) and also Upendra and through Upendra begged of me his blessings (his fortune), but not the service of that Lord (Upendra). Of what value is this (kingdom of three worlds) limited in existence to a period of manvantara out of the unlimited Time passing in incalculable velocity?

25. Only His service my grandfather sought after on the death of his father; but not the throne of his father, though free from all fear and offered by the Lord, simply because it was something different from the Lord Himself, and he wanted nothing else.

26. Who like myself not having crushed the passions and not having gained the Lord's grace could possibly hope to walk in or approach the path trodden by that great soul (Prahlada)?

27. His (Bali's) history will be later on told in detail, at whose

Jivas wisdom and finally the highest form of Moksha and is therefore fit to be contemplated and repeated by those that seek after Moksha.

22. D. The Lord has not indeed bestowed this grace on mortal men; but He has conferred on them only what leads to illusory enjoyments, namely, the prosperity or fortune which but deprives them of the opportunities of contemplating Him.

V. The Lord did not confer on Bali that grace which leads man etc.,

24. D. (Reading) When the well-known Brihaspati counsellor to Indra was intended to be sent to treat with me and he was also prepared to counsel him the Lord set him aside and being Himself ready to bestow on me the most desired thing such a worshipping His feet came in the form of a Dwarf as the brother of Indra and asked of me three feet of ground, though it is not fit to be asked for, for he thought I would not bestow on him these blessings (of transient nature). Of what value is this etc.,

(Bali's) door the glorious Lord Sri Narayana Himself, father of the whole universe full of compassion for His devotees keeps watch with gada in His hand; and by this Lord with His foot, with His great toe, the ten-headed monster (Ravana) was spurned and thrown away at a distance of ten crores of yojanas when he came in as he went about conquering the different directions.

28. Still lower down, in the region of Talatala a great Danava (Asura) called Maya is appointed Lord of three cities by the worshipful Siva, the slayer of Tripura Asuras, who intends to make him the ruler of the three worlds (to make the worlds happy); when the three cities were burnt down and he obtained this position through Siva's grace, the great master of all versed in magical arts is protected by the great Siva and shines great free from the fear of Sudarsana.

29. Lower still, in the region of Mahatala lives a class called Krodhavasa (the revengeful)--(of serpents born of Kadru and endowed with many hoods). The eminent members thereof *viz.*, Kuhaka, Takshaka and others, all having extensive hoods as well as a huge body always tremble with the fear of Garuda the king of birds, the vehicle of the supreme Person; and at the same time in great attachment to their wives, children, friends, and kinsmen they lead on the other hand a life of careless sportfulness.

30. Still lower down, in the region of Rasatala are found Daityas, the well-known Panis, Nivatakavachas, Kaleyas and those known as the residents of Hiranyapura, all enemies of the gods, possessed by birth of great strength and enterprising spirit; and they have their pride of strength subdued only by the prowess of Hari the great Maker of all the worlds and dwell there like reptiles living in holes. These indeed are kept in terror of Indra by the Vedic words uttered by Indra's messenger Sarama.

31. Still lower, *i. e.*, in the lowermost region of Patala live the chiefs of the Naga race (serpents) headed by Vasuki, with the eminent members named *Sankha, Kulika, Maha-Sankha, Sveta, Dhritarashtra, Sankachuda, Kambala, Aswahara, Devadatta*

28. *Shines great etc.*, D. He is free from fear of Sudarsana and is worshipped by his own servants.

30. *Dwell there.....holes* D. Dwell in the form of reptiles in holes.

and others, possessed of extensive hoods, highly revengeful; in their hoods which are a thousand are set big jewels of great effulgence by which the collected darkness in the pit of Patala is completely dispelled.

ADHYAYA 25.

Description of Adi Sesha of thousand heads who is at the bottom of this mundane globe supporting it on his head.

1. Sree Suka said:—At the bottom of it (Patala), at a distance of 30 thousand yojanas, there is that Amsa of the Lord called Tamasa Amsa, also known as Ananta (Sesha). Followers of the Satvata Tantra denote Him by the term 'Sankarshana' or Aham, implying Abhimana or attachment, because he irresistibly draws together that which sees and that which is seen.

2. Supported on only one of the thousand heads of the glorious Ananta, the whole globe of the earth looks like a mustard seed.

3. From between the agitated brows, charming though knit in anger, of the Lord who intends in time to destroy this (world), rose Rudra called Sankarshana, who exhibits himself in eleven forms, with three eyes, holding up a trident (Soola).

4. In the transparent sphere of the nails shining like rubies on His lotus-like feet, lordly serpents together with the great gods bent with intense devotion and with their heart full of joy see, as in a mirror, their own beautiful faces with cheeks rendered brilliant by the radiant ear-rings.

5. Looking forward to the self-same Lord for blessings, the Naga princesses besmear with the pigment of aguru, chandana and

1. *The followers etc.*, V. The followers of Satvata, (Pancharatra) and possessed of correct knowledge, call him Sankarshana, since he brings about the relation between subject and object, *i.e.*, makes the invisible Jiva a knowable as conveyed by the expression of "*Aham*" "I" pointing to the mental act referring to one's own self.

D. The Satvatas speak of that Amsa also as Sankarshana because that Amsa brings the Chetana, the knower and the body, the knowable to be spoken of as "Aham" as if both were but one, a wrong notion known as attachment or abhimana that identifies the body with the Chetana within.

3. *Holding up etc.*, D. Shaking his trident—

kunkuma His arms, like unto poles of silver, strikingly set by the side of beautiful members, transparent, long, snow-white, soft and charming, put on winning smiles induced by the entry of Love in their hearts agitated by their contact with Him, and bashfully look at His lotus-like face as His eyes glow with passion and grace and swim in excessive joy.

6. The same powerful Ananta, the sea of unlimited excellent attributes, the Almighty Deity remains there having, for the peace of the world, restrained the force of His tremendous anger.

7. He is being contemplated by Suras and others; his eyes swim in joyous bewilderment; with his very soft and winning nectar-like utterances, he is ever comforting the leaders of the several lines of his attendant gods; he wears a garland called Vaijayanti, splendid with the sweet music of humming swarms of blithesome bees attracted by the sweet juice and scent of Tulasi (Thyme) fresh and of unfading freshness; he wears blue clothes and one ear-ring, resting one of his beautiful and soft arms on the top of the plough just as the great Indra rests his arm on his excellent elephant *Iravata*, and he also wears a belt of gold and (ever) shines in his highly sportful mood.

8. This Supreme Ananta when contemplated as described above enters the heart of His devotees that seek after salvation and soon cuts the knot at (the) heart of Satva, Rajas and Tamas and of Avidya, formed by the beginning-less Karma and its rooted tendencies; and His glories, the worshipful Narada, son of Swayambhu, together with Tumburu (once) sang (sings) in the court of Brahma.

9. Who knows or how could one know the ways of that Lord whose glance conferred on Satva and other gunas of Prakriti the power to create, sustain and destroy this universe, whose nature is unlimited and eternal, and who, as it is one, makes it many in Himself?

5. *Strikingly.....members.* V. Adorned with beautiful angadas and valayas.

7. *Soft and winning.* V. Pregnant and sparing,

9. *Glance.* V. Wished to create.

Note. In the first half the Lord is spoken of as the effecient cause and in the latter as the material cause.

Whose nature.....many. V. Who being himself the ground, makes into many, his body which is eternal and one as composed of Prakriti and Purusha.

Note. Whether it is one or exhibited as many, all the expressions ultimately point to Atman.

For *whose etc.*, D. Read. and whose (Lord's) nature is unchanged through all eternity, because it is not produced out of anything, and quite distinct from everything subject to change as an effect or as a thing associated with it, but remains only the support of the Universe of varied phenomena.

10. Through over-flowing grace towards us and to attract to Himself the mind of His devotees, the Lord of unlimited energy has exhibited this absolutely pure form of Satva, on which this universe of Sat and Asat depends and whose sportful course the king of beasts (lion) has adopted (for his).

11. If any one, in distress or fallen from his path or prompted by a spirit of ridicule, should by chance utter His name as heard (from another), that name (the utterance of it) at once removes all the sin of men; so, whom other than glorious Sesha should a person seeking after salvation resort to?

12. The (whole) sphere of the Earth with all its mountains, rivers, seas, and the living beings, rests but like an atom on some one head of the Lord of thousand heads; there being no limit to the immeasurable prowess, who could, even if endowed with a thousand tongues, hope to recount all His wonderful deeds?

13. The glorious Ananta of such power as already described, of unlimited energy, excellent attributes and glorious powers, is Himself unsupported at the bottom of the Earth, and without any effort bears it only for the sake of its welfare.

14. These indeed are the courses to be known here by men who are in quest of desires; and the courses are appointed to accord with Karmas (of all severally) and they have been described as handed down by precept.

15. O king, indeed of this extent are the regions which are open to man as the result of Karma leading to Samsara, high and low and of great variety; and I have explained them in the order of thy questions. Then on what other subject have I to discourse?

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10. *Sat and Asat.* V. Intelligent and unintelligent.

D. Subtle and gross *i.e.*, cause and effect.

Form of Satva. D. Form of absolute intelligence and strength, limited only in the eyes of the common world.

11. D. *Note.* The glory of Sri Narayana as Antaryamin of Sesha is here meant to be described.

As heard. D. Hear or listen to when uttered by another.

12. *Immeasurable.* V. & D. Incomprehensible.

13. *Excellent powers.* D. In blissful realisation of his own excellent attributes.

14. *Karma.* D. Righteous course of duties and activities.

ADHYAYA 26.

Description of hells where the sinful undergo punishment.

1. The King said:— O great sage, whence is this diversity (of courses or the goals) for the world?

2. The sage said:— All the various courses or goals of Karma differ from one another according to the doer's faith or spirit which differs as affected by the three gunas. All these are attained by every one (only) in due proportion to this or that guna influencing his faith.

3. Now then the fruit of Karma is different as the character of the unrighteous action is of the prohibited kind and as the faith or spirit of the doer varies. Those courses of hell, which in a thousand ways are ordained and result from their desires indulged under the force of Eternal Avidya, we shall at great length describe.

4. The king said:— O worshipful Sage, are these regions of Hell some particular parts (of this world)? Or are they hanging in the sky somewhere between Heaven and Earth?

5. The sage said:— They are only in the sky between the three divisions of the Universe; they lie towards the south below the Earth and above water. And in this direction dwell the groups of Pitris, *viz.*, Agnishvatta and others in a state of intense contemplation, always invoking real blessings on their descendants and races.

6. Here indeed (dwells) the worshipful Vaivasvata, the divine king of Pitris with his retinue, and he never neglects or violates the commands of the Lord; and inflicts punishments on those according to their several action and sin, when they are after death brought to him by his messengers.

7. And there indeed some reckon twenty-one regions of hell and we shall for thy sake define them by name, form and characte-

1. D. Read, "Diversity of the regions to be attained to".

2. D. As the faith of the doer greatly varies various are the courses or goals of karma and all are reached by every one more or less according to the difference in faith.

3. *Those courses etc.*, V. Those courses which are the result of the beginningless Avidya and desires are thousands in number and the important of them we shall describe.

D. The courses are thousands in number and they are the result of sinful actions when they fructify and we shall describe the most important of them.

ristics, to wit, Tamisra etc., along with another seven *viz.*, Ksharakadbhih &c., (some reckon them as) twenty-eight; and they are the places of various kinds of hellish sufferings (for the sinful).

8. There, he who here lays hands on another's wealth, children, and wife is bound with mortal cords and violently hurled into the dark hell by the fierce men of Yama; and in the hell of Utter Darkness, the being is put to it in various courses of torments; he has no food and drink; he is beaten with clubs, by holding out threats and being brought to a state of weary affliction, suddenly drops down in a swoon.

9. In the region of Hell called Andhatamisra (Blinding darkness) that person also is treated in the same manner who deceives the husband and appropriates to himself his wife and other property; that person is cast down into this hell to suffer torments; under those sufferings he loses his understanding and sense (through excessive pain) and also his sight; he suffers like a tree whose roots are cut. Therefore they call it hell of *Andhatamisra.*

10. Further he who in this world identifies his self with this (transient decaying body) and regards this (wealth) as his own and thus by deceiving other beings adds from day to day to the comforts of his own house-hold — he himself loses (all) this and by force of that sin falls into the hell called *Raurava.*

11. The very beings who are here by any one subjected to torments and afflictions in any particular manner become Rurus and torment him in the same manner when he is down there to suffer Yama's punishment. Hence they call it Raurava. (Ruru is the name of a creature (worm) very much more cruel than the serpent).

12. Of similar description is Maharaurava, where Rurus called Kravyadis (the carnivorous) do for the sake of his flesh kill him who, in life being given to maintaining his own body, falls into it.

13. In the hell called Kumbheepaka, Yama's servants fry in boiling oil that cruel and merciless person who (kills and) cooks living animals, birds and beasts and is condemned even by Cannibals.

7. *Tamisra etc.* Tamisra, Andhatamisra, Raurava, Maharaurava, Kumbheepaka, Kalasutra, Asipatravana, Sukaramukha, Andhakupa, Krimibhojana, Sandamsah, Taptasurmi, Vajrakantaka, Salmali, Vaitharani, Puyoda, PranaRodha, Visasanam, Lalabhaksha, Sareyamadanam, Avichirayah, Panam and Ksharakardama, Rakshoganabhojana, Sulaproto, Dandasuka, Avatanirodhana, Paryavartana, Suchimukha.

14. He who is treacherous to Pitris, men of wisdom and Brahmins (is thrown into) a hell called Kalasutra and placed on the surface of burning copper, tenthousand yojanas in extent above and constantly heated by the fire below and by the Sun above, with his body in and out in a burning state on account of hunger and thirst, he has to sit, lie down, stand or run about for as many thousand years as there are blades of hair on the body of a cow.

15. Into the forest of Asipatra Hell Yama's servants send him and with whips thrash him who, when not in a critical condition goes astray from his own Vedic path and further wilfully embraces the Pakhanda faith; there, O pitiable sight! indeed he runs this way and that way and has every part of his body torn up in the woods of Asipatra palm by its leaves sharp at both the edges; when he cries out "Ah, I am undone" in unspeakable pains every now and then he falls down in a swoon. Thus he who violates his own righteous course reaps the consequences that await the Pakhandas.

16. He who being a king inflicts punishment on the innocent, or corporal punishmnnt on a Brahmin—he, that very sinful person, falls into the hell called Sukaramukha. There with every one of his limbs being crushed like pieces of sugarcane by very powerful hands he shrieks in distress and now swoons away under overpowering pain and now reduced to a wretched plight like those who are bound and consigned to prison-house, though no fault is proved against them.

17. Whosoever in this world as a Brahmin or some other provided with a course of life to be followed with the discretion capable of feeling for another's sufferings causes pain to those beings who have only the means of living appointed by God but not the power of feeling for other's sufferings, falls into the hell called Andhakupa for having wronged these. There indeed that person is tormented on all sides in darkness by those beings, beasts, deer, birds, serpents and others and all such as are wronged here; thus deprived of sleep and rest, unable to stand anywhere, he wanders about like the Jiva that has fallen into a detestable body.

18. Whoever here eats without sharing with other creatures what he gets and does not perform the five yajnas and hence fit to be compared with the crow, falls there into a most terrific hell where

his food is worms; and there in a pit of worms of hundred thousand Yojanas in extent he is himself in the form of a worm being prayed upon by worms, continues to live on worms till he (*i. e.*, he who ate his earning without giving to others or offering to the gods) subjects himself to the hellish sufferings with no other course of expiation for as many years as there are Yojanas of this region.

19. Whoever in this world when he is not in engrossing calamity either by theft or by force robs a Brahmin or any other of his gold, jewels and other things, has his body, (his skin) pinched by Yama's officers with burning balls of iron and tongs.

20. Whoever in this world, man or woman, abuses her or him that is not fit to be touched at all is thrashed by Yama's men with whips and forced to embrace a burning image of iron like unto the woman or the man.

21. Whoever in this world approaches (under the force of sexual passion) all kinds of beings, is placed by men on a *Salmali* studded with adamantine thorns and is dragged through the region of hell.

22. Those who in this world, kings or kings' employees, other than Pakhandas, (*i.e.*,born of Aryan race) transgress the limits of righteousness do fall into *Vaitarani* after their death; these offenders of law and order are, in this river which forms the moat round the regions of hell, being bitten by aquatic monsters but are not separated from the body and are on the other hand supported by the vital breaths to be ever conscious of the consequence of their karma, *i. e.*, their own sin; they are put to torment in the river which is flooded with refuse,, urine, puss, blood, hair, nails, bones, marrow, flesh and fat.

23. Those who (born of a higher caste) choose here to be husbands of unchaste women (of the lowest order) neglect all pious habits, all attention to cleanlines and self-discipline and like brutes lead a life of shamelessness, fall after death into a pit of hell, a sea of puss, refuse, urine, phlegm, and dirt and swallow the same most detestable things.

24. Those Brahmins and others who behave like husbands of bitches and asses find delight in chase and kill animals in violation of sastra are after death made the target and pierced with the arrows of Yama's servants.

25. When hypocrites who slay animals in their hypocritical

sacrifices fall into the hell of slaughter-house, Yama's men put them to torment by cutting them to pieces.

26. That sinful Dwija (twice-born) who deluded by passion causes here his wife born of the same caste as himself to drink his semen is hurled by Yama's men into a stream of semen and he is made to drink of it.

27. Those who lay their hands on other's property or set it on fire or administer poison to others or plunder villages and caravans, be they kings or kings' employees — they fall after death into a hell where they are voraciously munched by seven hundred and twenty hounds, messengers of Yama, with their adamantine teeth.

28. Whoever utters falsehood here in giving evidence or in making gifts in any manner falls after death into a Hell called Avichimat where there is no support to stand upon. There he is hurled headlong from the summit of a hill hundred yojanas in height. In this hell even the hard stony surface seems to be a sheet of water and hence it is so called (for there are no waves there); though his body is shattered to pieces he does not die, and he is repeatedly lifted up to the top and hurled down.

29. If a Brahmin, a Kshatriya or a Vaisya who has already drunk Soma, or his wife should while observing a vow drink wine through any mistake, Yama's men press their bosom with their foot when they fall into hell and pour molten iron into their mouth.

30. Again he who being the worst creature flatters himself as possessed of high worth and does not duly honour those that are really great by birth, by learning, by conduct, by caste and order of life, is truly a dead man (while alive); and after death he is thrown headforemost into a hell of brinish mire to undergo endless torments.

31. In the case of those men who worship here (the gods) by offering human victims and those women who devour the same the human beings sacrificed here like animals become troops of Rakhasas engaged in administering torments in hell and like soldiers in war cut their slayers into slices, drink their blood, dance and sing in merriment even as cannibals do here.

32. Those who draw to them by means of allurements the innocent people in the woods or in the village, make them further confide in them, pillorise or keep fast bound with ropes or other means

of restraint the poor creatures that have sought them for life and torment them as if they were their toys — those wicked souls suffer in hell after death similarly pilloried and, treated with various torments ordered by Yama become distressed with hunger and thirst and are on every side assailed by Kanka, Vata and other birds of prey with their sharp beaks; now they recollect their sins.

33. Those who here, like snakes are cruel by nature and terrify other beings fall when they die into a hell called Dandasuka, where, O king, snakes of five or seven hoods attack them and devour them like rats.

34. Those who in this world confine beings in dark holes, granaries and houses, are by Yama's men in the other world put into similar places and shut up in an atmosphere of fire and smoke.

35. Vultures with bills hard like adamantine rock, as well as other birds of the kind violently pluck out the eyes of that sinful house-holder who in this world frequently gets angry and looks upon the guests at his door with cruel eyes as if he would burn them.

36. That person who in this world proud of his wealth and haughtily looks askance (at things), who suspects all as depriving him of his money and who in his anxiety about the decay and loss of his fortune remains with his heart and face parched up and knows no ease of heart and like a devil keeps watch over his treasure becomes transformed into an ugly devil of producing, extorting and watching money and falls into a hell called *Suchimukha* where the servants of Dharma Raja bind, like weavers, with threads all over the sinful person that has been the demon of wealth.

37. There are hundreds and thousands of such regions of hell in the sphere of Yama; O king, all those who though described here or not are firm in unrighteous ways enter those regions of hell in their turn. On the other hand those that adhere to righteous courses dwell in the regions of Swarga. Both these return thence with the remnants of both their merit and demerit to be born again on this earth.

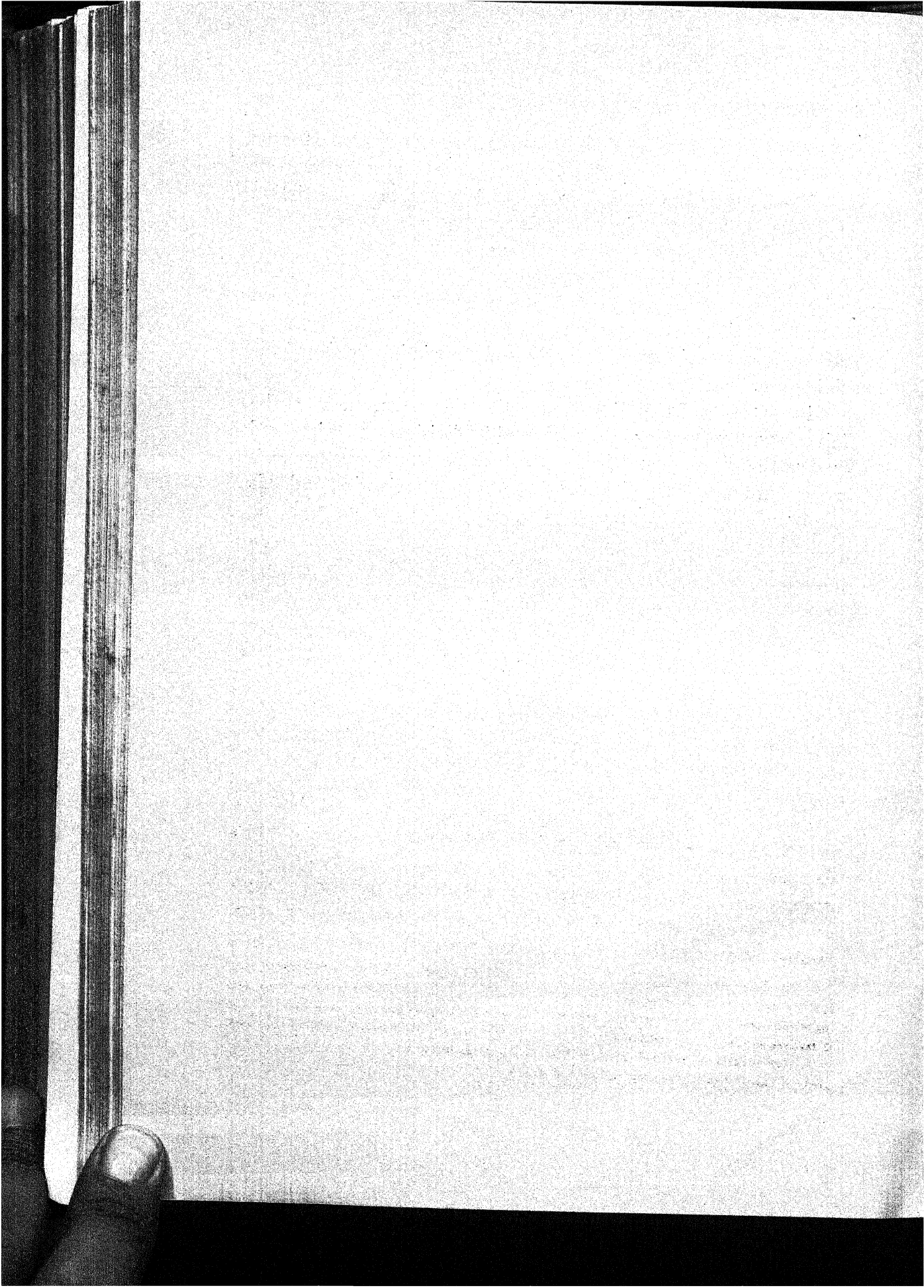
38. The course marked off as Nivritti was described in detail at the very outset. Only of this extent is the egg of the Universe. It is spoken of in the Puranas as divided into fourteen regions. It is the gross form constituted of the qualities of Maya of Atman and it

is the gross form of the glorious Supreme Being Narayana. He who full of faith and devotion and possessed of pure understanding earnestly reads, listens to or gets others to listen to, this description attains the power of knowing the praise-worthy attributes of Paramatman, though otherwise beyond the range of thought.

39. Having controlled the mind and the senses, he should study what the gross as well as the subtle form of the Lord is; when he has succeeded in concentrating the mind on the gross form, he may by force of understanding slowly lead the mind to (settle on) the subtle form.

40. O King, I have described to thee the arrangement of the Universe with reference to the earth and its divisions as Dwipas and Varshas, the rivers, mountains, the sky, the oceans, the nether regions, the cardinal points, Hell, and the numerous luminaries; and this is the wonderful gross form or body of the Supreme Being and the one abode of all classes of jivas.

[Thus ends the Fifth Skandha.]



THE

SRIMAD BHAGAVATAM

SIXTH SKANDHA.

ADHYAYA 1.

The story of Ajamila illustrating how purifying it is to utter the name of Sri Narayana.

1. The king said:—In the beginning (in Skandha II) the *Nivritti* course was fully discoursed upon by thy worshipful self, by which course Brahma is reached gradually through several stages and along with *him* release from Samsara is attained.

2. Also (in Skandha II) the *Pravritti* course, the sphere of the three gunas (*i. e.*, enjoyments in swarga and other regions), O sage, as well as the repeated creation of the gunas (*i. e.*, the gross body) in the case of one on whom Prakriti has not ceased to act.

3. The various regions of hell pointed to by unrighteous courses (to which unrighteous courses lead) have also been described; and there the period of the first Manu Swayambhuva was also described.

4 & 5. Thou hast been pleased to describe the race of Priyavrata and Uttanapada and their history (life and works); Dwipas, Varshas, oceans, mountains, rivers, gardens, and the great trees; the arrangements of the earth, with its divisions, definition and dimensions, heavenly bodies and nether regions of hell as they were created by the Lord.

1. *By which etc.* V. By which course *i. e.*, by doing the righteous duties, by attaining wisdom and by intense devotion Brahman is realised so that mukti is attained.

D. How moksha is attained through the grace of the Perfect Brahman realised by gradual devotion and the contemplation.

4. *To describe etc.* V. To describe Priyavrata and Uttanapada and their race etc.

Gardens etc. D. Rivers flowing to the west and the woods.

6. O highly blessed sage, mayst thou be pleased now to tell me here of that course by which man may not fall into those regions of hell of various horrible and unbearable sufferings.

7. Sri Suka said:—If a man should not properly expiate just in this very world for the sin committed in (thought) word and deed, he certainly after death falls into those regions of hell which I have described to thee as places of very cruel tormentation.

8. Therefore a man should, before death overtakes him while the body is not yet disabled, try soon to expiate for sin here, considering its serious, or according to its simple, character, greatness or smallness, just as a physician able to know the causes of the disease would adopt remedies.

9. The king said:—If, though from observation and precept he sees what is sinful and evil to himself (in the long run), he should lose control over himself and again and again commit sin, how could the course of expiation be of any avail (to him)?

10. Sometimes he refrains from sin and sometimes he does it again; hence expiation is of no use, I think, like the washing of an elephant.

11. Sri Suka said:— Certainly the removal of the sin (which action) is not admitted to be absolute and complete and final by means of ritualistic Karma (action); for that is only the sphere of the ignorant, while true knowledge is real (complete) expiation therefor.

12. Diseases do not indeed invade those who eat only the wholesome food; similarly, O King, he who practises self-discipline is gradually able to attain (knowledge of Truth *i.e.*, the fearless state).

13. & 14. By self-denial (austerities), perfect celibacy, control of mind and other organs, charitable gifts, truthfulness, cleanliness, innocence, pious habits, devotion of mind and heart, the wise who know what righteousness is and who are full of faith, rid themselves of their sin however grave, committed in thought, word or deed, as easily as the fire destroys a bush of bamboos.

15. Some absolutely devoted to Vasudeva so completely shake off their sin by the force of unmixed devotion, even as the sun dispels mist.

16. O king, a sinful person is not indeed purified so surely and thoroughly by his Tapas and other means as a person who devotes

himself life and soul to Sri Krishna does by service to His devotees.

17. In this world this indeed is the best and safest way; free from all fear, in which the righteous and truly pious men devoted to Narayana are found (for help).

18. All acts performed in expiation of sin do not at all purify him who has, O king, set his face against Narayana, just as no rivers can purify a liquor pot.

19. Those, who but once in this life set on the lotus-like feet of Krishna—their mind which is charmed with their excellent qualities, do not see (meet) Yama or his messengers armed with ropes, even in a dream; for such devotees have indeed performed every act of expiation (in the shape of their devotion).

20. In relation to this topic there is an old story told of actual occurence. It is a conversation between the messengers of Vishnu and those of Yama. Listen to it as I tell thee.

21. In the country of Kanyakubja there was a Brahmana called Ajamila who wed a female servant, became defiled by his association with her and (thus) was divested of his pious habits and conduct.

22. By ransoming captives, gambling, fraud, and theft he made a reproachful living and maintained his family; and given to impious habits he put other creatures to sufferings.

23. Thus lived he caressing her children and, O king, a long period of 88 years of life rolled over him.

24. By the time he had grown old he had ten sons, the youngest of whom, yet a child called Narayana, was the great pet to his parents.

25. With his heart attached to that sweetly lisping child the old man was highly rejoiced to witness its sports.

26. In his overwhelming attachment, deep in love with that child, he ate and drank and chewed, any thing, only after he had fed him, made him drink and (in this course in life) the foolish man

17. V. *Note.* The course of devotion is free from the fear of fall, it is in itself blissful and there the beginner always finds the help of other devotees. Selfless devotion leads to the final beatitude.

D. *Note.* The latter half; it is indicated that only those who are of good conduct and full of devotion to Narayana are eligible for this course.

22. *He put etc.* D. He made his soul fit for hell.

failed to see the approaching Death.

27. Thus lived on the foolish man; and when life was drawing to a close he wholly gave his mind to his young son called Narayana.

28. (Then) he beheld three persons looking very frightful, with wry faces, holding nooses in their hands, with their hair (on the body) standing erect and stiff, who had come to carry him away.

29. His senses bewildered he called out in a loud prolonged voice to his son Narayana who was at a distance playing with his toys.

30. Having heard, O great king, the name of their Lord (Hari) uttered by the dying man, His angels at once hastened (to the spot),

31. And when they saw the messengers of Yama dragging out, from the heart, Ajamila the husband of the female servant, Hari's angels stopped them by force.

32. When thus obstructed, those messengers of Yama said to them, who are you that stand in the way of carrying out Yama's command?

33. Who is your master? Whence do you come? Why do you prevent this? Are you the gods Gandharvas or the worthy Siddhas?

34. You have eyes like lotus-petals and wear yellow silk raiments, crowns, ear-rings and shining lotus garlands.

35. You are all in the prime of youth, all have four beautiful arms, all look splendid with bows, quivers, swords, gada, sankha, chakra and padma.

36. And by your own lustre you dispel darkness from all the directions and fill them with light; why do you obstruct the messengers of the God that protects righteousness.

37. Sri Suka said:—When the messengers of Yama spoke thus, the angels who do the command of Vasudeva laughed out and gave them this reply in accents sublime like rolling thunder.

38. Vishnu's messengers said:—If indeed you do the bidding of Dharmaraja, please tell us of the true nature of Dharma and its

27. D. *Note. He wholly.....Narayana.* The original here may be interpreted thus: he wholly and devoutly gave his mind to that form of the Lord called Narayana revealed in his heart like a child of five years and embodiment of absolute wisdom; hence his attainment is explicable.

29. D. Note. This verse also may refer to his addressing the Almighty and Omnipotent Lord.

distinguishing feature (of Dharma as well as Adharma).

39. How is punishment dealt out? and what or who is it that is intended to be its (proper) object? who are punishable and for what acts? Are all of men punishable or only some of them?

40. Yama's messengers said:— What is laid down in the Vedas (as fit to be done) is *Dharma* and what is contrary to it is *A-Dharma.* We have heard that the Veda is directly the self-existent (absolute) Lord Narayana(by whom it is revealed to the world).

41. It is the Almighty Lord by whom and on whose power stand supported all these beings that are dominated by Rajas, Satva, and Tamas and observed to be severally characterised by (different) qualities, names (as Brahmana, Kshatriya, and so on), duties(as the study of Veda and the like) and forms or social distinctions (as Varna and Asrama).

42. Surya, Agni, the sky, Marut (wind), cows (and the gods present in them), the moon, the evening or the morning tide, Day and Night, Directions, Water, Earth, Time and (the god) Dharma (Righteousness)—all these are indeed witnesses to the action of the Jiva conditioned by the body.

43. Unrighteousness is witnessed by these and it becomes a fit reason for inflicting punishment; all that are engaged in doing it suffer punishment according to the character of their action.

44. O sinless ones, both good and evil actions are done as a matter of course; for, all active agents are in association with gunas and no one invested with a body could be without doing something.

45. According to the extent and the manner of Dharma or Adharma that is practised by any one in the world here, the self-same person enjoys its fruit in the other world in the same manner and to the same extent.

40. *Note.* Sridhara says, Veda is identified with Narayana as it issued from Him.

V. Veda was produced by Narayana.

D. Narayana first taught Veda to the world and He is spoken of by all the Vedas.

41. V. *Note.* Qualities such as tranquility, forgive my duty and so on.

D. *Note. qualities.* Whiteness and the like, also devotion, control of passion and the like; duties are actions such as cooking, reading and so on, and names as the horse and the like——all these are created in distinct classes by the Lord.

42. D. Takes Gavah (cows) in the sense of water. Here the presiding deities are intended to be witnesses.

43. *And it becomes etc.* D. And unrighteous persons become fit for punishment.

46. O great gods, just as the three-fold distinction is in observation here (in this life) among beings, on account of the various peculiarities in their qualities; so also similar distinction is inferred to exist in reation to other lives.

47. Just as the time present indicates the character of the other two divisions of time (past and future), so the present life is an index to the righteous or unrighteous courses of life in the past or in the future.

48. The god Yama remaining in his own city (region), (or the Antaryamin of Jiva) distinctly sees with his own mental vision what the previous state was, in merit or demerit, of the Jiva in the past and he considers properly what the future state should be by the power of his mind; for he is the god of perfect wisdom.

49. Like a person in sleep, the ignorant man knows but what is manifest, in the present gross existence and indentifies himself with the body and other things; but he does not see the past or the future, as he has lost (all) memory of past lives.

50. With the five (physical organs) he does all his work and with the five (senses) he knows (cognises) the five objects; and he, singly, by himself, along with the sixteenth (mind), becomes the seventeenth (and as such) enjoys the three-fold objects which are presented by the sense organs, physical organs and mental faculties.

46. *In other lives.* D. add as well as in other world.

47. D. *Note.* Just as the present spring may indicate the nature of the seasons that precede before and after it.

48. V. *Note.* V. Takes the whole verse as, referring to the Almighty Lord and not to god Yama.

D. Take the first half in the sense that the Almighty Lord directly sees the past present and future states and developments of the Jiva and the latter half to convey (1) that the worshipful Brahma is able to perceive them by meditation, (2) even the Jiva having had a certain development and by virtue of his mind charged with previous experiences is able to infer the past and future states to some extent.

49. *Like.....sleep.* D. Since he is enveloped in darkness which induces complete misappehension, *Note.* In the absence of the special grace of the Lord the Jiva by himself connot read his past and future.

50. V. *Note.* By the expression "*singly by himself*" it is conveyed that the Jiva is essentially of spiritual or intelligent nature and not a composite thing like the gross body.

The Three fold objects. V. Happiness, misery and delusion.

With the sixteenth. D. With the Linga-Sareera, which is made up of 16 principles.

Three fold objects. D. Misery, happiness, or a mixture thereof according to the domination of Satva, Rajas or Tamas.

51. And this subtle body (Linga) which has no beginning and is the effect of the three forces or gunas and (the aforesaid sixteen parts) continues to keep man in Samsara (in the cycle of births and deaths) which is the source of joy, grief, fear, and afflicton.

52. The Jiva who, invested with a body and steeped in ignorance, has no control over the sixfold passions, is, though reluctant, made to do actions and like a caterpillar he lies buried in the result of his own activity and stands bewildered (not knowing how to get out).

53. No one remains inactive even for a moment; every one is powerlessly forced to do some *Karma* by the three qualities that are natural, i.e., by passions instituted and induced by tendencies implanted by actions of previous lives.

54. When there is an operating cause as the unseen principle there comes into existence a subtle or gross body which takes after the mother in respect of species and after the father in respect of qualities.

55. This contrary state of the Jiva is due to its association with *Prakriti* and by virtue of association with (devotion to) the Lord, the same undesirable state vanishes before long.

56. This *Ajamila* had the advantage of sastraic study, and was an abode of good nature, possessed of good pious habits, patience (and other) excellent qualities; was (originally) strict in observing vows, was gentle and had his senses under control; he was truthful and pure and capable of giving or taking counsel.

57. Untouched by pride he devoted himself to the service of his preceptors, sacred fire, guests and aged men; he was a friend to all beings; righteous, sparing in words and free from jealousy.

58. Once he (the brahmin) had gone into the forests (wood) to do his father's bidding and there having collected fruits, flowers,

51. *Which has beginning.* V. Which has a gross form in the phenominal condition.

Three forces. D. Three states, Light, activity, and the state of being enveloped in darkness according to the guna that prevails.

53. *That are natural* V. That are associated with Jiva from eternity.

54. *Which takes.....qualities.* V. as a beast and the like in some due order and as a proper consequence of Karma.

D. Translate. When destined to mundane life the Jiva is invested with a body produced by Prakriti in relation to which birth and death are attributed to the Jiva etc.,

56. *Capable of counsel.* V. Who contemplated with Savitri and other mantras.

D. Possessed of true knowledge of the Vedas.

sacrificial sticks and kusa grass, he was returning (home).

59. (On his way) he saw a Sudra paramour in company with his love (a servant-maid) who drunk with liquor had her eyes swimming through intoxication.

60. (He saw) the Sudra with no sense of decency and feelings of shame, dancing, singing, laughing with that woman standing almost naked by his side.

61. Having seen her embraced in his arms under the force of passion, Ajamila at once lost his reason and fell under the sway of the passion of love.

62. Trying to steady himself with all the forces of his own judgment [with all the strength of his mind] and his learning, he was not able to quiet the heart that was agitated by Cupid.

63. Possessed by the devil of Cupid at her instance and deprived of discrimination he thought of nothing but her and ceased to do all his own religious duties.

64. He proceeded to propitiate her alone with all his ancestral wealth and with vulgar courses of pleasures fascinating to the vulgar, so that she might be pleased with him (so as to win her favour).

65. Further, completely rid of reason by the glances of that unchaste woman, he, the wretch of that brahmin, soon abandoned his brahmin wife, young and born of good family.

66. The foolish man earned money in all possible ways, fair and foul, and maintained her large family.

67. Since he violated the sastra, gave himself up to license and was condemned by the worthy and lived a sinful life immersed in filth and eating of the dirt,

68. And since he committed sin only and did nothing in expiation, we take him to the presence of the god Yama (who wields the rod of punishment) where he is to get himself purified by the rod.

ADHYAYA 2.

Vishnu's messengers explain to the messengers of Yama the virtue of even casually uttering the name of Hari and rescue Ajamila.

The penitent Ajamila makes tapas at Gangadvara and casts off the body by means of Yoga and is conveyed in a celestial car to Vishnuloka.

1. Sri Suka said:—Having thus heard the explanation of Yama's messengers, the Lord's angels, well versed in the rules of equity and justice, said to them as follows:—

2. The Lord's angels said:—It is a great pity that vice finds its way to the court of those that should protect Dharma (justice), where punishment is in vain inflicted upon those that do not deserve it and have not committed any sin.

3. If those who are parents of creatures, who rule them and are righteous and impartial, indulge in unfairness (to enter their heart), to whom could they (then) resort for protection?

4. Whatever the venerable man does, every other person tries to do; whatever he regards as authority or adopts as the rule of conduct, the world in general follows (it).

5. When any one naturally incapable, like a brute, of understanding, himself, what is righteous and what is not, sleeps resting in confidence his head on another's lap,

6. How is it right that he, who is so trusted, proves, if he have any feeling, treacherous to him that has surrendered his own self in friendship and remains in a state of unconsciousness?

7. He (Ajamila) has indeed expiated for sin committed through millions of lives, since forgetting himself he has uttered the name of Hari which is the way to the attainment of heaven.

8. Complete expiation must have been made for all his sin by this sinful person, when he (somehow) uttered the four syllables "*Narayanaya*".

1. *The explanation.* D. The aforesaid explanation.

2. *Into the court of those.* D. To those righteous men.

4. *Whatever.* D. Whatever statement or text of the Sastras.

7. *Forgetting himself.* D Forgetting himself and by virtue of his past merit, been thinking that he was uttering the name of Hari.

9 & 10. A thief, a drunkard, one treacherous to a friend, murderer of a Brahmin, one who is faithless to his preceptor, one that does violence to the life of a woman, a king, father, or the cow and those that commit sin in many other ways:—to all these sinful persons this is the one process of expiation that they utter the name of Vishnu, by which the mind is made to turn to Him.

11. A sinful person is not so (thoroughly and readily) purified by penances and other processes of expiation which Manu and others versed in the Vedas have laid down, as he who is, by uttering those words which are the names of Hari; for that is the means of calling forth in his mind the attributes of the glorious Hari.

12. That process of expiation is not final and absolute, even after observance of which the mind again gets into the wrong path; on the other hand, for those who seek after the final remedy for their sinful Karma, frequent discourse on (repetition of) Hari's (names and) qualities forms really the way to purifying their mind and heart.

13. Therefore do not now carry him (to Yama's abode), for he has fully expiated for all his sin, when about to die he uttered the name of Sri Hari.

14. The wise say that to utter the names of Vaikunta (even) conventionally or in joke or without any purpose or in ridicule, is the cure of all sin.

15. The man who, falling, tumbling down, maimed, bitten by venomous reptiles, burnt (alive) or severely beaten, utters even unknowingly the name of Hari, he does not deserve to suffer torment (in hell).

16. With perfect insight the great Rishis have realised and laid down processes of expiation simple or complex according as the sinful acts are.

17. By those prescribed processes of Tapas, *daana*, (charitable gift) and japa, etc, those touches of sin may be removed; but they do not purify the heart which has developed under the influence of

10. *By which the mind etc.*, D. *Note.* This clause indicates that the utterance of the Lord's name is made with devotion; for it is only then that the mind may be said to be turned to Hari.

14. D. *Note.* The utterance of Hari's names though begun under any circumstance becomes a means of attaining His grace only when devotion is gradually mingled with it.

unrighteousness, and even that heart is purified by worshipping the feet of the Supreme Ruler.

(1) This Dharma, highest and ancient, ordained thus, should be performed day by day, whereby one's mind gets, like clothes, purified.

(2) In the case of the Jiva, who is ever dependent in relation to his actions, penances do not at all conduce to complete purification, because of his very dependence (on the Lord's will). It is therefore laid down that Hari should be worshipped by one by abstention from forbidden acts (by doing acts pleasing to Him).

18. The utterance of Sri Hari's name with or without the understanding (of its significance) would burn up the sin of man, just as fire burns out fuel.

19. Just as a powerful medicine taken by chance would do the man, though ignorant of its virtue, the good which it can, so also a mantra that is uttered operates for his good.

20. If you have any doubt as to this course of righteousness, do you ask, O messengers, your Lord Yama about it, for he, the worshipful Yama, knows the very secret of *Dharma*.

21. Sri Suka said:—O king, having thus decided the Dharma acceptable in the view of the gracious Lord, they loosened the cords of Yama and let the brahmin escape from Death.

22. Being thus remonstrated with, Yama's messengers went up to him and reported every thing as it happened, O slayer of foes.

23. Set free from the cords (of Yama) and restored to his natural state, the brahmin, becoming himself and fearless, bowed his head to the messengers of Vishnu, to see whom was a feast to his eyes.

24. Perceiving him to be eager to say something the messengers of the Supreme Person Vishnu vanished at the very spot, as he was looking on, O sinless one.

25. Ajamila too heard then (and understood) from their con-

18. *With or without.....sigificance.* D. *Note.* Though the glory of the Lord conveyed by the names may not be fully comprehended, the general idea that they are names of the Lord and as such they are capable of removing sin, must be present.

23. *To see...eyes.* D. full of curiosity at their sight—adj to "Brahman".

versation the duty of Yama's messengers to be based on the three Vedas and the gunas, and the duty of Sri Krihna's messengers as taught by the Lord Himself to be pure as transcending the sphere of the gunas.

26. And as he listened to the glories of Hari he at once conceived intense devotion to the Almighty Lord and great was his repentance as he remembered his sinful folly.

27. O what a deplorable thing it was of me who had no control over my mind that I projected my self upon a Sudra woman and have profaned the very Brahmin race!

28. Fie upon me reproached by the righteous, me the sinful one that blackened the race (family) and abandoned my chaste and young wife and went over to an unchaste wench given to drinking.

29. Like a wretch I have now ungratefully deserted my aged parents in affliction and destitute of a protector and other help.

30. Being of this character I shall certainly fall into that horrible hell where those, who in violation of Dharma seek after sexual pleasure, suffer the torments of Yama (torments of hell).

31. What vision is this! is it a dream? or is it a wonderful sight in fact? where have they now gone, who were dragging me with cords in their hands?

32. Again where have those four Siddhas angle-like persons now gone, who rescued me that, bound with cords, was being dragged down the earth?

33. Still when I, wretch as I am, have been favoured with a visit of the great gods, there must be some good to be reaped, since my mind and heart have become serene and peaceful.

34. Otherwise the tongue of an impious creature like myself sinful and attached to a bad Sudra woman, cannot be fit when about to die, to utter the name of Sri Narayana, Lord of Vaikunta.

35. What a sinful and deceitful and shameless creature I am, violating the Vedas and the Brahmin race! How glorious is on the other hand the auspicious (purifying) name of Narayana, the Almighty Lord!

36. Such as I am, I shall (henceforth) so endeavour to control

25. *To be based.....Vedas.* To be of three kinds according to gunas.

my mind, senses, and breath that I may not again draw myself in blinding darkness.

37. Having cut asunder this bondage (knot), the result of ignorance, desire and the activity (induced by them), I will be the friend of all beings, calm and loving and merciful, and master of my own mind.

38. I (shall) liberate myself from the grasp of the Lord's Maya in the form of a woman by whom the wretch of myself was made to dance like the deer kept for amusement.

39. Having eschewed the (false) notions of "my, mine and I" with reference to the body and its belongings and having secured the thought of the true, I shall set my purified mind on the Almighty Lord and sing His praise and pray to Him.

40. Sri Suka said:—Thus by a moment's association with the righteous and glorious souls he felt thorough disgust to worldly life and having shaken off every tie betook himself to Gangadwara (perhaps Haridwar).

41. In that sacred place of the gods he sat down in the proper position, and began to practise Yoga; he withdrew his senses from their objects and settled his mind on Atman.

42. Then (Thus) by concentration of the mind he separated his self from the gunas in the body, the senses, etc., and set it on Brahman of glorious and absolute essence, the embodiment of pure consciousness.

43. When his mind was thus steadily fixed on the Supreme Brahman, the brahmin (again) saw in front of him those persons whom he had seen before and saluted them bending his head.

44. After he saw them he cast off his body in the sacred waters of Ganga and stood up transformed at once into one of those that wait upon the Lord.

45. With the messengers of the Supreme Person, the brahmin mounted a golden Vimana (Aerial car) and set off through the sky to the region where the Lord of Sri is (to be directly seen).

46. Thus the brahmin Ajamila who had violated all right-

38. *The Lord's Maya.* D The power which is under the Lord's control and which deludes the worlds.

44. *Like one.....Lord.* D Like one of those that have attained Mukti.

eous duties, as the husband of a servant-maid and fallen by his reproachful conduct and transgressed the rules of life and who was (therefore) being hurled into hell obtained his release just in a moment for having uttered the name of the glorious Lord.

47. For those who seek after Moksha (release from Samsara) there is no instrument to cut the ties of Karma (the root of sin) more efficacious than uttering the name of (than singing the praise of) Hari of hallowed feet, for by virtue of that course alone the mind (of man) does not again get attached to Karma; (but) by any other means the mind continues to be impure through *Rajas* and *Tamas*.

48. & 49. Whoever listens with faith to this history of very secret import which removes sin and whoever devoutly recounts it, does not certainly go to hell and does not meet the eyes of Yama's messengers. Wicked as that mortal might have been he is honoured in the region of Vishnu.

50. When, by uttering at the moment of death the name of Hari which he used only for his son without feeling its meaning, Ajamila too attained to that place (of Vishnu); need it then be said that a person, who sings His name with faith and devotion, does go to heaven?

ADHYAYA 3.

Realising his mistake as pointed by Vishnu's angels through the account given by his messengers Yama explains to them that Vishnu is the Supreme Lord.

1. The king said:—What did the god Dharmaraja (king of justice), under whose control all these creatures exist, say on hearing that account, to his messengers when his order was thus set at naught and his men were defeated by the servants of Murari?

2. O Sage, it was never before heard of that the punishment

47. *But by.....Tamas.* V. & D. And there is no other course to secure the same purity of mind.

or authority of god Yama was set aside in any place or for any reason; and I am sure that there is no body other than thyself, O Sage, who could clear this doubt common to all.

3. Sri Suka said:—The servants of Yama (thus) interrupted in their work, O king, by the attendants of the glorious Lord represented the fact to their Lord (Yama), ruler of *Samyamani*(the region where punishment is dealt out to sinners).

4. The messengers of Yama said:—How many rulers are there over the human world, O Lord, and how many are those who confer on people the fruits of Karma which they do in three different forms?

5. If there should be many rulers in the world wielding the rod of punishment, who could, or, could not expect, (both) misery and happiness (without any law to regulate it)?

6. But if there be a plurality of rulers severally dealing with many and different creatures that are engaged in their own several activities, the authority of a ruler would be only nominal and limited as in the case of an empire or kingdom where many are invested with equal and independent power.

7. Therefore Thou alone art capable of distinguishing the righteous and the unrighteous conduct of men; one great ruler of all beings and their leader to regulate and punish them.

8. Such though Thou art, Thy (order of) punishment is to-day set at naught in the world and it has no place therein; by four wonderful Siddhas Thy command has been thwarted.

9. By force they cut the cords and rescued the sinner whom under Thy order we were carrying to the houses of punishment (in hell.)

10. We wish to know from Thee (Thy lips) who they are; if Thou thinkest us fit to know who are they that hastened in, saying "no fear, no fear" as soon as the name of Narayana was uttered by him.

11. Sri Suka said:—Thus requested, the god Yama who holds his rod over all beings, was pleased with them and, contemplating the lotus-like feet of Hari, said to them:

12. Yama said:—The Supreme Being is one (quite) other than myself, (who rules) all that moves and stands still, into whom, like a

cloth, the universe is woven warp and woof, by whose Amsas (Brahma and others) are brought about birth, existence and destruction of this world, and under whose control the world remains like a bull whose nose is pierced.

13. That Supreme Lord keeps creatures under His control by His word (Vedic commandments) as if by means of a wire, under different names (of Brahmana and the like), just as one keeps oxen tied with ropes; to whom all these, Brahma and others, bound by names, Karma (duties) and regulations do, in fear, bear their tribute of offering.

14. & 15. I, Mahendra, Nirriti, Varuna, Soma, Agni, Siva, Vayu, Surya, Sadhyas, the group of Maruts, Rudras, and Siddhas, and those other Progenitors, great gods, Bhrigu, and other Sages, unassailed by Rajas and Tamas,— these being invested by Maya, though Satva predominates in them, do not understand His will and work: there is no need then (to dilate upon the fact) that others cannot.

16. Jivas (invested with body) cannot comprehend Him, though He is in their heart, with their senses, mind or breaths, with their heart or by means of speech; just as forms do not see the eye which reveals them (lit. which is of a different character).

17. The messengers of the Supreme Ruler Hari who is absolute and perfect, of glorious nature and the Lord of Maya, often go about in this world, possessed of charming (Lakshmi) personalities and endowed with His form, qualities and disposition.

18. The messengers of Vishnu are worshipped by the gods; they are wonderful; their forms do not easily become visible; they protect His votaries, though mortals, from their enemies, from me also, yea, from every (danger).

19. Neither the Rishis nor the gods really understand (the secret of) righteousness directly ordained by the glorious Lord; neither the great Siddhas nor the Asuras nor men could know it, and much less Vidyadharas, Charanas and others.

12. *By whose Amsas.* D. By the Lord's own forms such as Vasudeva and Aniruddha and also those like Brahma and Rudra who are under His control.

13. *Under different names.* D. That is, Brahma, Rudra and so on.

18. *Their forms.* D. Their characteristics.

20. & 21. The four-faced Brahma, Narada, Siva, Sanatkumara, Kapila, Manu, Prahladha, king Janaka, Bhishma, Bali, Sukacharya, and we—these twelve know the truth of righteousness ordained by the Supreme Lord, O my servants, not easy to perceive, secret and pure; one who knows it attains to immortal happiness.

22. In this world that indeed is considered the highest course of Dharma for men, viz., that they should develop devotion to the glorious Lord by remembering and uttering His name and by other similar courses.

23. My children, do you note the great virtue of uttering Sri Hari's name; for only by virtue thereof even Ajamila escaped from the bonds of Death.

24. That the singing of Hari's excellent qualities, deeds and names is capable of removing all the sins of men does not connote the full benefit thereof; for even Ajamila by merely calling out, when about to die, his son with the name Narayana attained to Mukti.

25. Mostly all these great men (all Manus) do not know this secret of such great efficacy; it is a pity their judgment is completely deluded by the Lord's Maya; their mind being focussed in the three-fold Veda, attractive like sweet flowers that promise various fruits, they keep themselves occupied with great sacrificial activities. (This verse is considered by the commentator as capable of manifold interpretations, but they are not translated for fear of increasing the volume).

26. On such mature consideration (having thus reasoned) the wise try to set their mind and heart wholly on the glorious Lord Ananta unlimited by space, time and powers. They do not merit punishment at my hands even if they have committed any sin; for the utterance of the name of Hari who is widely sung in the Vedas destroys that sin (absolves them from sin).

27. Do you not go near those righteous souls whose sacred life and deeds are sung by the gods and Siddhas, who, having sought refuge with the glorious Lord regard everything in the same manner

24. V. *Note.* It is enough to sing the names of Hari, His deeds and qualities to get rid of all sin etc.

24. D. *Note.* To sing the names, qualities and deeds of Hari is sufficient remedy or expiation of all sins of men and for that purpose no further course is necessary etc.

and who are protected by Hari's Gada (Mace): neither time nor we have power to punish them.

28. Bring only those wicked souls who are always averse to the excellent qualities, sweet like honey in the lotuses of Mukunda's feet, which is resorted to by the sinless Paramahamsas who know the essence and excellence thereof; and bring also those who have set their heart on the domestic life, the way to hell.

29. Bring those whose tongue does not utter the excellent qualities and names of the glorious Lord, whose mind does not remember His lotus-like feet, and whose head does not even once bend to Krishna (Narayana): bring those wicked persons who do not do duties to Vishnu.

30. May that Almighty ancient Person, Narayana, forgive that fault which my men, being His own men, have committed that fault of us who are His votaries and who are but ignorant and join their hands in reverence. Forgiveness is indeed proper on the part of the great; and we bow to the Perfect Person.

31. Therefore, O Kaurava king, to sing the praises of Vishnu is the auspicious work for the world and know that to be the complete expiation for even great sinful actions.

32. The mind does not become so purified by fasting and other vows as it does by means of the well-developed devotion of these who constantly listen to and sing the glorious and extraordinary powers of Hari.

33. He, who tastes the sweet juice in the lotuses of Sri Krishna's feet, does not again find delight in the objects created by Maya, leading to sin. The other man whose heart is profaned with desires would only do Karma to wipe off sin (dirt) in his heart; but that Karma would only lead to the growth of sin again.

34. From that day forwards those messengers of Yama distinctly cherish the memory of the glory of Hari thus described by

27. *Neither time, etc.* V & D. They have no fear, nor do we have power to punish them.

30. *The latter half.* D. In the case of his devotees who are ignorant, the only means of praying for forgiveness is to join their hands in reverence toward those who are their superiors. To bow to the Perfect Person is more efficacious and acceptable than any other offering.

31. *Even for.....actions.* D. Fit to be observed even by the great for the removal of their sin.

their master and full of wonder, and have been afraid of casting their eyes on people depending upon (devoted to) Achyuta, O king.

35. The worshipful Agastya, born of the pot, seated on Mount Malaya worshipped and narrated this secret history.

ADHYAYA 4.

The ten Prachetasas marry (Varkshi) Marisha-and their son Daksha prays to Hari repeating the secret hymn called Hamsaguhya. He by the Lord's command marries Asikni, the daughter of Panchajanaprajapati.

1. The king said:—Thou hast briefly described the creation of the gods, Asuras and mortals, of Nagas, beasts and birds during Svayambhuva Manu's time.

2. From thee, O worshipful One, I wish to learn (fully) details of the same creation, how and with what power the Supreme and glorious Lord created the sequel to the grand creation, of the method or order and the power with which the Almighty Lord brought about that as well as the subsequent details thereof.

3. Suta said:— On hearing the king's interesting enquiry, Badarayana (Sukacharya), the great Yogin and Sage, expressed his pleasure and said:

4. Sri Suka said:—When the ten Prachetasas, sons of Pracheenaburhis rose from the bowels of the sea, they saw the earth covered with trees.

5. They got enraged at the sight of the trees; their wrath was intensified by virtue of their tapas; they through the mouth breathed out wind and fire to burn down those trees.

6. The great king Soma saw the trees being burnt by them (wind and fire), O best of Kurus, and addressed them, attempting to appease their anger.

7. O highly fortunate sages, it is not fit that you bring destruction on poor trees; for, you are considered the Lords of subject

34. *Third line.* D. Therefore Yama's messengers are always afraid of making any mistake in the case of Achyuta's Votaries etc.

3. V. Begins. O great sages.

beings whom you are intended to (or you should naturally wish to) increase and improve.

8. The imperishable Hari of unlimited powers, the Lord of progenitors, has created trees and plants as edibles and food (to all beings).

9. The immobile things form the food of the mobile creatures; the footless of those that have feet; the handless of those that are endowed with hands; the four-footed are the food of the bi-footed.

10. Further you are commanded by your father as well as by the God of gods, O sinless ones, to add to population; how could you then proceed to burn the trees?

11. Be pleased to adopt the path of the righteous, to curb the rising anger; and to walk in the path trodden by your father, grandfather and great-grandfathers.

12. Of the children, parents are the (true) friends; the eyelids are of the eyes; the husband is of the woman; the Lord (king) is of his subjects; the householder is the friend of ascetics and the wise man is the friend of the ignorant.

13. Within the body of every creature dwells Atman the Supreme Ruler Hari; do you see that everything is His abode; by this view you will certainly propitiate Him.

14. He, who (while) in this body controls the horrible anger that arises from akasa (nothing), by his earnest inquiry to know Atman-he overcomes the gunas (Prakriti).

15. Do you stop burning the helpless trees; leave the remaining safe through your mercy; here is Varkshi (their daughter), an excellent maid: do you accept her as your wife.

16. Having thus appeased them, O king, and offered them the beautiful daughter of Apsaras (Premlocha), king Soma retired (from the spot), and in the truly righteous manner they married her.

17. Daksha, the well known Prachetasa, was born of her [Note. the son of all Prachetasas]; with the various races of creatures born of him the three worlds were completely filled.

18. (Now) listen to me attentively as I tell thee how Daksha, affectionate to his daughters, both by his seed as well as his will, created the various races.

8. *Note.* V. & D. Begin, 'In the beginning'. 10. *Proceed to.* V. Think of burning.

19. First only through his will he, the Prajapati, created these beings, viz., the Devas, Asuras, men and others inhabiting the sky, the earth and water.

20. Seeing that his creation of beings was not so full as it ought to be, the Prajapati went to the foot of the Vindhyas and performed very austere Tapas.

21. There thrice a day he bathed in the pool of sacred waters (morning, midday and evening) called Aghamarshana, very powerful in removing sin; he tried to propitiate Hari by His Tapas.

22. By singing the hymn of Hamsaguhya he pleased the Almighty Hari who reveals Himself to those that subdue their senses (and passions): (now) I shall, for thy sake, read that hymn, for which Hari was pleased with Daksha.

23. Prajapati said:—I make my obeisance to the Highest (Purushothama) of true consciousness, the director of Jiva, mere reflection in the three gunas, the cause (maya), whose true nature is not realised by those that take the gunas for reality (Truth) and who is beyond (all) means of comprehension (and limit) and self-existent.

24. To Him who is the friend dwelling in the same city, of whose friendly relation, the Jiva (body) His companion does not know, just as the object does not know the sense (to which it is related), to that great Ruler I make my obeisance.

25. The body, the vital breaths (Pranas), the senses, the mental faculties, the five Bhutas, the five objects of the senses—do not know themselves or any other, and still what is higher (the gods). The jiva knows all this, those qualities, and though he knows them, he does not know the Omniscient Lord. I sing that Ananta (the Almighty Lord unlimited in every way).

26. Unto Him who is perceived by nothing but self-consciousness, when the mind capable of comprehending the world of names and forms ceases to be active (in that diection), i.e., becomes steady in meditation, the knowledge arising through the senses as

26. V. When in the state of sleep characterised by the forgetfulness of sense-experience the mind capable of representing the universe of names and forms ceases to be active, (then) Paramatman is approached by the Jiva; for He is perceived by the pure and essential light of understanding. I bow to that absolutely pure Atman enthroned in the purified mind.

26. D. When in the states of dream and sleep the activity of the mind that comprehends the world of names and forms grad-

well as memory being obliviated — unto Him who is the purest existence abiding in the purified mind I bow.

27. & 28. May that Almighty Lord of unlimited powers whom the wise conclusively know to be incomprehensible and unmanifest by virtue of His own thrice nine powers, i.e., to be the twenty-eighth and Supreme principle [also beyond the reach of the sixteen changeful forms], who is by force of wisdom enthroned in their inmost heart and whose presence is revealed by virtue of fifteen Mantras called Samidheni and whom they realise, like fire distinct from fuel, to be distinct from the Atman afflicted by Ahankara, who is eternally, in realisation of His essential blissfulness, unmixed with sufferings as being aloof from Maya the source of all changes and peculiarities, who bears every name and assumes every form-may that Almighty Lord be gracious unto me.!

29. Whatever is described in words, or represented by imagination or the senses or the mind cannot be His essential nature; for all that is only a phenomenon of the three gunas; but on the other hand, Paramatman is but indicated by the creation and destruction of the gunas [by the three gunas combined or separate, to that Supreme Being I bow].

ually ceases to be with reference to perception and memory, He who is perceived to be the absolute Ruler of the different states is the supreme Lord and to that absolutely pure Atman who is also in the form of our breath and who makes the pure Vayu His special shrine I make my obeisance.

27 & 28. V. The Lord is of His own accord present in the heart of the wise, with all His thrice-nine Saktis or powers. The wise do, by their power of wisdom, discover the Lord so hidden in their heart, just as they extract the sacrificial fire from the sacrificial wood. He is the absolutely perfect realisation of His conscious and blissful nature, having distanced all Maya. He is declared by every name .He is called Sarva (because everything named by words is a body of the Lord) and He is in the form of everything since he pervades everything that has a form, may that Lord of essential powers transcending all description be gracious unto me!

27 & 28. D. Wise men like sacrificers who evolve the sacrificial fire out of wood determine the nature and existence of the Lord present in the heart of the Jivas judged from His nine Saktis known as Vimala, Utkarshani, etc., exhibited in three forms as will, intellect and action and know Him to be destitute of all limitations and beyond the influence of Maya and to be ever in the realisation of His spiritual and blissful nature.

Note. A fire is called the fifteenth principle; the ten Indriyas, manas, budhi, Prana and Pradhana form the fourteen and the fifteenth is the Lord who directs these fourteen principles and as compared to Lord, the fire is called the fifteenth.

29. *Last foot.* D. The only true definition is that the Lord is one in whom there is no touch of the three gunas.

30. That is the Perfect Being (Brahman) which exists before everything else as the cause of all, the first cause of all other causes, without a second unlike or like itself, on whom everything depends, from whom everything originates, with whom everybody works, to whom everything is related, towards whom everything tends, who is the absolute Agent and who is made everything and in any manner.

31. I bow down unto that Perfect Being of endless attributes, whose powers become the ground of dispute, as to their being admissible or inadmissible, for various eloquent theorists (philosophers) and often cast them in delusion in respect of Atman.

32. That great thing, the ground of all dispute or discussion is Brahman (some one Thing) which is Supreme and equal (common subject), noticed in the two sastras, Yoga and Sankhya, with reference to two distinct and mutually exclusive attributes in relation to one and the same real thing as "It is" and "It is not".

33. May that Almighty and unlimited Supreme Being who has no name or form pertaining to Prakriti, (but) assumes names and forms by His births (revealing Himself to the world) and by His works for the purpose of bestowing His grace on those that worship His feet,— may that Lord be gracious unto me.!

30. *Note.* V. The Visishtadvaita theory recognises from an intellectual point of view three entities, Iswara, Jiva, and unintelligent matter; but these are only as abstractions made by the mind, but physically all the three forms are composite whole in which Iswara is regarded as the soul and the other two as His inseparable body or attribute; hence in this verse the intimate relation of Iswara to all phenomena in all the possible relations is brought out.

D. *Note.* All the relations conveyed by the cases of the relative pronoun may be referred to time and that time is ruled and directed by the Almighty Lord who exists from eternity before Brahma and other gods and creatures came into existence. Therefore He is supreme without another like Him, subject to no difference in any form He may appear in and He is the cause of causes and He is the one ruler of Time.

32. *Note.* V. Since existence and non-existence cannot both be predicated of the same real thing, the attributes being mutually exclusive. Then if the existence of Iswara is to be proved some other authority as Vedic statements is necessary even in the systems of Yoga and Sankhya and that Supreme Being must be admitted to be distinct from Prakriti and Purusha, intelligent and blissful; perfect and unlimited as conveyed in the Upanishad text, "*Satyam Gyanam anantam Brahma.*"

D. *Note.* The dispute referred to in the previous verse is explained here. Some say there is Iswara different from Me; some say He is not different from Me. Both these views cannot be predicated of one and the same thing with regard to its essential nature, something which is not of the nature of the world, which is one and the same, that is to be recognised as the bestower of the fruits of Guna and Karma, as the most beloved of all rewarding each according to his desert and as one absolutely perfect.

34. May that Supreme Ruler grant my wish who abides in the body as Antaryamin and still appears in different forms to those that contemplate Him, following the order of the courses of devotion determined by their past tendencies, just as the wind bears different smell or form according to its association with the quality of *Prithivi* (various flowers or dust)!

35. Sri Suka said:— While he was thus praying to Him (with hymns) in that sacred pool of Aghamarshana, the glorious Lord, affectionate to His votaries (when thus prayed to), revealed Himself to Daksha, O foremost one among the Kurus.

36. Riding on the shoulders of Garuda, having eight long arms, holding *a Chakra, a Sankha*, a sword, a shield, arrows, a bow, cords and *Gada*;

37. Clad in pitambara, of azure complexion like clouds, with face and eyes beaming with grace, with His whole person encompassed by the *Vanamala*, adorned with the brilliant *Srivatsa* and *Kausthubha*;

38. Adorned with a most valuable crown and bracelets, with radiant earings, zones, rings, braces, anklets and angadas;

39. With a beautiful person that captivates the three worlds, surrounded by Narada, Nanda and other attendants and the great gods;

40. & 41. Sung by the singing Siddhas, Gandharvas and Charanas, the glorious Lord appeared unto Him. On seeing that most wonderful form Daksha fell into a consternation; at the same time with a joyous heart he fell prostrate on the ground and bowed to Him. Owing to overpowering joy that filled his heart and senses, like rivers with full mountain-rills pouring into them, he could not utter anything.

42. To Daksha the Prajapati who had fallen at His feet in devotion and was eager for securing progeny, Janardana who knows the mind of all beings said:—

43. The glorious Lord said:— O fortunate son of Prachetasas, thou hast accomplished thy *tapas*, with intense faith, since thou hast cherished a great devotion to Me.

44. I am pleased with thee, O Prajapati, since thy *tapas* is intended to make this world full; for it is My will that the extent of

creatures may grow in all directions.

45. Brahma, Siva, all of you, Manus, and the great gods are all My own various forms and they are the cause of increase and prosperity of creatures.

46. O great Progenitor, tapas is My heart, learning is My body, action is My form, the various sacrifices are the members of My body, righteousness is My mind and the Gods are My breaths.

47. I alone existed in the beginning (without any activity); there was nothing else within (as the knower) and there was nothing else outside (as the known); it was mere consciousness, unmanifest, as if there were a sleep everywhere.

48. When there arose Brahmanda, the embodiment of the gunas through the agency of Guna (Maya) supported on My unlimited self of unlimited qualities, the first person Swayambhu born of no other came into existence.

46. V. *Note.* Contemplation, repeating the Mantras, observance of religious duties, Soma sacrifices, the mind and the breaths are spoken of as the heart, body, etc., in order to extol their importance as well as to impress that all those things are gratifying to the Lord.

D. *Reading.* Perfect Tapas is dear to Me, etc.

Note. The heart, the body, etc. are all to be taken in the sense of the deities presiding over them and also as having their origin from the several members of the Almighty Lord's personality: the deities respectively presiding over them are as below.

Rudra, Uma, Indra, DharmaRaja and Vayu. Again the last clause should be taken to convey that Brahma and other gods have their origin through the several senses of the divine personality and they remain supported on those senses.

47. V. *I alone existed.* I alone with my body of the intelligent and unintelligent things with their names or forms undistinguished.

There was nothing else. That is, the intelligent and unintelligent things forming the body did not exist in the gross form.

It was mere consciousness. The intelligent principle of Jivas existed as mere consciousness without the differentiation by name and form as gods, men and so on.

Avyakta or the unintelligent principle remained as if in a state of sleep completely. By the expression 'as if' is indicated the property of Pradhana, namely, being capable of modification, is not lost.

47. D. Even before creation I was in the same form as thou sawest by Tapas. (It was not altogether beyond speech or the mind;) it was all-pervading, *i. e.*, it is everywhere in and out, it is nothing but intelligence in concrete, (*i. e.*, the attribute and the substance being indentical) both in the unmanifest state and in the manifestations of Avataras); hence it is of very subtle nature. It is said to be in a state of sleep only for the purpose of setting the world athinking. In the state of Pralaya, even Sri remaining inactive, Hari alone is said to be.

48. V. *Note.* The Brahmanda was first produced as My gross body evolving out of the subtle one.

D. *Reading.* On Me, *i. e.*, from the lotus that rose from the navel of Myself who am of innumerable excellent attributes of infinite nature and of infinite forms, the first Person etc.,

49. When, though imbued with My energy, that great God Brahma, proceeded to do the work of creation, he felt himself incapable of it.

50. Then that God, instructed by Me, performed austere tapas, by virtue of which the lordly Brahma first created you all, the nine progenitors of the world.

51. O Son, here is Asikni the daughter of Panchajana; accept her as thy wife, O lord of creatures.

52. Thou art now to observe the righteous duty of finding pleasure in married life; and by her who has also the same duty to observe, thou wilt again proceed to add to the creation of beings in great numbers.

53. Imitating thee all beings will (in future) under My Maya lead a married life and offer their worship to Me.

54. Sri Suka said:— Having spoken to him thus the glorious Hari, the cause of the Universe, vanished from his view at that very spot like an object seen in a dream.

ADHYAYA 5.

The ten thousand sons of Daksha called Haryswas intended by their father to promote the population turn to the path of Salvation through Narada's precept. So also the next set of sons were drawn away by the divine sage: enraged at this Daksha curses Narada.

1. & 2. Sri Suka said:—On that Panchajani, his wife, the Lord Daksha imbued with Vishnu's energy begot ten thousand sons called Haryaswas. Those sons of Daksha, O king! were all alike in righteous conduct and disposition; being commissioned by their father to create beings they went towards the west.

3. There they came to a great lake of sacred waters called Narayanasara which is resorted to by sages and Siddhas and situate at the place where the river Sinddhu meets the sea.

4. Soon after bathing in, and drinking of, that water, they had their heart cleansed of all impurity and further had a settled mind for the righteous course of Paramahamsas.

5. Still feeling themselves bound by the command of their father they performed austere tapas, intent on the increase of population; (by God's will indeed) the divine sage Narada saw them thus exerting themselves to the utmost.

6. And also spoke to them thus:—O Haryaswas, how will you create peoples? I pity you for not having seen the end of the Bhu. How! you foolish young men (to be) the protectors!

7. Also not having seen (through) the kingdom of only one inhabitant, or known the hollow (hole) without an outlet, the woman of many shapes and the man who espouses a unchaste woman, the river flowing both ways.

8 & 9. The wonderful mansion built of the twenty-five, the swan of wonderful speech at one place, the sharp and strong as if made of the sword Vajra (the adamantine rod of Indra), the independent and itinerant. How, not having properly understood, through clever, the command of your wise father, will you proceed to create?

10. Sri Suka said:— As soon as they heard him Haryasvas endowed with in-born intelligence, began themselves to investigate, by force of the reasoning power, into the enigmatic words of the divine sage.

11. The Bhu is the ground called Jiva or Linga (subtle body), the cause of bondage from eternity; when the end of that body is not seen, what purpose could be served by worthless Karma (activities)?

12. There is but one Supreme Euler who is the fourth, *i.e.*, the witness of all, omnipotent, not depending on another, perfect and distinct; till seeing Him who is eternally blessed, what purpose could be achieved by means of worthless acts (which are not resigned to Him)?

11. V. The Bhoo is the body conveyed by the word Jiva, that which supports the breath; or the body which is fully comprehended by Jiva, *i.e.*, Pratyagatma; and it is the body produced by the eternal good and bad Karma; when the end of that body is not realised, what purpose can be achieved by worthless activities.

11. D. Reading. Bhoo is the subtle or Linga called Bija or seed forming the condition of Jiva from eternity. Till the way to the complete destruction of that body is not distinctly seen what purpose could be achieved by the worthless activities in increasing population?

12. *The fourth.* V. & D. He who is beyond the range of the three states.

13. So long as man does not know of Brahman (the interior light), after reaching which he does not return to Samsara like one who goes to Patala, of what avail are (then) worthless actions as leading only to (temporary) swarga and other places?

14. The thought of man is, like a wayward woman, capable of various shapes under the influence of the three gunas; and to him who has not put an end to it (and gained wisdom) in this world, and who has not serenity of mind leading to renunciation, of what avail are actions?

15. To a person that does not realise the Jiva to be one who has lost sight of his absoluteness (greatness) like one who, like his bad wife, follows his own courses (of pain and pleasure), of what avail are the actions which he does in his ignorance?

16. To the person who forgetful under her sway does not realise that river to be Maya which is the auther of creation and destruction and rushes on in great velocity at the fords and banks (or at the ports), of what avail are the activities (induced by Maya)?

17. Purusha (the Antaryamin) is the wonderful mirror (ground) of the twenty-five principles and to one who does not know Him as presiding over the body (the collection of all matter in the form of

13. V. To a person who does not realise the nature of Jivatma, the light in the heart, who having investigated into the heart does not know the light within and remains attached to pleasures without knowing the way to escape, all the duties are worthless.

D. The All-powerful Brahman is that having attained to which one does not go back to Samsara like him who has reached Swarga. So to the person who has not known that Brahman pervading the heart, of what avail etc.

14. *Under the influence of.....gunas.* V. Agitated by like, dislike and other passions.

Who has not put an end to it. D. Who has not learnt to devote his essential faculty of intellect to the Lord and the way to destroy the physical faculty attracting him to external objects.

15. V & D. To one that has lost the sense of being free from Karma by association with her (Thought) like one who has a bad wife and continues in worldly life without knowing the ways leading to Swarga and Naraka, of what avail, etc.

16. V. To the person who has lost his sense under the force of Maya and therefore cannot understand her to be the cause of birth and death and of being violently tossed between that bank and this bank *i.e.*, that world and this world, of what avail etc.

D. To one who, intoxicated with worldly objects and destitute of memory, does not realise the power of the supreme Lord by which creation and destruction and the violent tossing called existence between them are caused, of what etc.

17. V. To one who does not enquire and understand that the body of twenty-five principles together with Jiva is a wonderful body in respect of Paramatman etc.

D. To one who does not understand that Purusha who is the wonderful show-

cause and effect), of what avail are the worthless activities (induced by the false notion of agentship)?

18. To the person who neglects the Sastra that declares the Supreme Being and explains the states of bondage and release and who does not know how distinct are the intelligent and unintelligent beings, of what avail are the actions directed to external ends?

19. To him who has not realised that the wheel of time is restlessly in motion, (sharp like a knife), wearing away the world and that it is the absolute force, of what avail are the worthless activities (towards limited ends, often proving futile)?

20. How could any one that does not understand that the Sastra is his father as the cause of his second birth, who does not know of the precept that would turn him from the world and who puts implicit faith in the worldly activity induced by the gunas, proceed to the work of creation?

21. Having, O king, thus unanimously come to a conclusion, Prachetasas went round him (Narada) and took to the path of "No returning."

22. The sage also went about the worlds, devoting his undivided mind to Svara Brahman (as realised in musical notes), to the lotus-like feet of Hrishekesa directly visible to him.

23. On hearing tho loss in respect of his excellent and righteous sons through Narada's precept, Daksha was much pained and lamented them, saying that to have good children is a source of grief.

24. (When) consoled by Brahma, Daksha again had by

room of the 25 tatvas is an organ in relation to Atman, of what avail etc.

18. V. To him who does not know that Iswara is known only by Sastra, that He distinctly shows the way by which bondage and release come and that He abides in this secluded cave of the heart, of what etc.

D. To him who does not realise Sastra to be the means of knowing the Almighty Lord, of knowing how bondage and release come and of attaining to the essential thing or state, of what etc.

19. V. To him who does not investigate into the nature of Kalachakra (the wheel of Time) and understand that it is rotating uncontrolled by anybody, of unbearable violence and breaks the universe to pieces, of what etc.

D. To him who does not understand that Kalachakra is a whirlpool that would draw in the whole world, fearfully dangerous and of absolute force, of what avail etc.

20. *Proceed.....creation.* D. Proceed to do righteous duties while he is invested with ignorance.

21. *The path of "no returning."* D. The ascetic life.

Panchajanya a thousand sons called Sabalaswas.

25. These too, commanded by their father to create people, took their vow, and went to the Narayana Saras where their elder brothers had attained wisdom.

26. As soon as they touched those sacred waters they had their mind and heart completely cleansed, and there they performed austere tapas, contemplating the Highest Brahman (the import of most Sacred Veda).

27. Living on water for some months and for some months on mere air, and repeating this mantra, they worshipped Vishnu, the Lord of mantras.

28. [The Sacred formula] to be repeated as in the original].

29. The sage Narada came up, O king, to these also who were intent upon their duty of creation, and addressed to them the same enigmatic words as before.

30. O sons of Daksha, listen to the precept as I utter; as you are full of fraternal love, do you seek to follow the foot-steps of your brothers.

31. The brother who understands Dharma and follows the great path of his brothers, becomes befriended by Merit and will find joy in the company of the gods known as Maruts (distinguished for fraternal love).

32. Having spoken to them only these words, Narada, of true wisdom, went away; and they too, O noble king, trod only the foot-steps of their brothers.

33. Having taken to the praiseworthy and agreeable path of devotion, of withdrawing from the world, they do not even to this day return like the nights that have passed (from their course).

34. On a certain occasion Daksha the Prajapati noticed very many portents and heard as before of Narada's spoiling his sons.

35. Enraged at Narada, and overpowered with grief for his sons, he met the divine sage and spoke to him, his lips quivering with rage.

36. Daksha said:— Ah! O unrighteous one, in the guise of a righteous one, thou hast shown the path of the ascetics to our sons and thereby done wrong to them.

37. O sinful one, thou hast spoiled their welfare in both the

worlds, when they have not (as yet) discharged their three-fold debt (Rishis, Devas, and Pitris) and have not investigated into the course of Karma, righteous as we are.

38. Thus thou hast been merciless in corrupting the mind of young men; though thou hast acted against the glorious name of Hari, thou art shamelessly moving in the midst of His attendants.

39. Undoubtedly the devotees of Hari are always eager to be kind to beings except thyself, who art busy in destroying friendship and love and in creating enmity between those who are not enemies.

40. Renunciation cannot be thus produced in (the mind of) men by thee who puttest on the guise of an Avadhuta without true wisdom, though thou supposest that mere formal calmness is sufficient to cut off the cord of affection (attachment).

41. Without actual experience a person cannot realise the intensely evil character of the (worldly) objects; only through such experience one might have the (real) feeling of renunciation, but not when the mind is changed by others.

42. We have quietly put up with whatever unbearable mischief thou hast done to us who are righteous householders and respect the limits of duty.

43. But, O destroyer of our dynasty, since thou hast done wrong to us, O ignorant one, mayest thou not find a home as thou wanderest about (the world)!.

44. Sri Suka said:— Narada, most esteemed of the righteous, accepted that curse saying "very well". One can be spoken of as a Sadhu only when, himself able (to curse in return), he patiently submits to it (without retaliating).

ADHYAYA 6.

The races of Daksha's daughters described. Birth of Visvarupa.

1. Sri Suka said:— Then consoled by Brahma Daksha begot on Asikni sixty daughters (all) full of filial love.

40. *Who puttest etc.* D. Who thinking thyself as a devotee of the Lord neglectest Sandhya and other righteous duties.

2. He bestowed ten of his daughters on Dharma, thirteen on Kasyapa and twenty-seven on Soma; and on Bhuta, Angiras and Krisasva respectively two; and the remaining four on Tarkshya (Kasyapa himself under this separate apellation).

3. Listen to me, as I tell you, the names of these daughters and their progeny with whose descendants all the three worlds are filled.

4. Dharma's wives are:—Bhanu, Lamba, Kakub, Jami, Visva, Saddhya, Marutvati, Vasu, Muhurta and Sankalpa: (next) know (note) the names of their sons.

5. Of Bhanu was born Devarshabha (Veda Rishabha) whose son is Indrasena, O king? Vidhyota was born of Lamba and he begot *Sthanaetnus* (clouds).

6. The son of Kakub was Sankata whose son was Keekata, who gave birth to the gods that became the presiding deities of fortresses on earth; Jami's son is Swarga whose son is Nandi.

7. *Viswa's* sons are Visvedevas who, they say, are childless (gods); of *Sadhyaa* was born a certain race collectively spoken of as Sadhyas of whom Arthasidhi was the son.

8. Marutvan and Jayanta were born of Maruttvati; Jayanta is an amsa of Vasudeva and they call him Upendra.

9. Of *Muhurta* were born a race of the gods known as *Muhurtikas,* who confer on beings the fruits appropriate to the time presided over by each.

10. Of Muhurta was born Sankalpa whose son is known to be Kama, the thought-born (or Manmatha); the eight Vasus are the sons of Vasu and bear their names.

11. (They are) Drona, Prana, Dhruva, Arka, Agni, Dosha, Vasu, (Vasthu) and Vibhavasu; and of Abhimati the wife of Drona are born Harsha, Soka, Bhaya and others.

12. Prana's wife is Urjjasvati and their sons are Saha, Ayu and Purojava; Dhruva's wife Dharani produced various cities.

13. Vasana (Asana) was Arka's wife and their sons Tarsha and others are (all) well-known; Dhara was the wife of Agni, the son of Vasu; and their sons are Dravinaka and others.

14. And Skanda the son of Krithikas, i. e., of Agni; and of him were born Visakha and others; the son of Dosha and Sarvari is Sim-

2. *Twenty-seven*. D. The twenty-seven useful in indicating time.

sumara who is an amsa of Hari.

15. Vasu's (Vasthu's) wife was Angirasi and their son Viswakarma, husband of Kritee, became the first preceptor in sculpture and of this latter was born *Chakshusha Manu*; and this Manu's sons are Viswas and Saddhyas.

16. The wife of Vibhavasu is Usha who bore him three sons, viz., Vyushta, Rochish and Atapa; of the last was born Panchayama (the Deity presiding over the day) by whom creatures are kept waking and alive to their duties.

[The wife of Bhuta was by name Bhuta and her sons are known as the eleven Rudras.]

17. Sarupa (Surupa) the wife (another wife) of Bhuta brought forth Rudras in crores; viz., Raivata, Aja, Bhava, Bhima, Vama, Uggra and Vrishakapi;

18. Ajaikapath, Ahirbhudnya, Bahurupa and Mahan; (by another wife were born) other sons who became the terrific followers of Rudra and the leaders of Bhutas. [D. Reading. Surupa also bore those who are attendants of Rudra, and also terrific Pretas and Vinayakas.]

19. Angiras the progenitor had two wives Swadha and Sati; the former had Pitris for her sons and the latter bore the Veda called Atharwangirasamas as son.

20. Krisaswa had by his wife Archis a son called Dhumrakesa (Dhumakesa) and by another wife Dhishana (Bhishana) had sons named Vedasiras, Devala, Vayuna and Manu.

21. Kasyapa as Tharkshya had (four) wives named Vinatha, Kadru, Pathangi and Yamini. Pathangi begot birds and Yamini locusts.

22. Suparna (Vinatha) brought forth Garuda who became the chief vehicle of Vishnu the Lord of sacrifices and also another son called Aruna who had no lower limbs and became the charioteer of Surya (the Sun); and Kadru bore various species of serpents or Nagas.

23. Krithika and other stars (constellations) became Soma's wives, O Bharata!; owing to the curse of Daksha he had no issue by them, but became afflicted with the disease of Pthisis.

24. But Soma again propitiated Daksha and recovered his

digits though they are to be cut off in the waning fortnight (and waxing thereafter); now listen to the auspicious names of the mother of the worlds who are all Kasyapa's wives and whose progeny fills this world; to wit, Aditi, Diti, Danu, Kashta, Arishta, Surasa.

25. & 26. Ila, Muni, Krodhavasa, Tamra, Surabhi, Sarama and Timi; of Timi the acquatic animals (species) are born; and wild beasts are Sarama's offspring.

27. Of Surabhi were born the buffalloe, the cow and other beasts having cloven hoofs, O king!; of Tamra hawks, vultures and other birds; of Muni the families of Apsaras women.

28. Dandasuka and other serpents, O king, are offspring of Krodhavasa; Ila gave birth to the vegetable kingdom; and all the Yatudhanas (Rakshas) are the descendants of Surasa.

29. Of Arishta were born the Gandharwas, and of Kashta beasts that have no cloven hoofs; the sons of Danu are sixty-one; know the names of the chief among them.

30.&31. They are; Dwimurddha, Sambara, Arishta, Hayagriva, Vibhavasu, Ayomukha, Sankusiras, Svarbhanu, Kapila, Aruna, Puloma, Vrishaparvan, Ekachakra, Anutapana, Dhumakesh, Virupaksha, Viprachitti, and Durjaya.

32. It is said that Namuchi married Suprabha the daughter of Svarbhanu and Yayati the powerful son of Nahusha married Sarmishta the daughter of Vrishaparvan.

33. Vaisvanara (son of Danu) had four daughters all very beautiful, viz., Upadanavi, Hayasira, Puloma and Kalaka.

34. & 35. Hiranyaksha married Upadanavi; Krathu Hayashira; and, O king, the worshipful Kasyapa *prajapati* the other two Puloma and Kalaka, under the instruction of Brahma; the son of Puloma and Kala are Danavas distinguished for war-like qualities.

36. While he was in Swarga trying to please Indra, thy grand-father Arjuna, O king, single-handed, slew sixty thousand sons of these two who were spoiling the sacrificial observances.

37. Viprachitti begot one hundred and one children on Simhika, of whom Rahu was the eldest and the remaining hundred were Ketus and Rahu attained to the position of a planet.

38. Now do you usefully listen to the description of the race

in due order that originated from Aditi, — in which race the Supreme Lord Narayana appeared in his direct *Amsa*.

39. Aditi's sons are:— Vivaswan, Aryama, Pushan, Twashta, Savit, Bhaga, Dhata, Vidhata, Varuna, Mitra, Sakra, and Urukarma.

40. To Vivasvat Sajna bore a son who is a Manu known as Sradhadeva; and the same fortunate wife again bore him a son and a daughter, God Yama and Yami; and on the earth herself becoming a mare, brought forth the twin sons Nasathyas.

41. *Chaya* bore to Vivasvat Sanaischara and also a Manu known as Savarni; as also a daughter called Tapati who chose Samvarana for her husband.

42. Aryama's wife is Matrika and their sons are called Charshinis (who can understand what is done and what is not done) from whom the human race was originated by Brahma.

43. Pushan had in the past been without issue, ate flour and lost his teath; for he laughed showing his teeth at God Siva who was enraged at Daksha.

44. A maid called Rachana the sister of a Daitya was the wife of Twashta; of both these were born two sons Sannivesa and the powerful Visvarupa.

45. When the gods were forsaken by their preceptor Bhrihaspati who was treated with contempt, the gods requested Viswarupa to be their priest though he was the grandson (V. D. nephew) of their enemies (grandson—daughter's son).

ADHYAYA 7.

Brihaspati forsaking the gods, they invite Viswarupa to be their priest.

1. The king said:— For what reason were the gods abandoned by their own preceptor? O worshipful one, be pleased to tell me of that bad conduct of the disciples towards their preceptor.

2.3. & 4. Sri Suka said:— O heir of Bharata race, Indra, proud of his lordship over the three worlds, strayed from the path of virtue. For he was waited upon, praised by Maruts, Vasus, Rudras, Adityas and Ribhus, (Rishis), O king, by Visvedevas, Sadhyas, and Aswins;

by Siddhas, Charanas, Gandharvas, Sages versed in Vedas; by Vidyadharas, by Apsaras women, by Kinnaras, birds and serpents.

5. & 6. Sweetly panegyrized he was sitting on his throne in the court; a white umbrella beautiful like the disc of the moon was held over him; with other insignia of supreme royalty, viz., Chamaras, fans and the like and with his queen Sachi occuping half the throne, he shone foremost.

7. When Indra, in the enjoyment of supreme grandeur, neglected to welcome the great preceptor of the gods and himself, as he came in, by rising from his seat and going forth to meet him with other similar marks of attention;

8. The preceptor was no other than Brihaspati, the master of all lore and the foremost sage revered by Suras and Asuras; when, even on seeing him actually in the court, Indra did not move in his seat;

9. The wise and powerful Angirasa went out of the court and quietly returned home, fully observing the change due to the pride of wealth and power.

10. Only then Indra opened his eyes to his misbehaviour towards the preceptor in the court and censured himself publicly.

11. "Ah! Shame! What unrighteous act has been committed by me, a creature of very poor sense, in that in the midst of the court the preceptor is treated with contempt by me intoxicated with the pride of wealth and power.

12. Which wise man would long for that Fortune, even of the Lord of the celestial world, by which I, the ruler of *the Gods*, have been to-day cast into the Asura mood?

13. Those who might say that the person occupying the high throne of a king ought not to rise and go forth to meet any body, do not know the highest rule of righteousness.

14. Those that could put faith in the words of those that show the wrong course and pave their way downwards to the dark hell, sink down like rafts of granite rock.

15. Therefore I shall, (now) rid of all crooked notion, touch his feet with my head and conciliate the brahmin of boundless intelligence, the priest and preceptor of the gods.

16. While Indra was thus thinking over, the worshipful

Brihaspati went out of his mansion and remained invisible by his supreme Maya (powers).

17. Though he looked for him all round, the glorious ruler of the celestial world could not see how to discover the whereabouts of the preceptor; so along with the gods he deliberated and taxed all his powers of reason and felt no peace of mind.

18. As soon as they heard of this, all the haughty Asuras, all ruffians, obtained the approval of Usanas and made preparations to fight the gods.

19. With their heads, thighs and arms rent with the sharp arrows darted by them (Asuras), the gods led by Indra, with drooping heads, sought Brahma as their protector (for protection).

20. On seeing them so severely beaten the worshipful Brahma (son of Vishnu), consoled them in deep compassion and spoke thus.

21. Brahma said:— Alas! O great gods, great is the fault you have done, in that, proud of wealth and power, you did not respectfully receive the brahmin who is possessed of self-control and imbued with the spirit of the Supreme Being.

22. The fruit of that unrighteous conduct is that you have, powerful and prosperous as you are, suffered defeat at the hands of your own enemies who had grown weaker, O gods.

23. O Indra, observe your enemies who had once, from violating their preceptor, grown very weak, have now again grown strong by propitiating Sukra (their preceptor) with (great) devotion; those who regard Sukra as their deity might even take possession of my place (Brahmaloka).

24. For Swargaloka what regard have they whose design is never betrayed (divulged) and who are well instructed in every thing by the teachers of the Brighu race? (However) evils do not befall those kings and men of whom brahmins (sages), Sri Govinda and cows are the rulers and protectors.

25. Therefore do you soon and immediately worship the brahmin sage Viswarupa, son of Twashta, engaged in tapas, and possessed of self-control and the grace of the Lord. If you only bear

17. *Along with the Gods.* V. In anxiety.

23. V. Add before *those who* To day, to-morrow or day after tomorrow they will be strong and haughty enough to take possession of my place etc.

with what he does, he will, worshipped by you, obtain you what you seek after (grant your prayer).

26. Sri Suka said:— Thus counselled by Brahma, O king, the gods felt relieved of their anxiety, went up to the sage Viswarupa, embraced him and said to him as follows:—

27. The gods said:— We have come to thy hermitage as thy guests; may thou be blessed! O! let the opportune request of thy fathers be accomplished (by thee)!.

28. The highest duty of good sons is indeed to be at their parent's service; this is true even in the case of those who are themselves fathers in their turn; then what need be said that it is (an inviolable) duty on the part of brahmacharins?

29. The Acharya (who initiates one into the Vedas) is the personification of the Veda; the father is the embodiment of Brahma the progenitor; the elder brother is the embodiment of the chief of Maruts; and the mother is verily the embodiment of the Earth.

30. The sister is the concrete form of kindness; the guest of the hour is veritably Dharma in a personal form; the guest who has been staying at home is Agni himself in a human form; and all beings are representatives of the Supreme Being.

31. & 32. Therefore, O child, it is fit for thee to do their request in removing by virtue of thy tapas the grief of thy afflicted fathers consequent on their defeat at the hands of enemies; we desire thee, as one imbued with the Lord's spirit and being a brahmin fit for veneration, to be our priest, so that through thy power we may completely overcome our enemies.

33. In fact when there are high purposes to be served the wise do not object to (condemn) bowing to the feet of the younger; O brahmin, age is the cause of superiority in matters other than the Vedas (Vedic relations).

29. *The personification of the Veda.* V. Is the body of Parabrahman.

D. Is the representative of four-faced Brahma.

Note. The worship of the Acharya and others constitutes also the worship of Brahma and other Gods and through them that of the Almighty Lord.

33. *Note.* V. Reading. Except in relation of the teacher and the taught in respect of Vedas, age is the circumstance that determines the seniority.

D. When Vedic knowledge is wanting, mere age may not make one fit to be bowed to as an elderly person.

34. The Rishi Sri Suka said:— Entreated by the hosts of the gods to be their priest, Viswarupa of great tapas was pleased with them and spoke in soft words thus.

35. Viswarupa said:— Priesthood, as leading to loss of spiritual power, is condemned by the righteous. (But) how could one like myself being their disciple, O masters, refuse the request of the Rulers of the world? Their purpose is, it is said, his own (this disciple's) purpose.

36. Indeed the wealth of the poor is to glean the scattered grains of corn; with that means one may here (in the household life) well perform his righteous duties. How could I, O great Rulers, take up the reproachful priesthood at which a man of wretched understanding is rejoiced?

37. Still I would not refuse it; after all what is requested by the great is of very little account and I will do all your request at the sacrefice of my life and means.

38. Sri Suka said:— Having thus made his promise to them, Viswarupa of great tapas did as requested the priestly work with perfect attention (in great earnest).

39. By means of the Vidya gained from Vishnu (relating to Vishnu), the able Viswarupa snatched the fortune from the hands of the gods' enemies though protected by the Vidya taught by Sukracharya and gave it over to the great Indra.

40. The noble-minded Viswarupa taught Mahendra that Vidya by which the Lordly Indra of thousand eyes protected himself and also conquered the hosts of Asuras.

41. Indra, the Bull among the gods, put on this *coat of Narayana* and always vanquished Asuras, just as the lion puts down poorer animals.

ADHYAYA 8.

Viswarupa teaches Narayanavarma to Indra.

1. & 2. The king said:— O worshipful one, be pleased to impart to me that *coat of Narayana*, protected by which Indra sportfully

34. *Was pleased.* V. Laughed.

37. *My life and means.* V. My life and merit.

subdued the enemies' hosts, their horse and vehicles and got possession of the wealth of the three worlds; and also tell me how protected by that coat he vanquished the ruffian enemies in battle.

3. Sri Suka said:— Chosen as priest the son of Tvashtri imparted to the solicitous Mahendra the mantra called Narayana-varma (protection of Narayana): listen to it with undivided attention now (as I repeat it).

4. Viswarupa said:— A person should wash his hands and feet, make achamana, put on pavitra (hold the sacred grass), sit facing the north, contemplate in the parts of his body and hands the Deity, with the two mantras, observe silence and remain undefiled.

5. When a danger befalls him he should put on the coat-of mail (the means of protection) constituted of Narayana's essence; [Through the agency of the gods, the Bhutas, and one's own sinful actions, the person becoming imbued with the spirit of Narayana] he should place (*i.e.*, contemplate the Lord) in the feet, in the knee-joints, the thighs, the belly, the heart and the chest;

6. In the face and the head, the sacred syllable and the rest, in due order, of the holy formula of Narayana; or, it may be done in the reverse order beginning with the head.

7. Then he should proceed to place (and contemplate the Lord) in the hands, etc., the letters of the sacred formula of twelve syllables beginning with the sacred syllable and ending with the letter *Ya* in the joints of the fingers and thumbs.

8. Again he should contemplate the sacred syllable (of another mantra) in the heart and next the letter *vi* in the crown of the head, the letter *sha* in the middle of the brows, the letter *Na* (lingual) in the tuft of hair on the head.

9. He should place the letter *Vai* in the two eyes and the letter *Na* (dental) in all the joints; he should contemplate the letter *Ma* as a weapon and the wise man would thus become an embodiment of the Mantra.

10. (*Ma*) together with Visarga and ending with the utterance of *phad*, he should contemplate (as protection) in all directions. Thus the formula of Sri Vishnu.

11. He should contemplate Paramatman as the one fit to be contemplated, along with his six powers, as the embodiment of

wisdom, energy and thought (Tapas) and utter this mantra.

12. May Hari afford me protection in every respect, who sets His lotus-like feet (rides) on the back of the kingly bird Garuda, who is of eight attributes and has eight arms and bears eight weapons, sankha, chakra, charma (a shield), sword, mace, arrows, a bow and cords!

13. May He in the form of the glorious fish protect me in waters from aquatic monsters and from the cords of Varuna; may He who of His own will appared as a brahmacharin Vamana guard me in the regions of land; may Trivikrama of all-pervading form guard me in the sky!

14. May the Supreme Lord Narasimha, the foe of Asura hosts, shield me in insuperable dangers and difficulties of the forest, battle-front and the like, at whose tremendous roar all the cardinal points violently echoed and embroys were discharged from wombs.

15. May Varaha, the embodiment of Yajna (Sacrifice), who lifted up the earth with His tusks, protect me on the road! May Parasurama guard me on mountain peaks; and during journeys may the elder brother of Bharata together with Lakshmana protect us (me)!

16. May Narayana protect me against all kinds of cruel acts of black magic and from carelessness and Nara from pride! May Datta, master of yoga, defend me from want of, or, failure in yoga! May Kapila, the controller of the gunas, save me from the bondage of Karma!

17. May Sanatkumara keep me from the god of Love! May Hayagriva guard me from neglecting the gods on my way! May the Almighty One in the form of the divine sage protect me from the interruptions in worshipping the Perfect Being! May Hari as the glorious Tortoise save me from every description of hell!

18. May the glorious Dhanvantari keep me from bad diet (from everything harmful)! May Rishabha, the conquerer of the mind, save me from the fear of the pairs of opposite passions, likes and dislikes and Yagna from the reproach of the world and Bala-Bhadra from the troubles caused by other people (or from Yama) and Sesha from the revengeful race of serpents!

16. D. Beginning. May Narayana of fierce bow protect me!

19. May the glorious Dwaipayana guard me against ignorance and Bhuddha from the troops of miscreants and from error; may Kalki specially protect me from Kali who is the embodiment of all the dirt of time, and who has made a great avatar (has specially appeared in the world) for the protection of righteousness!

20. May Kesava defend me with gada inthe morning; and may Govinda who holds a flute in His hand protect me to the end of Sangava hours, *i.e.*, till ten O' clock! May Narayana wearing most powerful *Sakti* protect me in the forenoon and Vishnu wielding the excellent *Chakra* in His hand shield me at midday!

21. May the most blessed Madhusudana bearing the bow protect me in the afternoon and Madhava of three seats in the evening. May Hrishikesa protect me in the early part of the night and the One Padmanabha till midnight and also at midnight!

22. May the Supreme Ruler of Srivatsa mark protect me in the latter part of the night and Janardana the Supreme Ruler bearing the sword protect me about the dawn. May Damodara the one Lord of the Universe guard me at those points of time when day and night meet. May the glorious Lord (Vishnu) in the form of Time protect me in the early morning hours (at sunrise)!

23. May Chakra whose rim (tire) is fierce like the fire at deluge, whirling about as commanded by the Lord, soon burn out the enemies' army just as fire helped by winds burns a dry bush.

24. O Mace (Gada), whose sparks are as formidable as the touch of Vajara, thou art beloved of the absolute Lord; so mayst thou crush at once the evil spirits, namely, Kushmanda, Vinayakas, Yakshas, Rakshas, Bhutas, and Demons and at once reduce my enemies to powder!

25. O excellent Sankha, may thou, blown by Sri Krishna, shock the hearts of the enemy by thy formidable voice and drive away Yatudhanas, Pramathas, Ghosts, Mothers, Spirits, Brahma-rakshas and the evil-eyed spirits!

26. O Nandaka, O excellent sword of keen edge, do thou sent by the Lord cut down at once my enemies' force; O shield brilliant like hundred moons (or brilliant with a hundred moon-like buttons), do thou close the eyes of the sinful enemies and destroy the sight of the evil-eyed enemies!

19. *From troops.....error.* V. From the mis-leading troops of miscreants.

26. *Of the sinful enemies.* D. Of the enemies, remove our sin etc.

27. & 28. May all those Grahas, Kethus, human beings, serpents, the creatures having tusks, Bhutas, and sinful ones who caused us fear, go to destruction at once, as well as those who stand in the way of our welfare, as soon as the names, the forms and the astras, O Almighty Lord, are uttered!

29. May glorious Garuda of great power, the embodiment of the Sama hymns and songs of the Vedas, protect us from all troubles; so also may Viswaksena protect us by virtue of His names!

30. May Sri Hari's names, forms, vehicles, and weapons as also the excellent attendants of Hari protect our thought, mind, hearts, breaths, and senses from all dangers!

31. As surely as the glorious Lord Himself is really the gross and subtle universe, (so surely) by force of this truth, may all our troubles be destroyed!

32. Just as there is no difference and the Lord appears to be but one in the view of those who realise the oneness of Atman, so the Lord wields His own powers by virtue of His maya under the names of ornaments, weapons, and marks (insignia).

33. On the truth of the same fact, may the omniscient and glorious Hari protect us always, everywhere, by means of all His forms, as He is present everywhere.

34. May the most powerful Narasimha (as also Prahlada) protect us, removing the fear of the world by means of His roar and having eclipsed all the luminaries by His own splendour!; may He protect us in all the four directions, in all the four corners, above and below, on all sides, in and out.

27 & 28. *As also those.* V. & D. As also those others.

30. *As also the excellent....Hari.* V. & D. As also the attendants and ornaments of Hari.

31. *Note.* V. The gross and the subtle are the body of the Lord and they are under His control.

D. The intelligent and unintelligent principles are absolutely under the control of Hari.

32 & 33. V. The Lord being one Antaratman of all the intelligent and unintelligent things and is in Himself without any difference as may be found in the material object; of His own free will He assumes various ornaments, weapons and forms and powers. The truth of this being taken as an illustration, *i.e.*, as truly as He is of the above description, may the glorious and omniscient Hari protect us!

32 & 33. D. As the Lord is ever in the realisation of His being the One Antaryamin pervading all and by virtue of His own powers is without any difference in His essential nature, He bears the names of ornaments, weapons, etc. which are also called his Saktis or powers.

35. O Indra, this coat-of-mail imbued with the spirit of Narayana has been imparted to thee; armed with this thou wilt thoroughly vanquish the great Asura leaders.

36. Any one whom the person knowing this or wearing this coat looks at with his eyes or touches with his foot, is at once rescued from (every) fear.

37. He who has this mantra with him would have no fear from anything and at any time either from kings or thieves or devils and the like or from tigers and other wild animals.

38. A certain brahmin of Kausika family was practising this mantra in former times; and by the control of breath he cast off his body in a desert.

39. Once upon a time a great Gandharva named Chitraratha surrounded by women rode over that place in his aerial car where the brahmin gave up his life.

40. The Gandharva at once fell down from the sky with his car and with his head turned down to the earth on account of crossing the bones of the dead man who had practised this mantra; instructed by Valakhilya sages he collected in great wonder the bones of the brahmin and after throwing them into the east Saraswati and bathing there, he returned home.

41. Sri Suka said:— He who listens to this mantra at the time of fear or who devoutly learns and repeats it, is worshipped by all beings and gets over every fear.

42. Indra who learned this mantra from Viswarupa conquered the Asuras in battle and enjoyed the royal fortune of the three worlds.

ADHYAYA 9.

Indra kills Viswarupa. Twashta creates Vrithra. Afraid of Vrithra the gods pray to Vishnu. The Lord directs them to collect the bones of Dhadhecha and to forge them into Vajra.

1. Sri Suka said:—That Viswarupa had three heads, O Bharata, for drinking Soma, Sura and for eating food; so we are told.

37. *From Tigers.....animals.* V. & D. From diseases and the like.

40. *From the sky.* D. Along with his consort.

2. To the gods their respective shares he offered into the fire directly and loudly said with due respect "This is to Indra, this is to Agni and so on." For the gods were his fathers.

3. Himself the sacrificer he gave under cover a share of the offerings to Asuras, being influenced by his love for his mother.

4. Indra, the ruler of the gods, noticed that contemptuous treatment of the gods and his pretended righteousness, and being afraid of him, he suddenly in anger cut off Viswarupa's heads.

5. That head with which he drank Soma became the kapinjala bird; and that with which liquor was drunk became kalavinka (a bird) and that with which he ate food became Tittiri (a bird).

6. & 7. Though powerful to ward it off Indra accepted the Brahmahatya (the sin of killing a brahmin) with his own hands; and at the end of a year, wishing to cleanse himself of that sin (in the opinion of other beings), Indra divided it in four parts among the earth, water, trees and women. The earth received a fourth of it along with the boon (or on the condition) that the hollow caused by digging should again become filled up.

8. The saline soil another fourth; for Brahmahatya is seen in a distinct form on the ground itself. [But Brahmahatya in relation to the earth is seen as saline soil]. Trees accepted a fourth of it along with the boon of growing again when cut.

9. The sin in relation to them is seen as gum; (and) women accepted a fourth of it along with the boon of ever cherishing the passion of love.

10. The sin in relation to them is seen in the form of monthly discharges; waters accepted a fourth of the sin along with the boon of their increasing the volume or quantity of the substance with which they are mixed (the boon of becoming increased in volume when mixed with other liquids) [D. predominence among the five Bhutas.]

11. In waters the sin appears as bubbles and foam; and he who removes them cleanses the waters of the sin. Thereupon Twashta who lost his son poured offerings into the fire for the destruction of Indra, his enemy (in the following manner).

6 & 7. *To cleanse.....sin.* D. To cleanse himself of the world's censure.

Hari. D. Indra or Vishnu, Antaryamin of Indra.

12. "O enemy of Indra, do thou grow powerful; do not delay: kill the enemy;" thereupon from the fire called Anvaharyapachana rose a spirit of fearful appearance.

13. Like the god of Death who may appear unto beings at the destruction of the world, people saw him growing every day in every direction to the extent of an arrow's throw.

14. & 15. Looking like a burnt hill and (dark) like the clouds at sunset, with his hair and beard red like burning copper, with eyes as fierce as the midday sun; and dancing as if he held up the earth and heaven pierced with his brilliant trident, and roaring loud and shaking the earth with his foot;

16. Who seemed to swallow the whole sky with his mouth deep like a mountain cave, to lick up the stars with his tongue, and to devour the three worlds;

17. Who frequently yawned displaying his terrible tusks, all the creatures were frightened at the sight of whom and took to flight in (all) the ten directions;

18. That most terrible creation of Twashta is truly called Vrithra (he who covers), by whom these worlds are covered with the darkness constituting the form of Twashtri's creation.

19. The great gods with their followers fell on him and struck him with their several missiles; but he swallowed them all.

20. Thereupon they were all astounded, and became despondent having lost their energy; then collecting their mind (wits) they offered their prayers to the first Great Person who is the Antaryamin.

21. The gods said:— May our protection be realised only from Him of whom that destroyer (Yama) is afraid, to whom Vayu (wind), Water, Fire, the sky and the earth, the three worlds, Brahma and others and these we pay homage in great fear.

22. An ignoramus is indeed he who thinks of crossing the ocean by means of dog's tail and to such a fool he is to be likened who seeks for his protection some one, other than the Supreme Lord who is not touched by Ahankara (or curiosity, or, feeling of wonder), and by passions, who is perfect in His own realistion and unlimited

14. *Dark like.....sunset.* D. Wearing cloth coloured like evening clouds.

21. D. *Note.* Brahma and other gods who preside over Vayu, water etc.

by conditions.

23. Certainly the same Lord in the form of Matsya to whose horn Manu, Satyavratha moored his ship of the earth and got over the great danger of deluge (Pralaya) may protect us His dependents from this insuperable fear of Twashtri's creation.

24. May that Lord be our pilot with whose help (through whose grace), of yore, even the lonely Brahma tumbling (as it were) from the lotus of His navel in the flood of deluge terrific with the boisterous waves tossed by wild winds, got over that fear.

25. That one Supreme Ruler who has by His Maya created us, with whose help, and imitating whom, we create the Universe and whose form, though present in our front, we, each proud as an independent god, cannot see.

26. Who, eternal as he is, makes, through His mercy and power, Avataras, (with forms assumed) among the gods, Rishis, lower animals and human beings, in every Yuga, protects us when we are badly beaten and harassed by our enemies and keeps us under His own power.

27. That One God alone, our own Deity who, perfect, who is Pradhana and Purusha and all, and yet different and the One fit to be resorted to as the asylum, we seek to be our protector; that glorious Being will (may) bestow happiness on us who are His devoties.

28. Sri Suka said:— O great king, when the gods were thus praying to Him, the Lord who wields Sankha, Chakra and Gada revealed Himself in the west.

29. & 30. On seeing the Lord who was waited upon by sixteen persons like unto Himself but without Srivatsa and Kaustubha and whose eyes were like the full-blown lotus in autumn, all the gods were overpowered with joy and fell prostrate like a rod on the ground, O king, and slowly rising, offered their praises.

31. The gods said:— We bow to Thee whose power is Yagna, (who confers Swarga and other fruits of Yagnas performed); we bow

25. *By his Maya.* D. 'Through Prakriti under His own control' add at the end; 'but we see only the marks by which we make inferences about the Lord.'

Independent God. D. By this phrase it is conveyed that there is some degree of difference even in the notion of pride which the gods severally entertained.

31. V. We bow to Thee who makest sacrifice the cause of creation and also makest the sacrifice a very powerful means, who conferest long life and givest Thy protection

to Thee who art our age (i.e., who art in the form of Time that defines the various fruits to be attained); we bow to Thee who hast sent forth Thy chakra to (to make havoc of) our enemies; we bow to Thee who art addressed under many names describing Thy glorious deeds.

32. O Lord, we bow to Thee whose highest nature no one of the later creation is fit to know, since Thou art the Ruler of the three courses of Satva, Rajas and Tamas, and Thou art the highest goal to be reached by working through them.

33. (1) Our salutation to Thee, O omnipotent Narayana, Vasudeva, the First Person, Supreme Person, most powerful One, supreme and auspicious Lord, highest Bliss, most merciful One, pure Intelligence, Support of the world, Only protector of the Universe, Ruler of all, Lakshmi's Consort, deeply contemplated by Parmahamsa ascetics in their highly developed concentration in Atmayoga; Thou art the realisation of that bliss which becomes manifest of itself in the inner light, breaking, when thrown open, in the mind, the door of darkness, burst by the most sincere devotional duties of Paramahamsa life.

34. (2) This course of Thy sport (of creation) is almost beyond the range of understanding, since Thou hast nothing or nobody to depend upon, no help to expect from us, no attributes and yet Thou, by (Thy power of) Thine own unchanging Self, createst, protectest, and destroyest this (Universe) of qualities constituted of Satva, Rajas and Tamas.

35. (3) Further we do not indeed know whether Thou, worshipful Lord, hast fallen into this creation of gunas like Devadatta (i.e.) like any Jiva dependent upon other forces and reapest the good or

wielding chakra in Thy hand and bearing very many names to engage the memory of the devotees.

32. *Three courses of Satva, Rajas and Tamas.* V. Three courses leading to Moksha, Swarga, and Naraka.

31. D. We bow to Thee who is the source of Yagna, who keeps the Jivas in mundane bondage, who again and again makest the world and destroyest it, who hast made an Avatara as Sudarsana, who art conveyed by all the names.

32. D. We bow to Thee whose transcendental position is far above the regions of the Gods, Pitris as well as Hell. No one belonging to a later creation of four-faced Brahma is fit to comprehend or even reach.

33. D. Construes "most merciful" with Paramahamsa ascetics.

34. V. Omit *almost.*

Has nothing.....Universe. V. By Thy own power, Thyself undergoing no change createst, etc, this universe which has no one else to depend upon.

35. *This creation of gunas.* D. That is samsara.

bad fruit of Thine own action or Thou remainest delighted in Thyself, naturally unagitated in Thy undiminished and unaffected spiritual essence and indifferent witness of all.

36. (4) Indeed there is no contradiction or contrariety; for both the positions are explicable in Thee, omnipotent and absolute Lord of infinite and excellent attributes, in the Ruler of rulers, of incomprehensible glories, far beyond the range of the controversies of those that dispute by force of strong prejudices abiding in their mind confounded with sastras full of later doubts, reasoning, conclusions, authorities and bad logic; for in Thee that art untouched by all powers of Maya and of absolute nature, what is it that cannot be conceived to be, as Thou canst make Thy own Maya to intervene and produce any phenomenon, and there are no two things at all.

37. (5) Thou showest Thyself according to the view of men as they are of straight or crooked thinking, just as a piece of rope appears to those who are thinking of the serpent or of any other like thing.

38. (6) That Lord Himself is in every thing and He is the very essence of every thing that truly exists, the Ruler of all, the cause of all the causes of Universe and being the Antaryamin of all, He is the One indicated by every light afforded by objects. He is the One true existence conclusively shown by denying every other existence.

39. (7) Therefore, O Slayer of Madhu, how could those righteous votaries that are intensely and absolutely devoted to Thee, give up the service of Thy lotus-like feet, having reached which there is no returning to this whirlpool of Samsara— the votaries who, having tasted but once a drop of the nectarine sea of Thy glories and realising the uninterrupted stream of delight produced by it in their heart, forget the seeming and trifling pleasures arising from the objects of the eye and the ear and who in their mind and heart feel incessantly and completely happy in realising Thy glorious self, the intimate friend of all beings and Antaryamin of all, (Thy votaries) who are skilful in working towards their high purpose and who find in Thee both a friend and a well-wisher.

40. (8) O Lord, who art the three worlds' essence, who abidest in them and art the soul and support, O One of three wonderful steps,

guide of the three worlds, O One of majestic power that charms the Universe, Thy own forms are these sons of Dithi and Danu and others; considering that this is not the turn of time for them, O Chastiser, Thou hast often taken and used the rod of punishment according to the character of their faults by displaying through Thy own will and power, various forms as gods, men, beasts; accordingly if Thou thinkest fit, O Omnipotent Lord, destroy this creation of Twashtri also.

41. (9) O father, O grand-father, O Faultless One, May Thou be pleased to cure the fever within our heart with Thy bright, charming, soothing, smiling looks rendered still more gracious by Thy compassion and with the drops of nectar of the sweet accents proceeding from Thy lips, since we are Thine own and Thy devoties fallen at Thy (lotus-like) feet, our heart being chained to Thy (glorious) revelations and (consequently) ever given to the contemplation of Thy lotus-like feet!

42. (10) Therefore, O Almighty Lord, to Thee who art amusing Thyself through Thy divine maya which becomes the cause of the creation, existence and destruction of the Universe, who realisest all the peculiarities of place, time and conditions of the body as supplying their material cause in the form of Pradhana as well as in Thy perfect form of Antaryamin both within and without the hearts of all Jeevas, who is the witness of all thought, whose body is Akasa, who is directly the Parabrahman and Paramatman, what is the extent of information [to be specially presented by us even like the sparks of fire to the God of fire] we have to convey to Thee just as the sparks of fire have to the God of fire?

43. (11) Therefore may Thou be pleased to bestow on us that, seeking which we have approached Thee, since we have sought the shade of Thy grand lotus-like feet, which refresh Thy devoties from the fatigue of Samsara consisting of various sinful courses, since Thou art the omnipotent Lord and the most exalted preceptor and father!

44. Therefore without delay be pleased to do away with Twashtra who, seizing the three worlds, has already swallowed, O Krishna, our powers as well as weapons.

41. V. Add 'affectionate' before 'bright'. D. Add *sonant* before *accents*.

45. We bow to Thee who art Hari, the most worthy goal to be reached at last when refuge is sought with Thee by the wanderers in Samsara, who art always accessible to the righteous, who art without a beginning, and of delightful glory, the abode of unlimited bliss, the seer of all, the dweller in the heart and the absolutely pure One.

46. Sri Suka said:— Thus praised in great earnestness, O king, by the gods, Sri Hari heard the prayer offered to Him and, being highly pleased, said to them.

47. The Lord said:— O great gods, I am very much pleased with you for the way in which you have prayed to Me: that is the way for men to remembering the supremacy of Atman and to cherishing devotion to Me.

48. What is unattainable when I am pleased? Still, O great gods, he who is solely devoted to Me, and knows the truth, does not wish for anything from Me.

49. The ignorant man who regards the gross objects as real does not understand what is good to himself and he who confers them on that person as he wants them is also of the same description (is ignorant like the other).

50. A wise man who himself knows what the highest good is does not teach Karma (the course of action) to the ignorant; a good physician does not allow the patient what is not wholesome though the latter longs for it.

51. O Indra, may good betide Thee! go to Dadhyang the foremost of Rishis and beg of him his body that has become very strong by virtue of his vidyas, austerities and tapas; do not delay.

52. Dadhyang had learned and completly mastered the perfect Mantra (he had also realised the absolute Brahman); he imparted that mantra to Aswins; it was called Aswasiras and it conferred immortality on Aswins.

45. *When refuge.....Samsara.* V. & D. Who art the true refuge of the wanderers in samsara and art always in the form of the highest purpose.

48. *When I am pleased.* D. When I am attained to.

49. *He who confers.....description.* D. I confer them on that person if he is also ignorant in the same way.

50. D. After "Karma" add 'as the way to Moksha'.

53. Dahyang of Atharvan family knew Narayanavarma, the invulnerable coat full of My essence and imparted it to Twashtri and Twashtri gave it to Viswarupa from whom thou hast got it.

54. Entreated by Aswins Dahyang possessed of insight into the Dharma will give the members of his body; then with those parts the best of weapons will be forged by Viswakarma.

55. With that weapon thou imbued with My presence and power wilt cut the head of Vrithra; when he is destroyed thou wilt recover thy energy, missiles, weapons and wealth; may thou be happy! for none can afflict those who are devoted to Me.

ADHYAYA 10.

Requested by the gods Dahyan casts off his body through yoga. With the Vajrayudha made of those bones Indra fights with Vrithra.

1. Sri Suka said:— The glorious Hari, protector of the Universe, thus instructed Indra, and while the gods were all witnessing, vanished from their sight at that very spot.

2. O Bharata! the great Rishi of Atharva race, solicited according to instructions, was rejoiced (at the request) and smilingly said (as follows):—

3. O gods, do you not realise what unbearable misery with loss of consciousness is caused at death to the embodied beings?

4. The body is the most beloved thing sought after in the world by all the Jeevas who have a desire to live on; who would make up his mind to give it away even to Vishnu, should He ask for it?

5. The gods said:— What is it which is difficult to part with, O holy one, for those great men who like thee feel compassion for other beings and are eager to do deeds worthy of being sung by glorious souls?

6. Certainly people who are intent upon (gaining) their own purpose, do not realise the pain being suffered by others; if they know, they might not make the request. (But) if the person requested is able to grant it, he never says "no".

53. D. The Narayanakavacha belonging to Atharva branch and held by Tvashtri is completely imbued with My presence and it is invulnerable, etc.

55. *None can etc.* V. Those that are devoted to Me are not afflicted (by them).

7. The Rishi said:— Eager to learn the truth of righteouness from you, you were refused (were given a refusal). Here am I to give away the body which is sure to leave me and which is desired by you (as useful).

8. He who, O Lords, does not try to do righteousness or seek for glory through mercy to beings by means of the transient body, is fit to be pitied even by immobile creation.

9. This is the extent (definition) of undecaying righteousness sought after by men of hallowed name—that one is grieved, is sorry or glad at the grief or joy of other creatures.

10. Alas the poor sense! Alas the misery! of that mortal who does not help others with his wealth, kith and kin, his body, all of transient character and liable to become a prey to others.

11. Sri Suka said:— Having thus made up his mind Dahyan of Atharva race joined his self to the perfect and glorious Brahman and cast off his body.

12. When he controlled his senses, his vital air, mind and thought, realised the truth and cut off the ties, and thus practised the highest yoga, he was not conscious of the body that fell off.

13. & 14. Then, armed with the Vajra forged by Viswakarman out of the bones of the Rishi, and thereby strengthened and also endowed with Lord Hari's power, surrounded by all the hosts of the gods, and sung by the assemblies of sages, Indra shone riding on his excellent elephant, promising joy to the three worlds.

15. O King, Indra (enraged) in rage ran at Vrithra with great force to cut him who was surrounded by the leaders of the cohorts of Asuras like Rudra at Yama.

16. Thereupon a most terrible battle raged on the banks of the Narmada between the gods and the Asuras in the beginning of *Threta* of the first four yugas.

17. & 18. On seeing Indra, the ruler of the Maruts, accompanied by Rudras, Vasus, Adityas, Aswins, Pitris, Agnis, Maruts,

11. *Joined his self.* V. Joined Pratyagatman etc.

D. Having concentrated the mind on the Supreme Being.

12. *Realised.....ties.* V. Realised that ParaBrahman is present in Pratyagatman as in a body and cut off the ties of Punya and Papa.

D. Had a direct vision of the Almighty Lord and cut off all the attachments of samsara.

17. & 18. *The Ruler.....Indra.* V. & D. The enemy.

Ribhus, Sadhyas and Viswedevas, and armed with Vajra and resplendent in his true glory, the Asuras headed by Vrithra, O king, were impatient (to strike him) in battle.

19. Namuchi, Sambara, Anarvan, Dwimoordhan (the two-headed Rakshasa), Rishabha, Ambara, Hayagriva, Sankusiras, Viprachitti, Ayomukha.

20. & 21. Puloman, Vrishaparwan, Praheti, Heti, Utkala, and other sons of Diti and Danu, Yakshas and Rakshas (rushed forward) in thousands; and Sumali, Mali and others furnished with gold coats-of- mail, offered resistance to the front of Indra's army difficult to be approached even by Yama.

22. Highly proud and quite unbewildered they roared like lions and struck the gods with maces, iron rods (bolts), arrows, prasas, Mudgaras, Tomaras.

23. Soolas (tridents), axes, swords, Sataghnis (a four armed weapon barbed with iron needles); Bhusumdis, (another weapon barbed with iron thorns one above the other in height), and poured on the great gods showers of weapons and missiles.

24. Covered on all sides with networks of the arrows that fell in volleys, they (the gods) could not be seen like stars hidden by clouds in the sky.

25. But those torrents of weapons and missiles did not indeed reach the battalions of the celestial force; and those were cut into thousand pieces in the sky (on the way) by the quick-handed gods.

26. When they became exhausted in all weapons and missiles, the Asuras next showered the army of the gods with peaks of mountains, trees and stones; and as before the gods cut them off.

27. Then observing (the gods) Indra's fighting men safe and unhurt by all the volleys of the weapons as well as by the trees, rocks and various mountain-crests hurled at them, the Asuras led by Vrithra were filled with consternation.

20. *Utkala.* D. Utkacha.

22. *Unbewildered.* D. Fearless.

With maces etc. D. With maces, swords and bolts.

24. *Like.....clouds.* D. Like the sky covered with the clouds in rainy season.

25. *Weapons.* D. Arrows.

27. D. Then the Asuras hurled on the gods trees, etc.

28. All the efforts repeatedly made by the Daityas against the gods to whom Krishna is favourable became ineffectual just as all the abusive and harsh words uttered by vulgar people are ineffectual on (cannot perturb) the great.

29. The Asuras who feel no love to Hari found their effort rendered futile, had their pride in war broken and their energy sapped, and made up their mind to flee away deserting their leader in front of the battle-field.

30. The thoughtful warrior Vrithra saw his Asura followers running away as well as his army broken and scattered through terror, laughed out and said as follows:—

31. That heroic person (Vrithra) uttered words most opportune and agreeable to the thoughtful, "O Viprachithi, Namuchi, Puloman, Maya, Anarvan, Sambara, listen to me.

32. "This death is inevitable to every one that is born and there is no avoiding it in any direction, (as it is appointed by the Maker). Therefore if the attainment of a region or fame would follow death, who would not welcome such a desirable end?

33. "There are two desirable cases of death that are not easily the lot of all (1) that one, having controlled his breaths and successful in yoga practice, may in contemplation of Brahman cast off the body and (2) that a warrior fighting in front of the battle-field (the bed of warriors) gives up his ghost without turning his back."

ADHYAYA 11.

While fighting with Indra, Vrithra gives proofs of his devotion to God.

1. Sri Suka said:— The Asuras possessed of no good sense, harassed with fright and intent upon flight, did not, O king, listen at all to the words of Vrithra who explained what was righteous.

2. The great Asura saw the Asura army shattered and scattered by the gods to whom Time was then favourable, as if it had no commander.

3. Indra's foe waxed indignant and impatient (to see the army in that plight). (However) with his own prowess and energy, he offered resistance to the gods, O king, threatened them and said as follows.

4. Of what use is it to you to strike from behind the fleeing Asuras who are merely their mothers' filth? For to lay hands on the frightened enemy is no worthy feat, nor calculated to open the gates of heaven to those that pride themselves as warriors.

5. If you be earnest in fighting and if there be any force of spirit in your heart, O little creatures, just stand a moment before me if you have no longing for vulgar pleasures.

6. Vrithra of vast strength, full of rage, striking terror by his (formidable) person into (the heart of) the gods, roared so terribly that the peoples of the world stood stunned.

7. Hearing that terrible roar of Vrithra all the hosts of the gods fell down senseless on the ground as if struck with lightning.

8. Like the king elephant trampling down a lotus-bed, in the season of his intense madness, Vrithra, overful with the warrior's pride on the field, shaking the earth under him with his mighty strength, and raising his trident, he trod down under his feet the army of the gods who in their anxious state shut their eyes.

9. On seeing thus advancing the wielder of Vajra burning with rage threw his great gada on to him, the enemy marching towards him; but with his left hand Vrithra sportfully took hold of that weapon coming with irresistible force.

10. That foe of Indra, of terrible prowess, highly enraged at that, hit with the same gada Indra's elephant on his head and roared in the battle field and this feat was much commended, O king, by all.

11. Like a mountain struck with Vajra (Indra's weapon) Iravata, assailed by the mace of Vritra, had his face cut and vomited blood and in great affliction reeled and ran away with Indra to a distance of seven bows.

12. The noble-minded Vrithra did not again aim his gada at Indra who had fallen into confusion and had his animal (vehicle)

4. *Who.....filth.* V. & D. When the reading gives a nominative case, then it is an address to the gods, "O gods, who are your mother's filth.

8. *Lotus-bed.* V.Reading. Palmyra Plantation.

disabled; but Indra made his elephant whole and healthy with the touch of his hand dripping with nectar and again stood forward in battle.

13. O great king, desirous of war-like deeds and looking at the wielder of Vajra, the slayer of his brother, Vrithra remembering that cruel deed of Indra and his sinful act and through grief and confusion putting on a smile, said (as follows).

14. Vrithra said:— Fortunately thou, the slayer of the brahmin, the preceptor and my brother, hast now stood before me as my opponent. O most wicked one, I shall to-day after a long interval have my debt paid through thee whose heart hard like stone will be broken by my trident.

15. Indeed like a person desirous of Swarga who mercilessly sacrifices animals, thou hast cut with thy sword the heads of our elder brother who was a brahmin, thy preceptor, a sinless person and engaged in a sacrifice with full confidence of being secure (in thy hands).

16. Thee destitute of shame, nobility, mercy and good name, and fit to be censured even by cannibals and by thy own act—Vultures (shall soon) devour—thy body split up by my trident and untouched by fire.

17. With those others who in their ignorance have been the followers of thy cruel self and raised their weapons to strike at me and whose necks will be chopped off by my sharp trident, I shall propitiate the chief Bhutas and their retinue.

18. Or, O Indra, if thou art likely, O warrior, to cut my head by force with Vajra, even then I shall have my debts discharged by offering my own body to Bhutas and shall attain to the dust hallowed under the feet of great heroes (The wise and thoughtful sages).

19. O Lord of the gods, why dost thou not send thy Vajra of unfailing power against me, thy enemy, standing before thee? Do not doubt that like gada Vajra may prove ineffectual like the request made for some purpose to the coveteous.

16. D. Begin. Let vultures devour, etc.

18. *The wise and thoughtful sages.* D. Those that have already attained to the celestial region intended for heroes.

19. *Bhagadeva.* D. Reading. By this term Indra is either recognised as god presiding over fortune or condemned as one having outraged Ahalya.

20. O Indra, this Vajra is not indeed sharpened and strengthened with *thy* power; but it is so with Hari's energy and the tapas of Dadheechi; slay thy enemy with the same Vajra which is energised with power by Vishnu. On whatever side Hari stands, (on that side) victory, fortune, and meritorious qualities will be.

21. As instructed by Sankarshana I shall keep my mind in a peaceful state and devote it to His lotus-like feet and having cut asunder my vulgar ties through the force of thy Vajra and having abandoned this body I shall attain to the goal of the sage.

22. The Lord does not of course confer on His own people who absolutely devote their mind to Him, any and all kinds of wealth available in the celestial region, on the earth and in the nether world; for, from that wealth arise only passion, concern, anxiety, insolence, discord, misery, and physical pain.

23. Our Lord causes obstruction to the labour relating to the *Triwarga* objects (Dharma, Artha and Kama) in the case of His devotee, O Indra, and from this circumstance is to be inferred that the Lord's grace, which is the lot of disinterested votaries, is not easy to be secured by others.

24. O Lord Hari, I would again be the servant of the servants that worship the dust on Thy feet; may my mind remember the excellent qualities of the Lord of my life! may my tongue sing Thy praises and my body do Thy duty!

25. I do not seek, O Lord of all wealth, a high place in the heavens (like Dhruva) or the seat of Brahma, or imperial throne, or the lordship over Rasatala, or the powers of Yoga, or even Moksha, any thing separated from Thee.

26. Just as unfledged birds are anxious to see the mother bird, as young calves pinched with hunger look for the milk of their mother, as the beloved wife full of anxiety is eager to see her spouse who is gone to a distant country, so my mind, O Pundareekasha, yearns to see Thee.

25. D. *Reading.* Omit 'the Lord of all wealth'.

Add at the end, 'who art not touched by partiality or cruelty'.

26. *As the beloved.....country.* D. As the beloved wife is eager to see her spouse who is gone to a distant country and full of anxiety.

27. O Lord, Prithee, may I have intimacy with Thy devotees while being tossed in the sea of Samsara by force of my own Karma! But may I not again form attachments which I had through the force of Thy Maya, to the body, wife, children and house!

ADHYAYA 12.

Vritra slain by Indra.

1. The Rishi said:— O king, thus eager to cast off his body in battle and deeming death preferable to victory, he seized the trident and ran to attack Indra just as Kaitabha rushed at the Almighty Lord.

2. Then whirling with force his trident barbed with spikes terrible like the fire of *Pralaya,* (yuga's end), the great heroic Asura hurled it at Indra, roared loud and said in rage, "dead Thou art, O sinful one."

3. At seeing that weapon darting through the sky like the wheeling planet and fire-brand, not bearable to sight, Indra was not dispirited; and the wielder of Vajra with his Vajra of hundred joints cut it as well as Vritra's arm, long and stout like the body of Vasuki, the great serpent.

4. With one arm cut off, full of rage, Vritra dashed towards Indra with a Parigha (a tremendous bolt) and dealt a blow to Indra and his elephant on the cheek; and the weapon Vajra fell down from the hand of Indra.

5. The gods and the Asuras, the companies of Charanas and Sidhas applauded that most wonderful feat of Vritra and, seeing the critical condition of Indra, shouted loudly in great concern ha! ha!.

6. Out of shame in the presence of his enemy Indra did not take up the Vajra which had slipped from his hand; and to him Vritra said, "O Indra, strike, take up thy Vajra, slay thy enemy; this is not the time for despondency."

3. *Like.....grand.* D. Like a great burning fire-brand.

4. *And his elephant.* D. The Lord of the gods.

7. For ruffians engaged in a fight there may be victory sometime; at some other time it may not be, especially for those whose body is not under their own control, except the First and Ancient Omniscient Ruler, the cause (Lord) of creation, existence and destruction (of the world).

8. The cause of victory and defeat is that Lord who is in the form of Time, under whose control these worlds and their protectors live (breathe) and act in spite of their will, like birds caught in a net.

9. Not knowing that That Time is the cause of Energy, dauntlessness, strength, perseverence, Moksha, and mortality, creatures of poor sense regard the lifeless body as the cause.

10. Like a woman (a doll) made of wood and like a beast (puppet) acting under the force of a spring, creatures are, O Indra, under the control and guidance of the Supreme Being.

11. The Jeeva (the intelligent principle), Prakriti (the principle of matter), Mahattattva, Ahankara, the five Bhutas, the organs of sense and of action and the mind are, in the absence of His grace and help, incapable of creative, and other, activities (relating to the world).

12. A man without such culture regards his incapable self to be Iswara; but it is the Lord Himself who creates beings through the Bhutas and withdraws them through these.

13. Length of life, wealth, fame, authority, blessings, all that fall to the lot of a person do occur to him only at the time of success, just as all these are reversed against his wishes by the force of the same time (when tending to his failure).

14. Therefore the thoughtful man must be equally unchanged when glory or inglory, victory or defeat, happiness or misery, life or death, falls to his lot.

15. Satva, Rajas and Tamas are the qualities of Prakriti

7. *There may be.....may not be.* D. It is not certain that victory always is on one side and that defeat on the other.

9. *The lifeless body.* D. Themselves.

11. D. *Translate.* Hiranyagarbha, Prakriti, Vayu, Sesha, Indra and the like are in the absence of, etc.

12. D. *Begin.* Only the ignorant man regards the incapable Jiva as the creator and so on and mistakes Hari for Jiva, etc.

13. D. *Begin.* Life, etc., which fall to the lot of a man are completely in the hands of Time and are intended for the worship of the Lord in the form of Time.

(matter), but not of Atman (the intelligent being); he, who knows that Atman is a mere witness of all those states, is not subject to bondage.

16. Look at me, O Indra, who, defeated and deprived of weapon and an arm too in battle, am still endeavouring to the best of my power to take thy life.

17. The battle-field is a gambling house where life is the stake, arrows are the dice, the vehicles are the boards; there it is not known whose lot is victory and whose lot is defeat.

18. Sri Suka said:— Having heard the straight-forward speech of Vritra, Indra felt a high regard for him; and, taking up his Vajra and getting over his feeling of astonishment, he laughed and said to him.

19. Indra said:— O Danu's son, happily thou hast attained wisdom and heaven, since thou hast such a tenor of mind; thou hast successfully and devoutly worshipped in every way the Omnipresent Lord of the Universe, the friend (of all).

20. Thou hast indeed got over Vishnu's Maya that deludes people; for, thou hast triumphed over the Asura nature and attained the character of the Lord's devotee.

21. It is really very wonderful that thou, born with the proclivities of Rajas, hast unerring and firm faith in the glorious Lord Vasudeva whose nature is Satva (who is the Antaryamin of all).

22. To thee that hast developed devotion to the Almighty Lord Hari that grants final beatitude, and to thee that art sporting in the sea of nectar, what has to be done with the waters of poor pits and wells?

23. Sri Suka said:— Thus discoursing to each other with the desire of enquiring into the nature of righteousness, O king, both Indra and Vritra, leading veterans in battle and possessed of immense energy, fought on.

15. *Of Atman.* V. & D. Of Jiva.

Knows that Atman. D. Knows that Paramatman.

19. *Thou hast.....heaven.* D. Thou hast become a *JivanMukta.*

22. *What has.....wells.* V. Fortune here and even Moksha there are compared to pits and wells full of water.

D. Swarga and other limited attainments are compared to pits and wells.

24. Vritra, vanquisher of enemies, brandished his terrible Parigha and hurled it at Indra with his left hand, O intelligent king.

25. But Indra with his Vajra of hundred joints cut off at once both Vritra's Parigha and his other arm which was like unto an elephant's trunk.

26. With both his arms cut at the root and streaming with blood, the Asura shone like a mountain struck by Indra and fallen down from the sky with its wings chopped off.

27 to 30. Then the Daitya placed his lower jaw on the earth and the upper jaw in the heavens and with his mouth deep like the sky and his tongue terrible like the serpent's and tusks dreadful like Yama he appeared to devour the three worlds; having enlarged his body to a fearful extent and shunted off mountains with force, powdering the earth under his feet like a great mountain walking about, and approaching Indra he swallowed him with his vehicle (the elephant) even as a great serpent of immense strength and of wonderful powers might devour an elephant. On seeing Indra devoured by Vritra the gods and Prajapathis together with the great sages in great bewilderment cried "woe. woe."

31. Though swallowed by the great Asura Indra did not die; he only got down into the stomach; being protected by Sri Narayana like a coat and by virtue of yoga and power of changing his form.

32. The skilful Indra, vanquisher of Bala, cut open his stomach with his Vajra and came out and then by dint of strength he chopped off the enemy's head like the crest of a mountain.

33. But to cut off Vritra (his head) the weapon Vajra went round and round cutting into his neck and though working very rapidly felled his head in so many days as make the two *Ayanas* (two periods of six months each) required for a complete rotation, *i. e.*, in a year of planets.

34. At that time celestial drums were sounded in the sky; Gandharvas, Siddhas, crowds of great Rishis praised Indra singing mantras that celebrate his feats in vanquishing Vritra and in great joy covered Indra with showers of flowers.

27. *And his tongue.....serpent.* D. He licked the sky with his terrible tongue.

34. Gandharvas, Vidyadharas, great Rishis and Siddhas.

35. O Vanquisher of enemies, the light of Atman issuing forth from Vritra's body attained to Aloka (Paramatman) as all people stood witnessing.

ADHYAYA 13.

The sin of slaying Vritra assails Indra, who in expiation of it performs Aswamedha.

1. Sri Suka said:— O generous king, when Vritra was slain the three worlds with their protectors except Indra himself became at once free from anxiety and had all their senses in a felicitous state.

2. Thereupon the Gods, Rishis, Pitris and Bhutas, Diti's sons, the attendants of the celestials, Brahma, Rudra, Indra and others all returned to their several abodes.

3. The king said:— O sage, I like to know why Indra (alone) did not (the cause of Indra's failure to) find felicity; since the gods were happy, whence came the misery of Indra?

4. Sri Suka said:-Under great sufferings, from the fear of Vritra's prowess, all the gods and Rishis petitioned to Indra for his destruction: but afraid of the sinful act of killing a brahmin Indra did not like it.

5. Indra said:— I divided the sin arising from the slaughter of Viswarupa among women, earth, water and trees who kindly arranged to receive it; now where and how could I wipe off the sin of killing Vritra?

6. Sri Suka said:—On hearing that, the Rishis said this to the great Indra, "Mayst thou be happy! We shall help thee to perform Aswamedha sacrifice. Fear not.

7. By worshipping the Perfect Person and Supreme Ruler, the Omnipresent Lord Narayana, thou wilt be freed from even the sin of slaying the whole world.

8. For, by singing His name even he who kills a brahmin or a father, or a cow, or a mother, or a preceptor and who is also otherwise sinful, or he who is of low birth and eats the dog's flesh will be purified.

35. *Aloka.* V. & D. Read swaloka.

Swaloka. V. The region which is naturally attained to by Muktas.

D. The region of Vidyadharas from which he had fallen.

2. *The attendants of the celestials.* D. The gods and cows.

V. Add *free* after *returned.*

9. By the performance of the great sacrifice,Aswamedha, with faith and with our help and thereby propitiating Him, thou art sure to be untouched by sin even if thou killest, (a *Brahman*), the whole world of mobile and immobile creatures: then what need be said that thou will not be touched by sin in putting down a wicked creature?''

10. Sri Suka said:—Thus impelled and requested by the saintly brahmins Indra slew the enemy; and when he was killed the sin of having slain a brahmin assailed Indra.

11. Thereby Indra felt much pain at heart and he could find no ease of mind: no good qualities or favourable circumstances will make a man of self-respect happy when he incurs the censure of the world.

12. & 13. Indra saw Brahmahatya rushing towards him in the form (in the material form) of a Chandala woman trembling with old age and suffering from pthisis and clad in cloth soaked in blood (wearing bloody cloths,) with her hair turned grey and dishevelled and crying (to him) "Stop, Stop'', and making all the road obnoxious with her breaths stinking like rotten fish.

14. Indra hastened through the sky, O king, in all directions, and speeding fast to the north-east, entered, O king, the lake Manasa.

15. He (Indra) dwelt in the fibres of the lotus-stalk and found nothing to subsist upon, since his messenger Agni could not enter there; thus he was in there for a thousand years unperceived, pondering how to cleanse himself of the sin of killing the brahmin.

16. During this interval Nahusha possessed of knowledge, tapas, and the strength and powers of yoga ruled the celestial region; but his head being turned on account of wealth, power and pride, he was cursed by Indra's queen Sachi to drop down (to earth) as a lower animal.

17. Then invited by brahmins (the seven sages) and being freed from sin by his contemplation of Hari, the Protector of Truth, Indra returned to Swarga; and the sin, disabled by the God presiding over the cardinal points (Rudra), did not assail him who was further protected by Sri Lakshmi, Vishnu's consort (by Ganga).

14. D. *Begin.* "Then Indra hastened in all the directions, etc".

17. *Begin.* Then invited by the Four-faced Brahma or Brihaspati.

Protector of Truth. Sri Nrisihma.

18. The great brahmin Rishis came up to him, O Bharata, and made him accept the *diksha* for the Aswamedha sacrifice by which Hari is to be worshipped.

19. & 20. Now when the extensive Aswamedha sacrifice was being performed by Indra with the help of the sages versed in the Vedas and thereby the Perfect Person, the Atman and Lord of all the gods, was being worshipped, that hoard of sin, though mighty, of having killed Vritra, was, O king, reduced to nothing like mist before the sun.

21. By means of the Aswamedha sacrifice conducted on an extensive scale as laid down (in the sastras) under the direction of the revered Marichi and other sages, Indra worshipped the Ancient Perfect Person, the Lord of sacrifice, and being absolved from the sin, shone as great as ever.

22. This great account which celebrates the hallowed feet of Hari, and wherein are described the virtue of devotion, the greatness of devotees, the absolution of Indra from sin and his victory is the means of washing all sins.

23. Wise people would do well always to read this account of Indra and listen to it at every Parwan (new moon or full moon), as it is calculated to enliven the functions of the senses, to secure blessings and glory, to remove all sin, to bestow victory over one's enemies, to conduce to auspiciousness and to confer longer life.

ADHYAYA 14.

Though Asura in this life Vritra was a devout king called Chitraketu in his previous life.

1. King Parikshit said:— O holy sage, how is it that the sinful Vritra, by nature constituted of Rajas and Tamas, got strong faith in (devotion to) the Almighty Lord Narayana?

2. Devotion to the feet of Sri Mukunda is not generally engendered even in the gods constituted of pure satva and in the Rishis who have a pure mind and heart (whose mind and heart are pure).

3. Here (in the world) creatures are as numerous as the particles of dust on earth (of earth); among them a few human beings and such others work for righteousness' sake (endeavour to do right and attain heaven, or, high blessings).

4. Generally, O great Brahmin (of Brahmins), very few of them seek after Moksha; out of thousands that are desirous of Moksha but one really feels renunciation (no attachment to house, etc). and attains true knowledge (of Paramatman).

5. Even among the crores of those, O great sage, that become free from attachments and obtain the light of truth, it is rare to find one who is absolutely devoted to Narayana and has gained serenity of mind.

6. Then how did the sinful Vritra, who harassed all the worlds, come to cherish such strong devotion to Krishna in the midst of the raging battle?

7. In this matter, great is our doubt, and great our curiosity to hear of (to know) the reason, O powerful preceptor, of Vritra who, by his heroism in battle, rejoiced the thousand-eyed Indra.

8. Suta said:— Thereupon the worshipful son of Badarayana heard his query and congratulated Parikshit, full of faith, on his interesting question and said as follows:—

9. Sri Suka said:— Listen, O king, with attention, to this (following) Itihasa as it was received through the lips of Dwaipayana, Narada and also Devala.

10. In the Surasena country there was an emperor, O king, celebrated and known as Chitraketu, to whom the earth yielded every thing desired.

11. He had a crore of wives; though himself fit to have an issue he had none by them.

12. Though endowed with all the qualities of beauty, generosity, youth, high predigree, learning, power, wealth, glory, etc. he was full of anxiety because he was the husband of barren women.

13. And all his riches, his beautiful queens and this earth (empire) failed to make the emperor happy.

14. On a certain occasion, however, the worshipful sage Angiras going about these worlds, came by chance to his palace.

15. According to rules he rose from his seat and with other ceremonies of worship he honoured the sage; and when the sage had accepted his hospitality and was comfortably seated, the king with a quiet heart and mind sat down beside him.

16. O great king, the great sage also commended the king, that modestly sat on the bare ground near him and, addressing himself to him, said this (as follows).

17. Angiras said:— Art thou hale and healthy? Are thy prakritis prosperous? A king also is like a jeeva protected by the seven prakritis.

18. A king ought to entrust himself directly into the hands of his Prakritis and enjoy the regal prosperity; so also the Prakritis having their grievances redressed by their king should find happiness.

19. Are thy wives, subjects (children), ministers, servants, guilds, councillors, citizens, subjects at large, tributary princes and sons-all obedient to thee?

20. All these are subservient to that person who has his mind well under control; the worlds and their protectors and all are wakeful to pay their tribute to him.

21. Art thou not pleased with thyself? I perceive thee as not having accomplished thy wish through thyself or through others and thy face is discoloured (pale) with anxiety.

22. Thus questioned in detail by the sage full of insight, O king, Chitraketu, bent with devotion and prompted by his desire for an issue, spoke to the sage as follows.

17. *Prakritis.*:— the king, the ministers, allies, treasure, kingdom at large, fortifications and the militia, form the seven points of strength of the body politic.

The seven Prakritis which constitute a body of a Jiva are, Mahat. Ahankara, Sabda, Sparsa, Rupa, Rasa and Gandha.

S & V. The prosperity of a Jiva in relation to the body depends upon the good condition of the seven constituents, so it is with a ruler when his seven Prakritis are in the desirable condition; hence the illustration.

D. Takes Mahat, Ahankara and the five Bhutas as the seven Prakritis in the case of the Jiva.

18. Latter half. V. reading. And the subjects or Prakritis have their comforts secured or their discomforts removed by the king.

D. Just as a Jiva attains to the happy state on having placed himself (the body) into Prakritis or principles which are the cause of the body, so also a king entrusting himself to the care of Prakritis makes himself happy. Similarly, O king, the Prakritis who are obedient to the king are happy, Otherwise they become unhappy, O king.

21. D. Begin. the whole world as well as Thy own self, is for Thy pleasure, but now I perceive etc.

23. Chitraketu said:— O worshipful one, is there anything, either within or without the embodied creatures, that cannot be perceived by virtue of tapas, wisdom and concentration, by Yogins who are cleansed of all sin?

24. Still, O worshipful One, I should with thy permission tell even thee who knowest it, when thou askest me, what anxiety is in my heart.

25. The imperial wealth and powers envied even by protectors of the world do not bring delight to me for want of an issue, just as things other than food and drink do not satisfy the hungry and thirsty.

26. Therefore, O blessed One, be pleased to afford protection, so that we may by means of an issue get out of the impassable darkness into which we with our fathers have fallen: be pleased to grant us that boon?

27. Sri Suka said:— Thus entreated the worshipful and merciful sage, son of Brahma, caused Charu to be cooked intended for Twasthtri and the great sage performed the worship of Twashtri.

28. His foremost queen, by age and qualities, was Kritadyuti by name and to her, O Bharata, the Brahmin gave the remainder of the sacrificial offerings.

29. And then, O king, the sage told the emperor "One son will be born to thee and he will be the cause of thy joy and grief," and instantly the son of Brahma went away.

30. And (by virtue of eating that) that queen Kritadyuti conceived and bore in her womb a son to Chitraketu, even as Kritika bore a son to Agni.

31. The child in the womb developed from day to day gradually by virtue of the emperor's greatness, just as the moon waxes in the bright half of the month.

32. In due course, when proper time came, a son was born to the extreme joy of all the people of Surasena country who heard of the news.

33. The joyous king bathed, adorned himself, and piously made the brahmins pronounce benediction and perform the rite of Jataka (birth) for his son.

34. He gave them gold, silver, clothes and ornaments, villages, horses, elephants and six billions of cows.

33. D. Omit Joyous.

35. The liberal king showered also on other people whatever they desired like the cloud that rains for the benefit of creatures. He distributed gifts which would bring the child wealth, glory and long life.

36. The affection of the father, the saintly king, towards his hard-won son grew great from day to day, just as the love of a poor man does for his hard-earned money.

37. But the mother's affection for the son was so great as to take away all judgment from her; and her co-wives fell into (a bad) fever of desire for an issue.

38. As he fondled his child from day to day his affection for his other queens did not grow so intensely as it did towards the queen that bore him a son.

39. They were very much distressed and reproached themselves through envy and also through the grief of childlessness and the indifference of the king too.

40. "Fie, Fie", on a childless woman, the sinful one and not beloved at home (of the husband), and treated with contempt like a servant-maid by her co-wives blessed with children.

41. What affliction could there be to servants-maid by doing service to the master, since they frequently receive honours and presents? On the other hand we are miserable and unhappy like a servant of the servant.

42. As they burned with jealousy at the fortune of their co-wife in having had a child and became disagreeable to the king by their existence, their keen hatred waxed strong.

43. The women through hatred lost their good sense and developed cruel feelings in their hearts, and, in their inappeasable hatred of the king administered poison to the child.

44. Kritadyuti did not know the horrible action of her co-wives and as she looked at it thought that the child was only sleeping; so she was busy going about in the house.

45. Then thinking that the child had been sleeping too long, the intelligent queen ordered the nurse to bring her the child, saying, 'bring me my son, good woman'.

46. Approaching the child lying in bed and finding its eyes *wide open* without their lustere and devoid of all life and breath, she

37. V. Affection caused through ignorance (2) affection leading to wrong notions.

fell on the ground crying "I am undone."

47. Hearing that sorrowful shout of the nurse who violently beat her breast with both her hands the queen hastened in to the side of the child and found it had a sudden death.

48. Under overpowering grief she fell down on the ground and swooned away with her locks of hair and clothes falling in disorder.

49. Then, hearing the wailing, the people in the palace and the harem, men and women, came in, equally shared in the grief and were much distressed while those too that had done the evil work pretended to wail also.

50. Hearing of the son's death by unknown hands the king could not see, tumbled and fell in the way and, in grief that increased beyond measure through his affection, fell into a deep swoon accompanied by his Prakritis and surrounded by Brahmins.

51. He dropped down at the feet of the dead child, his hair and clothes falling in disorder; sighing heavily and long, with his throat chocked with tears, he could not utter any word.

52. On seeing her lord immersed in great grief and the child, the one thread and one son of the family, dead, and the affliction of the people and Prakritis, the chaste queen in her unbearable pain of heart began to pour out her lamentations in various ways.

53. Bathing with her tears mixed with collyrium her breasts adorned with Kumkuma and sandal, with dishevelled hair from which flowers dropped down, she lamented the child in appropriate and wonderful ways and tones like the bird *Kurari*.

54. Alas! O maker, Thou art quite void of sense; for Thou workest against Thy own creation, as is proved by the death of the younger when the older member is alive; but if Thou be of a contrary nature Thou art certainly the constant foe (of all creatures).

55. If there be no order in respect of birth and death of Jeevas, let it be so on account of their own Karma; but this tie of affection is of Thy own creation for the prosperity of Thy creation and that too Thou cuttest off.

56. O child! O darling! it is not fit for thee to abandon me poor and helpless; look at thy father burning with grief; with thy help we would surely get over that gloom which is not passable for

the childless; do not go away far off with the merciless Yama.

57. Arise, O darling! here are these children thy mates; they call thee, O prince, to play with thee; thou hast slept long indeed; indeed thou art very, very hungry; come, eat, suck thy mother's breast; end the griefs of us and all of thy kith and kin.

58. I did not, O son! being unfortunate, see thy sweet smile, cheerful looks and lotus-like face; hast thou gone to the other world from which thou wilt not return, carried away by the merciless one? Thy charming, lisping accents I do not hear.

59. Sri Suka said:— Along with his queen thus bewailing in unspeakable ways her dead child, Chitraketu also in his unbearable grief began to wail aloud.

60. When the couple was thus given to wailing all those that were attached to them, men and women, wept aloud; and all seemed to be lifeless.

61. Knowing that every body had come to this wretched plight without consciousness and had none to lead them, the sage Angiras with Narada went thither.

ADHYAYA 15.

Angiras and Narada console Chitraketu.

1. Sri Suka said:— With soft and appropriate words, both Narada and Angiras brought the king back to his senses who, overpowered with grief, lay like a dead man beside the dead child, and said to him.

2. O great king! Who is this? How is he related to thee whom thou art bewailing? What thou to him, in the previous, present and future, creation?

3. Just as sand is washed away or heaped up by the velocity of the current, so by Time embodied creatures are brought together or are separated.

4. Just as seeds may or may not produce other seeds, so beings actuated by God's Maya may or may not produce other beings.

5. Just as We, thou, and these, mobile and immobile creatures, who belong to the same (present) time, never have same relationship to one another before birth and after death, so also, O king, they are not even now related to one another.

6. The Supreme Lord of all Bhutas (things), like a boy, though He has no purpose to achieve, creates, protects and destroys creatures by means of the Bhutas produced by Himself and depending on Himself.

7. From the body of one (the father), is produced the body of another (the son); (so also) from that (of the mother), O king, just as a seed is produced from another seed; the occupant of the body is eternal as the earth and other principles are.

8. From eternity there exists this distinction of the body and of the one in the body instituted by ignorance like the distinction of the class and the particular unit thereof which is supposed to subsist in the thing itself.

[1. That difference, birth, destruction, decline, and growth-these conditions affecting the body which is quite distinct from the Jiva are attributed to the Jiva is a misapprehension due to Karma, just as it is to attribute to Agni (Fire) the changes that rest in the fuel. To the Almighty Seer those conditions distinctly appear as belonging only to the body.

2. These aforesaid conditions seem to be the conditions of the Jiva on account of his intimate relation to the body and the wrong notion of identifying the body with the Jiva. Just as what is seen in

5. V. Just as we, thou, and all these mobile and immobile creatures have an existence only in the present time and have no existence before birth and after death, so this child also does not now exist.

D. We, thou, and all these mobile and immobile creatures may be said to belong to the same time just at this moment, but not in the preceeding and succeeding moments. Such is the present case. Further just as the Almighty Being is busy creating both in the past and in the future, so is He now also.

7. V. *Latter half.* The occupant of the body is an eternal principle without any change and the very blissful nature to be attained to.

D. *Note.* It is clear that the body of a certain Jiva is produced out of the bodies of father and mother, but the Jiva is not so produced, for the Jiva occupying the body is eternal like moksha itself, that is sought after and the Jiva in comparison with the Almighty Lord should be said to be like an eternal principle, *i.e.*, though eternal the Jiva is under the control of the Almighty Lord.

8. V. The idea of division or distinction as the body and the occupant of it is a mistake that has existed from eternity; for in the Atman that does not exist really as it happens to be in the case of every act of misapprehension.

a dream, a serpent, a tiger, or the like becomes a cause of fear on account of identifying it with what is seen in the wakeful state, so also is the samsara on account of the wrong notion that has grown up from eternity. So one should not think of anything else that may lead to evil consequences; for everything else is a source of fear.

3. This state of Samsara fearful in itself does not appear to exist to a man in a state of deep sleep; for then he is destitute of Abhimana, the notion of "I", though he is still in this embodied life; similarly the Samsara vanishes from the view of a Mukta since he is destitute of Ahankara.

4. Therefore the world of sons and other possessions depends upon the mind assailed by likes and dislikes and the consequent merit and demerit under the force of Ahankara; so put an end to the darkness in the form of I and Mine and settle thy mind on the Omnipotent and All-pervading Ruler Vasudeva.]

9. Sri Suka said:—Thus consoled with the words of the sage king Chitraketu wiped his face drooping with grief with his own hand and said.

10. The king said:— Who are you both, full of wisdom, most worshipful among the great, that have come here disguised in the Avadhuta habits (in the habits of ascetics)?

11. Indeed brahmins beloved of the Almighty Lord freely go about the earth in the guise of mad men to afford life to (to counsel) the poor-witted souls like me.

12. Kumara, Narada, Ribhu, Angiras, Devala, Asita, Apantaratama, Vyasa, Markandeya, Gautama.

13. The worshipful Vasishta, Parasurama, Kapila, Sukacharya, Durvasas, Yagnavalkya, Jatukarnya and Aruni.

14. Romasa, Chyavana, Datta, Asuri, Patanjali, [Parasara, Maitreya, Bharadwaja and Varuni], the sage Vedasiras, Bhodhya, and the sage Panchasiras.

15. Hiranyanabha, Kausalya, Srutadeva, Rithadwaja--these and many other chief sages of wisdom go about the world to impart knowledge.

8. D. In respect of Paramatman this distinction as body and soul is a mistake from eternity caused by Agyana. So also is the distinction observed by Kanada and others between the class attribute and the individual.

16. Therefore may you, powerful sages, be pleased to protect me an ignorant brute fallen into blinding darkness! May the light of wisdom be allowed to shine on me!

17. Angiras said:— I am, O king, the Rishi Angiras who gave thee the boon of a child when thou wast yearning for an issue; and here is Narada the most important son of Brahma, and the worshipful divine sage.

18. & 19. Perceiving thee to be a votary of the Supreme Person Hari, immersed deep, through not worthy of it, in the impassable darkness of grief for the son, we have both come here to help thee out of it, O powerful king, for thou art devoted to brahmins and to the Supreme Lord Hari, and does not deserve to be despondent.

20. Then (the very first time I came to thy house) I would have given thee the supreme knowledge; but seeing that thy heart was strongly set on some other thing I gave thee only an issue.

21. Now thou art actually experiencing the grief or affliction pertaining to those that have children; similarly the wife, the house, wealth, and various kinds of prosperous circumstances in the world are sources of grief.

22. So also sound and other objects of the senses, prosperous conditions of a kingdom, the earth, the kingly power, strength (an army), treasure, servants, ministers, companions and well-wishers are all changing (transient).

23. O king of Surasenas, all these are the causes of grief, delusion, fear and affliction, seeming to come and go like Gandharva nagara and unreal like unto dreams, illusions and fancies.

24. These are all the products of the mind seeming to be without the substance, for in the next moment they are not seen; for a person who is always meditating on objects under the force of acquired

23. *Like.....fancies.* V. Changing like Gandharva residence and transient like the wonderful objects presented in a dream.

23. & 24. D. *Note.* In interpreting this verse the following idea should be supplied. "According to the fitness of the individual these transient things sometimes do, and sometimes do not, occur along with what may lead to the high purpose that has to be attained, because most of these states have an origin in the mind; for when the man constantly thinks of Karma or action the mind becomes agitated and in its confused activity it leads to many actions that pave the way to hell, to the human life, or to Swarga or to Moksha."

24. V. *Note.* The latter half means the Jiva goes on doing Karma always contemplating the objects through the senses cooperating with the mind charged with

tendencies of a previous life, various activities spring from the mind.

25. Indeed this body of the embodied creature, being made up of substance, intellect and activity is said to be the cause of various sorrows and afflictions of the creature.

26. Therefore with a concentrated mind enquire into the truth of Atman; give up faith in the permanency of the objective world implying duality; and betake thyself to renunciation and serenity of mind.

[1. A king called Bhoja had a dream vision in which it seemed that he lived on food spit out by his enemy; thereupon he was reduced to a state of unbearable misery mingled with grief, delusion, fear and distress.

2. Cherishing old enmity and spirit of revenge some deprived him of his enjoyments; some again slew his dependents, some others carried away his wives, while others cut off his own head.

3. When he rose from his vision of boundless misery and deeply thought over it, he felt complete disgust and departed from home.

4. (Then) realising Paramatman in his own heart free from all attachment, and rid of all conflicts he settled his mind completely on ParaBrahman not conditioned by a perishable body and in this state of contemplation he completely forgot that he was conditioned by a body.]

27. Narada said:— Piously and devoutly do thou learn from me this Manthropanishad, bearing this in thy mind and contemplating it for seven nights thou wilt see the Lord Sankarshana.

28. O great king, the ancients, Sarva and others, having approached the feet of Sankarshana got over this illusion relating to duality and soon attaind to His greatness which was not equalled

eternal tendencies formed in previous lives.

25. D. *Note.* The repetition of the word *Dehin* (embodied creature) is intended to convey that the experiences brought on by the body are appropriated to the self through Abhimana or attachment.

D. Substance — the five Bhutas.

28. *Got over.....duality.* V. Got rid of the mistake of two aspects, namely, (1) not being pervaded by Brahma, (2) being absolutely independent.

Got over etc. D. Got rid of the misapprehension arising from the two notions of I and mine and soon attained the greatness for which they are severally eligible and which is by itself not equalled or surpassed by any below.

D. *Note.* Chitraketu is made to understand that he will through the grace of Sankarshana soon cast off his final corporeal

or surpassed by that of anybody else: thou will also before long attain to that high position.

ADHYAYA 16.

Narada and Angiras send for his departed son and through his mouth they impart precepts to the king; and the precept for propitiating the god Sesha too.

1. Sri Suka said:— Then the divine sage showed them the jeeva of the departed prince and said to his sorrowing relations.

2. Narada said:— O Jiva, be thou happy. Look at thy mother and father, friends and relations greatly afflicted with grief on thy account.

3. Enter into thy body and, surrounded by friends and relations, enjoy the remaining portion of life, the pleasures afforded by thy father and occupy the royal throne.

4. The Jiva said:— In what life were these fathers and mothers to me, who am being tossed by force of Karma through different species of gods, beasts and men.

5. Relations, cousins, enemies, mediators, friends, indifferent men, haters, to all happen all, to one another by turns.

6. Just as gold and other articles of merchandise go from one place to another, and from one dealer to another, so the Jiva wanders through very many bodies and lives.

7. The relation even of a living thing to some one is seen to be transient among men (for instance, what is my cow to-day, if sold, will be another's cow to-morrow); the attachment for a thing as *mine* could be only so far and so long as the relation continues.

8. Similarly transient is the relation to others of the Jiva that is invested with a body; he is by himself eternal and has no attachments; he belongs only as long as, and only to him with whom, he might be found (associated by virtue of Karma).

vesture and attain to the blissful state in heaven.

6. *Jiva.....live.* D. Jiva passes through many a father and many a mother in acquiring various gross bodies for his experiences.

9. This Atman is eternal, never subject to change and subtle; he is the one ground on which every thing else rests; he is himself the light; being all-powerful he creates himself in the form of the Universe by means of the gunas of Maya (under his control).

10 To Atman indeed there is none very much beloved; there is none hateful; none related to him; none unrelated; but he is the one witness of the feelings and thoughts of all those that do good or evil.

11. Atman does not experience pleasure or pain; nor is he the recipient of any other fruit of action, (kingdom and the like); he sits like an indifferent witness of both the cause and the effect, not being conditioned by the body and other environment.

12. Sri Suka said:— Having thus spoken the Jiva departed; all those relations of his were then astonished and gave up sorrowing, having cut off the chain of their affection.

13. All the relations removed the dead body of the child and

9. V. Atman. Jiva.

Is one. i.e., He is one and the same character throughout.

Note. By saying that he is one the Jiva is taken to denote the class, not the individual, because many individuals as a class exist as proved by authorities. On him depend Budhi, Indriya, Manas and Pranas, etc.

He realises himself. V. He is within the body, distinct from it shining in the light of self-consciousness. He does not create the miserable body for himself, but it is the Supreme Being that creates the body through His own Maya and her qualities.

D. The Jiva is eternally connected with Paramatman who by means of the qualities of Maya under His control creates the world of high and low things; that Paramatman is eternally connected with everybody; He is eternal, unchanging and subtle but one and absolutely one, absolute seer and absolute Lord. The connection of the Jiva with any other as father or mother or in any other manner is transient.

10. V. takes this verse as describing Paramatman. Translate. To Paramatman indeed there is none very much beloved, etc, but He is the one witness of the mental activities of all the jivas that do good or evil.

Note. By the second half it is conveyed that Paramatman is omniscient, is the agent in working out Punya and Papa and is also one that enjoys the fruit.

D. Takes both the 9th&10th verses as describing Paramatman. It is to be noted that none is loved or hated against the character each Jiva presents. Hence the expression in the text "very much beloved etc" Take Atman in the sense of Paramatman for D. interpretation.

11.V. Paramatman does not accept (i.e., is not subject to the experience of) good and evil, because He does not think that He is the agent of good and evil. Though He is the Antaryamin directing the activity of the jiva, he is not directly the agent; hence He is said to be like one who is indifferent; for He realises Himeslf to be different faom Prakriti and Purusha.

11. D. Paramatman does not accept the good or evil consequences of actions and this truth can be seen from the fact that He is not changeable as growing or decreasing. Therefore He sits far above all as the Supreme Being and He is the Omnipotent Ruler who comprehends everything high and low.

performed the due rites; they set aside the affection hard to be shed off, and which only entails grief, delusion, fear and distress.

14. There the murderers of the child were ashamed and lost their splendour by force of their sin of infanticide; then they made a penance as directed by the Brahmins at the Yamuna, remembering, O great king, what the Brahmins expounded.

15. Having thus recovered his good sense through the words of the sages, Chitraketu rose out of the dark pit of domestic life, just as an elephant rises from the mire of the lake (miry lake).

16. According to rule he bathed in the river Yamuna, and having poured oblations of water, to the manes controlled his breath and in silence made his obeisance to the two sons of Brahma, viz., Angirasa and Narada.

17. Thereupon to the devoted king that had sought their protection and had become purified by his bath in the Yamuna, the worshipful Narada with pleasure taught him the following *Vidya*.

18. "Salutation to Thee, the ommipotent Lord, we contemplate Vasudeva and we bow to Pradyumna, Anirudha and Sankarshana.

19. "Salutation to Him who is nothing but pure knowledge (wisdom) and perfect bliss, self-delighted, serene and beyond the sphere of dualistic notions.

20. "Salutation to Him who by his own blissful realisation keeps aloof the waves of Maya; salutation to Thee who art the Supreme Ruler of the senses and whose body is the Universe.

21. "May He who is the cause far beyond the subtle and gross forms of the Universe, who has no name or form but is mere consciousness and who is but One whence Speech along with the

19. *Beyond the sphere of etc.* V. Who is destitute of the notion of difference as gross and subtle, (2) who does not indulge in creating the false difference between class and the indvidual and the like.

D. Who never sees difference between His Avataras and various forms, (2) who is not to be associated with the wrong ideas and for whom there is never occasion for the notion of I and Mine with reference to the gross bodies.

20. *The waves of Maya.* V. & D. Hunger, Thirst, grief, delusion, old age and death.

21. V. May He protect us who is to be realised as unlimited when the word and thought have stopped, as incapable of comprehending, who is the embodiment of pure consciousness, destitute of name and form produced by karma and distinct from the intelligent Jivas and untelligent Prakriti.

Who is etc. D. Who is distinct from the gross or subtle universe, who has no name or form in relation to Prakriti, who is nothing but unlimited consciousness and who is to

mind return unable to reach (comprehend) Him,-May He protect us?

22. "Salutation to Thee, Perfect Brahman on whom this Universe stands, from whom this emerges and into whom it disappears just as earth merges into the products of earth.

23. "I bow to that Brahman whom Pranas do not touch, whom the mind, thought and the senses do not realise, and who like the sky pervades everything in and out.

24. "These, viz, the body, the senses, breaths, mind, and thought proceed to do their functions only when charged with His (Brahman's) Amsa (presence), but not otherwise, like a unheated piece of iron. The Jiva too does obtain the *name* of the seer (for there is no distinct Jiva) only under particular states such as wakeful, etc.

25. "Salutation to Thee the glorious Lord, Highest Person, of unlimited power, of endless forms and activities, O Supreme Lord, whose lotus-like feet are worshipped in great love with the lotus-buds of their joined hands by all the great Satvatas (gods); O foremost One, I bow to Thee."

26. Sri Suka said:— To the devoted king that had sought his protection and help Narada imparted this Vidya and returned, O king, with Angiras to the region of Brahma.

27. And with perfect control of mind, Chitraketu also subsisting on mere water, duly observed for seven days the course of this worship and meditation.

28. Then, O king, at the end of seven nights, by virtue of

be realised by the spiritual mind of the Jiva when the physical word and mind have ceased to interfere.

22. V. Salutation to Thee, Perfect Brahman on whom (on Brahman characterised by the subtle combination of Chit and Achit) this Universe of gross combination of the same etc.

Just as etc. D. Just as a tree and the like growing out of the earth, out of the various forms of earth, mountains and the like, rise out of the earth, stand on the earth and become merged into the earth.

Note. In this verse the word *Jati.* should not be taken in the sense of the class attribute, because plurality of Brahman cannot be conceived, whereas modifications of the earth are possible.

24. V. *Note.* Though the Jiva essentially intelligent might be expected to see, he does not for want of Lord's grace: when the Lord is pleased to expand his power of understanding he does.

D. *Note.* Only when actuated by Hari's Amsas the gods presiding over the senses and other organs proceed to discharge their functions, otherwise do not. Last line. I resort as my refuge to that Brahman who stands as witness in the body, in the senses and other positions.

having practised this Vidya, he obtained unopposed the lordship over Vidyadharas.

29. Then, in the course of a few days, his mental powers having highly expanded by virtue of the Vidya, he had access to the feet of Sesha, god of gods.

30. There in the midst of great Siddhas, he saw Lord Sesha who was white like lotus-stalk, clad in violet clothes, adorned with brilliant crown, keyuras, zones, and bracelets, with a gracious countenance and lotus-red eyes.

31. All his sin being removed at His sight, his mind free from all impurity, he approached Him in silence; with growing devotion, with eyes full of tears of love, with his hair standing on end he prostrated himself before the First Person.

32. Moistening often with his tears of love the foot-stool under the feet of the Supreme Person, his power of distinct utterance of all the syllables being chocked by his overpowering love, he was not for a long time able to offer his praises.

33. Then, having quieted his mind by the force of reason and recovering the power of speech, and having restrained all other senses from external objects he said to the father of the world who is the very embodiment of *Pancharatra.*

34. Chitraketu said:— O Thou unconquered One, Thou art conquered by the righteous whose mind is unperturbed and wholly under their control and they are made Thine own by Thyself; for being very merciful Thou givest Thy own Self to the worshippers who are untouched by desires.

35. Thy own glory indeed, O Lord, are these states of the world, origin, existence and dissolution and the like; those Makers of the world are amsas of Thy amsa; yet they are severally proud of their power and in vain vie with one another.

36. Thou art in the front, at the back and in the middle of Paramanu and that of the highest dimensions; but Thou art without these three limitations and Thou art that very thing which is permanent and unchanging at the beginning and at the end of all things created as well as in the interim.

37. This egg of the Universe is surrounded by seven enclosures

or vestures of the earth and other things, each outer vesture b ten times the extent of the enclosure inner to it and this egg of the Universe together with crores and crores of universes seem to be an atom on Thy head: hence Thou art Ananta, the unlimited.

38. Human brutes they are who, impelled by their thirst for worldly objects, worship Thy amsas the other gods, but not Thee the Perfect One—for their blessings, O Lord, come to an end after them, even as the servants lose their fortune with the royal house.

39. Thoughts of limited objects entertained with reference to Thee, O Supreme One, do not like fried seed grow at all, for Thou art pure consciousness untouched by the gunas, whilst all the opposite states of pleasure and pain and the like proceed from the gunas affecting the Jiva.

40. Thou art the foremost, O Ajita. Then Thou provedest Thyself to be foremost when Thou taughtest the pure righteous course towards the Supreme Lord; since the sinless sages, Sanatkumara and others, finding their delight in Paramatman, adopt that course for salvation.

41. In respect of the Dharma leading to the grace of the Lord, men have no crooked notions of "Thou and I, and Thine and Mine," as in the case of other Dharmas; whatever is done with the notion of difference is impure, of perishable consequence, mostly involving adharma also.

42. What good to oneself or to another, what the extent of benefit that could be derived from the dharma which is disadvantageous (harmful) to oneself as well as to another; so whatever contributes to your own distress is also the cause of your dislike and it is adharma too, as distressing to another.

43. Thy vision does not stray from the truth, and by that vision the dharma acceptable to the Almighty Lord was discovered (to the world); the worthy souls who have no notions of difference

41. V. That Dharma is supreme in respect of which as well as in respect of any other, men do not have the crooked notion of *thou* etc. Whatever is done with that crooked notion in order to propitiate other gods is not pure dharma and it is of a perishable character mostly involving elements of Adharma.

D. When that pure dharma is thoroughly known men cease to have the crooked notions. If even then anything be done with the crooked notion, that act is impure leading to perishable results involving much of adharma.

in respect of all creatures, mobile and immobile, follow that dharma.

44. O glorious one, it is no wonder that all sin is dissolved on seeing Thee; for, even by hearing once Thy name, a Chandala too attains release from samsara.

45. Now, O Lord, we have our heart cleansed of all impurity at Thy sight. What the divine sage, Thy own devotee said, how could it prove untrue?

46. Thou art the Atma of the world. Thou knowest everything done by every being in the world; there is nothing to be made known to Thee, the first and foremost Father and Preceptor of all, just as there is nothing to be shown to the sun by fire-flies.

47. Salutation to Thee the glorious Lord, who controllest the creation, subsistence and destruction of the Universe, whose course cannot be comprehended through the notion of difference entertained by bad yogins and who art the purest of the pure.

48. When Thou actest the Makers of the world do act; when Thou realisest, all the intellectual senses produce perception; on Thy head the whole sphere of earth is but like a mustard seed and to Thee of such immense powers and possessed of a thousand heads, I make my Salutation.

49. Sri Suka said:— Thus praised the glorious Ananta, very much pleased, said to Chitraketu, king of Vidyadharas, O best of Kurus (as follow).

50. The Lord said:— With the precept of Mine which Narada and Angiras taught thee and the Vidya practised by thee and My sight, thou hast, O king, attained the highest blessing.

51. I am indeed all the creatures and their Antaryamin and support; I am *Sabda-Brahman*, (Vedas) and Parabrahman and both these are My eternal forms.

47. *The notion of difference.* V. The notion that the Universe is a distinct entity from the Antaryamin pervading it. D. The notion that the Lord undergoes changes and becomes different in His forms and Avataras.

48. *All the intellectual.....perception.* D. Those that understand things as they are have a correct and full knowledge of them.

51. *And support.* V. And creator.

Sabdabrahman and Parabrahman. V. Vedic word declaring Brahman and Para-Brahman conveyed by all Vedas are spoken of as two forms.

D. All creatures are I, i.e, are completely in My power, because I am their Antaryamin and they depend upon Me for their very existence.

52. Know that Atman is pervading all the world (as the subject of experience) and that the world (the object of experience) is resting on Atman (superimposed on Me); and that both are pervaded by Me as the prime cause and that both are super-imposed on Me.

53. & 54. Just as a sleeping person sees the whole Universe in himself and after waking thinks that Atman he is at some one point of space, thus wakefulness and other states are the conditions of the Jiva and in relation to Atman they are all mere products of Maya. Having realised this, one should think Paramatman to be their mere witness.

55. Understand Me to be that Atman and Brahman in whose form the Jiva in sleep thinks himself as in sleep and mere bliss beyond the range of the gunas or the senses.

56. To the intelligent being who, both in these states of sleep and wakefulness, remembers what appears to be common under both and at the same time distinct from both, that is (the) *Consciousness* and Para Brahman.

57. If this fact of being identical with Me is forgotten by a person and I am taken as a different thing, that leads him to Samsara which consists in going from birth to birth and suffering death after death.

58. Having come into this human life wherein Gnana and Vignana (knowledge and wisdom) can be developed, he who does not

52. *The world.* V. The visible gross universe or the gross body of gods and others which Paramatman pervades as its support.

Both. V. Atman being the supporter and the world resting on him as the supported. By this term it is meant that Iswara is the all-pervading supporter and the intelligent and unintelligent principles are the supported and so Iswara is distinct from Jiva.

52.D. Translate. Understand that Jiva does not pervade the world and the world is connected with Jiva as being the object of perceptions. The world and Jiva are pervaded by Me and they both are on My support.

53. & 54. *Sleeping Person.* V. One that is experiencing dream vision.

The conditions of.....Maya. V. The conditions affecting the Jiva and they are produced by Prakriti which exists in relation to Paramatman. Therefore the Jivatma should be considered to be different from Prakriti and only a witness of the different states.

D. Just as a person having dream experiences sees in himself a universe as yielded by the mind and in the same state he finds himself again occupying a certain spot but not as an all-pervading thing and when he is awake he finds that he occupies a small space on a cot, so also he finds that waking and other states are instituted by the will of the Almighty like things presented in a dream and that the Lord who is the witness of the Jiva's experiences is distinct from him.

55. V. D. Know Me to be Brahman and Paramatman untouched by the lower qualities by whom the Jiva is sent to sleep and experiences it as a happy state.

open his eyes to Atman cannot find happiness anywhere.

59. Realising that there is great suffering in action and thence contrary results and that there is absence of fear (in Samsara) in the case of inaction, a wise man ought to withdraw himself from the range of desires.

60. Husband and wife endeavour after happiness and avoidance of misery; but there is no eseaping from misery or securing happiness.

61. & 62. Having perceived the consequences quite against expectations persons who in their conceit think that they are very clever and having realised that the nature of Atman is very subtle and something beyond the three states of sleep, dreams and wakefulness and by virtue of its force completely unaffected by experiences direct or indirect; man should find his satisfaction in knowledge and wisdom and in devotion to Me.

63. And this is the exteut of their own purpose that is to be known by persons who have their intellect and power enhanced by Yoga practices in realising that they are identical with Paramatman.

64. If you bear in mind and act up to my words with perfect carefulness, thou wilt soon attain knowledge and wisdom and the highest good.

65. Sri Suka said:— The father of the world, the glorious Lord thus comforted Chitraketu; and as he was witnessing, the glorious Hari (Sankarshana) vanished out of sight at that very place.

ADHYAYA 17.

Chitraketu in the height of his properity cursed by Uma became Vritrasura.

1. Sri Suka said:— Having bowed to the direction where Ananta vanished from view, Chitraketu, ruler of Vidyadharas (with Vidyadharas) capable of marching through the sky wandered about.

2. & 3. For one hundred thousand years, with undiminished strength and power of organs and senses, being praised as a great yogin by sages, Siddhas and Charanas, he spent his time happily in the valleys of the great Kulachalas (boundary mountain-chains) where

everything was had for the matter of wish, making Vidyadhara women sing the praises of the Supreme Lord Hari.

4. On one occasion going about in the brilliant car given by Vishnu he saw god Siva surrounded by Siddhas and Charanas.

5. (He also saw) Siva sitting up in the midst of sages having embraced with his arms his consort Parvati seated on his lap; and in their preseuce laughed aloud and also spoke loud enough to be heard by the goddess.

6. Chitraketu said:— Here is the father and preceptor of the world, foremost teacher of dharma to embodied beings, sitting in the assembly embracing his wife.

7. Wearing matted hair, performing great austerities, the president of the assembly of those who are versed in the Vedas sits with his wife without shyness like an ordinary mortal.

8. Generally worldly men embrace their wives; but they do so in secret; this Siva always known to keep celibacy embraces the woman in the midst of an assembly.

9. Sri Suka said:— The glorious Siva too of unfathomable mind heard, O king, and laughed and kept quiet, so also those in the assembly behaved like him.

10. When Chitraketu ignorant of their divine greatness said many things unbecoming him, to the officious king, proud of having conquered his mind, goddess Parvati in anger said.

11. Parvati said:— Is this person now the ruler and punisher of the world? Is he so powerful as to act strongly against those who like us are wicked and shameless?

12. Indeed neither Brahma nor his sons Bhrigu, Narada and others, nor Sanatkumara, nor Kapila, nor Manu comprehnds *Dharma*, who do not take objection to Hara's violating it.

13. This kshatriya wretch who disregards the gods and Rishis full of wisdom and is so bold as to criticise the father of the Universe, the very embodiment of highest *Dharma*, whose lotus-like feet are worthy of being contemplated by those (who are wise), certainly deserves to be punished.

14. This self-conceited and haughty creature does not deserve to approach the feet of Sri Vishnu worshipped by the righteous.

15. Therefore, O wicked soul, do thou fall into the sinful Asura

life, so that thou mightest not again commit the same offence by continuing in this position.

16. Sri Suka said:— Thus cursed Chitraketu alighted from his car, bent his head low and besought worthy Parvati for favour of pardon, O Bharata.

17. Chitraketu said:— O Mother, I do accept thy curse with my hands; whatever is pronounced by the gods towards a mortal is indeed something predestined.

18. In this wheel of Samsara a creature deluded by ignorance wanders about and experiences pleasure and pain always and everywhere.

19. Neither oneself nor other self could be the author of pleasure and pain; but the unwise regard themselves or others to be authors thereof.

20. In this stream of gunas what is a curse or what is grace? What is happiness or what is misery? what is heaven or what is hell?

21. The one glorious Lord brings forth creatures through his Maya; and Himself being subject to no change or bondage or to no influence of Maya, He brings about the bondage, release, pleasure and pain of all these creatures.

22. There is none beloved of Him or hateful to Him; none a cousin or relation; none an enemy or a friend; whence could then be love of pleasure or hate in Him who is equal everywhere and absolutely pure.

23. Still it is the display of His Maya or *Karma*, i.e., the evolution of Punya and Papa that becomes the cause of pleasure and pain, good and bad, bondage and salvation, in fine, of Samsara, which consists in birth and death of these embodied creatures.

24. Therefore, O goddess, I do not beg of Thee absolution from the curse; O worthy One, only pardon me for what Thou mayst consider to be an unrighteous expression on my part.

19. V. *Note*. Karma is the cause of pleasure and paid and Paramatman is said to be in the form of grace or punishment according as the individual follows or violates the Sastra: now as the fruits are bestowed by Paramatman he is considered by the wise as the author of pleasure and pain affecting the Jiva.

Translate the latter half. But the wise man considers Paramatman to be the author of pleasure and pain.

D. Neither one Jiva nor another could be the cause of happiness or misery and the wise man who knows Hari understands that He alone brings them about.

25. Sri Suka said:— O Vanquisher of enemies, Chitraketu thus appeased both Siva and Parvati and rode away in his car while They both wonderingly looked on.

26. Then the worshipful Rudra observed to his queen as follows, while the gods, Rishis, Daityas, Siddhas, and his own attendants listened.

27. Sri Rudra said:— O Beautiful One, hast Thou noted the greatness of the noble-minded wise destitute of all desires, who are the servants of the servants of Hari of wonderful works?

28. All those that are devoted to Narayana are afraid of nothing; they see that the purpose to be gained in Swarga, in Moksha and even in hell to be all the same (for everywhere do they see that one Paramatman, which is their highest purpose).

29. For those who are invested with a body these opposite states, birth and death, curse and grace, pleasure and pain are through the connection of body brought about by the Lord's sportive activity.

30. What seems to be difference in objects is indeed the work of ignorance in respect of Atman; so also is the distinction of good and bad like the notion of difference in the case of a rope.

31. There is nothing here sought after by the wise men who have intense devotion to the glorious Vasudeva and whose strength lies in wisdom and rununciation.

32. Neither I, nor Brahma, nor Sanatkumara, nor Narada, nor the sages born of Brahma, nor the great gods-all but sparks of His single ray, regard ourselves to be great and separate rulers, and could comprehend His course or His true nature.

33. Indeed there is no one loved or hated by Him; none friendly or inimical to Him, (belonging to Him or foreign to Him): He being the Atman of all creatures, Hari is beloved of all beings.

30.V. Just as the difference as a god, a man, etc., in respect of the Jiva who is nothing but an individual of consciousness, the desirable and undesirable states, happiness, birth, favour, or misery, death, and curse are the result of the want of discrimination which is due to eternal Karma and takes the form of identifying himself with the body and thinking himself to be the Absolute Being; further this notion, of difference is like unto that formed in a dream.

D. The notion of difference in oneself on the part of the Jiva is due to want of knowledge of the nature of Hari and Jiva: hence the current of evils: further the ideas of good and evil also refer to transient conditions like the different objects presented in a dream.

32. *But sparks.....ray.*V. Endowed with a little knowledge and power by Him.

34. This Chitraketu of blessed nature is His beloved follower; he regards everything equal; he is quite serene (unagitated by passions) and I too am beloved of Achyuta.

35. Therefore *there* (this) is no occasion for wonder in the case of high-souled persons, devotees of the Supreme Person, who are free from passions and who regard everything equally.

36. Sri Suka said:— Having heard what the worshipful Siva said, Parvati became appeased, O king, and got over her astonishment.

37. Though quite capable of pronouncing a countercurse upon the goddess, the votary of Hari accepted her curse with his head (bowing his dead indicating his willingness and humility); and this is the characteristic of the truly righteous.

38. Assuming the body of a Danava Chitraketu rose out of Twashtri's sacred fire called Dakshinagni and became celebrated as Vritra, still endowed with knowledge and wisdom (his knowledge and wisdom remaning unclouded).

39. I have thus told thee everything about which enquiry was made by thee, to wit, *the cause of* (what led to) Vritra's birth in the Asura race and how his knowledge and devotion to Hari (were not lost).

40. On hearing this sacred history of the high-souled Chitraketu as well as the glories of Vishnu's votaries, one obtains release from Samsara (bondage).

41. He, who rises betimes, reads this history with faith and in silence and remembers Hari attains to the highest state.

ADHYAYA 18.

The lines of the other sons of Aditi and the origin of the forty-nine Maruts.

1. Sri Suka said:— Prisni the wife of Savita (Savitri) bore Savitri, Vyahriti, Trayi, Agnihotra, Pasu, Soma, Chaturmasya and Mahamakhas.

2. And Siddhi, Bhaga's wife, brought forth Mahiman, Vibhu, and Prabhu and, O king, also a most beautiful and pious daughter called *Asis*.

3. The wives of Dhatri were four, namely, Kuhu, Sinivali, Raka, and Anumati; and they respectively brought forth Sayam, Darsa, Prathar and Purnamasa.

4. Samanantara begot on Kriya the sons called Pureeshya who are Agnis. Charshani was the wife of Varuna and of her Bhighu was born again.

5. And also Valmiki the great Yogin who had been indeed born before out of an ant-hill; and the Rishis Agastya and Vasishta were born of Mitra and Varuna (Agastya and Vasishta are both said to be sons of both Mitra and Varuna),

6. Who dropped into the same pot; their seed that had escaped in the presence of Urvasi Mitra had by his wife Revati three sons named Utsarga, Arishta and Pippala.

7. O son, we are told that Indra had three sons by Poulomi (his queen) and they were called Jayanta, Vrishabha and Meedhvan the third.

8. Vishnu of mighty actions who appeared as Vamana through His own Maya (power or will) had by his wife Kirthi a son called Brihatsloka who was the father of Sowbhaga and other sons.

9. We shall narrate (in detail), later on, the work, excellent qualities, powers and feats of Vamana, that great son of Kasyapa and also how He came to make an Avatar to be called a son of (in relation to) Aditi.

10. Next I shall tell thee of Kasyapa's sons by Diti among whom were born the great devotees of Hari, the glorious Prahlada and Bali.

11. Diti had at first only two sons who were highly esteemed by Daityas and Danavas and they were called Hiranyakasipu and Hiranyaksha.

12. 13. & 14. Hiranyakasupn's wife was a Danava woman called Kayadhu, daughter of Jambha, given in marriage to him; she had four sons, namely, Samhrada, Anuhrada, Hrada and Prahrada, and their sister Simhika bore a son Rahu to Viprachit; and that Rahu's head, while drinking nectar, Hari cut off with his Chakra. Samhlada's wife Kriti bore Panchajana to him.

15. Dhamani wife of Hrada gave birth to Vatapi and Ilwala; of whom the latter cooked Vatapi for Agastya his guest.

16. Anuhrada had by his wife Surmya two sons named Bhaskala and Mahisha; Virochana is the son of Prahlada and he had by his queen a son called Bali.

17. A hundred sons of whom Bana was the eldest were born of Bali and his queen Asana; the glory of that Bali, worth celebrating, will be related only later on.

18. Bana propitiated Siva and attained the first place among his attendants (known as *Parmathaganas*) and by his side the worshipful Siva even now remains guarding his city.

19. Maruts, forty-nine in number, are the sons of Diti; they all remained childless and by Indra they were converted into gods (into his own).

20. The king said:— How were they, O teacher, made by Indra to change the Asura nature of their origin and gain the divine nature? Was it a proper conduct on their part?

21. O Brahman, these Rishis along with me are very earnest about knowing it; O worshipful One, be pleased to explain it to us.

22. Suta said:— On hearing that query of Parikshit, full of earnestness and meaning yet couched in brief words, Suka perfect in knowledge commended him and with a serene heart and mind (collected mind) said (as follows).

23. Sri Suka said:— Diti who had her sons killed by Vishnu, helper (ally) of Indra from behind, burned with wrath kindled by grief and pondered over it (revolved thoughts in her own mind).

24. When could I see this Indra, murderer of his brothers, charming to the eyes yet very cruel, hard-hearted and sinful. destroyed and rest in peace?

25. Does he understand what his own high purpose is, he who does violence to beings for the sake of that body which, though spoken of as *Isa* (the Ruler, king, etc) goes also under the names of worms, refuse and ashes (i.e., for the sake of the perishable and worthless body)? For, cruelty to other beings leads to hell.

26. By what means could I have a son who would quell the pride of Indra who regards this body as permanent and whose heart is unrestrained (by principles)?

27. & 28. With this thought she constantly did what pleased her husband; by her service, affection, modesty, self-control, intense

devotion, O king, by charming and sweet conversations, by winning smiles and side glances, and she who knew his heart took captive of his mind.

29. Thus overpowered by the skilful woman, learned as he was, he powerless said, "Yes" (agreed to grant her desire); indeed this is no wonder in a woman.

30. Seeing in the beginning that his creatures were given to renunciation, Prajapati made half of his body a woman by whom the judgment of men is robbed.

31. O son, thus waited upon and attended to by Diti, the worshipful Kasyapa laughed and, in great delight, commending her, said to her.

32. Kasyapa said:—O my Beauty, ask for a boon. I am pleased with thee, O Faultless One. When the husband is pleased, what desire is unattainable by a woman (beyond her reach) here and beyond?

33. It is the husband who is said to be the Supreme Deity to the woman; for, Vasudeva Lord of Sri is in the heart of all beings.

34. It is the glorious Lord Vasudeva who is worshipped as their Lord under the characteristics, under the names and forms of many gods, by men and by women too in the form of their husbands.

35. Therefore women, true to their husbands and intent on high purpose, O beautiful one, worship with an undoubting mind, their husbands as the Atman the Supreme Ruler.

36. Such a one, O happy lady, I have been worshipped with devotion and with such faith by thee; therefore I shall grant thee thy wish which is not to be attained by those wives who are not faithful.

37. Diti said:— O Brahman, if thou wouldst confer a boon on me, I pray for a son who could slay Indra and be himself immortal, since I have lost my two sons, whom he caused to be slain.

38. Hearing those words the wise brahmin became dispirited and full of regrets. Alas! great is the unrighteousness that has overtaken me!

39. Alas! to-day I, given to the gratification of the senses, and under the deluding power in the form of a woman, having played with my mind and heart into her hands, I have proved myself to be wanting in sense; I shall certainly fall into hell.

40. How is it a fault or violation on the part of the woman who simply follows her nature? fie upon me, unwise in my own good; for without control over my senses I acted in this respect.

41. Of women the face is the autumn lotus in blossom, words are ambrosia to the ear, the heart is as sharp as knife; who could understand their acts and ways?

42. Indeed none is truly beloved of women who, bent upon achieving their purpose, appear as lovable as one's own self and who for their purpose, kill, or, employ agents to kill, the husband, the son, or brother.

43. I have promised to give; that word should not prove untrue and Indra too does not deserve destruction; this (well then), this (course) appears good in the matter.

44. Having thus considered over the matter, the worshipful son of Marichi, O the pride of Kurus, became somewhat angry and, condemning himself, said.

45. Kasyapa said:—O happy one, slayer of Indra, (or), a friend of the gods, a son will be born of thee, if thou observest carefully (properly) for a year this course of vow.

46. Diti said:— I shall observe the vow, O Brahman. Please tell me (all) that should be done and also (all) that are prohibited and all that may not interrupt the vow.

47. Kasyapa said:— No creatures should be harmed or cursed and no lie uttered: nails should not be pared, nor hair cut; nothing inauspicious should be touched.

48. She should not bathe in water (by plunging in it), get angry or converse with the wicked or wear unwashed clothes or a wreath once worn (by somebody else).

49. She should not eat the remainder of what is eaten by another or the food offered to Bhadrakali or food mixed with mutton, or what is brought by a Sudra or seen by a woman in the monthly course or drink water with her own palm.

50. Not having washed with water any touch of refuse, or with the locks of hair dishevelled in the evening, not having adorned herself and controlled the tongue, and not having covered herself, she should not go out.

51. Without having washed the feet, without keeping herself

clean or with wet feet, with the head placed towards the north or the west, with others, or, in nakedness, both in the morning (dawn) and evening (dusk), she should not go to sleep.

52. Wearing washed clothes, always undefiled and furnished with all auspicious things, she should before breakfast worship cows, Brahmins, Lakshmi and Achyuta.

53. She should worship women whose husbands are living, with flowers, sandal, offerings (presents) and ornaments and having worshipped the husband also, she should contemplate Him as present in her bowels.

54. If thou wilt observe for a year without any defect this vow called Pumsanana (yielding a son), a son able to slay Indra will be born to thee.

55. "Well, I will do so," said she; thus, O king, agreeing to the conditions of observance, Diti who cherished a great purpose, had the conception from Kasyapa and was strictly observing the vow.

56. O noble king, the intelligent Indra perceived the intentions of his aunt, and attended to her by doing all service to Diti in the hermitage.

57. Every day, at stated hours, he brought her from the forest flowers, fruits, roots, sacred sticks, kusa grass, leaves, shoots and earth and water.

58. Indra, who had his intention concealed, O king, was watchful to find some violation of the conditions on her part during the course of the observance and waited upon her like a hunter who puts on the guise of a deer (or the game).

59. O king, Indra, who, ever attentive to it, could not find any defect (weak point in the observance) was filled with serious anxiety as to how in that affair he might have his success. 'By what means could I have success?'

60. One evening however she got defiled, and fatigued with austerity, did not cleanse herself and her feet with water and, deluded by fate, she slept in that state.

61. & 62. Finding this weak point, Indra a master of Yoga entered by virtue of that power in her bowels when she was unconscious in sleep, and cut the infant brilliant like gold in the womb into seven

pieces and as it cried he again cut each piece into seven pieces, saying "do not cry."

63. Being so rent, O king, they all joined their hands in reverence and said to him, "O Indra, why wouldst thou kill us thy brothers, Maruts."?

64. Do not be afraid, O brothers, "you are for me" said Indra to Maruts who as a class are unswervingly devoted to him as his servants and attendants.

65. Though repeatedly beaten (struck with) vajra, the child in Diti's womb was not killed through the grace of Srinivasa, like thyself who was not killed by the missile of Aswathama.

66. Having but once performed a sacrifice to the Supreme Person, one attains to His equality whereas Diti worshipped Hari only a little less than a year.

67. With Indra for their friend those Maruts became fifty gods; the fault of their mother being set aside, they were given a share in the Soma drink.

68. Awaking, Diti saw sons brilliant like fire with Indra and the faultless lady was very much delighted.

69. Then said she to Indra, "O son, desirous of an issue calculated to cause fear to Aditi's sons, I observed this difficult course of penance.

70. I was thinking of but one son; how did they become seven times seven; "O son, if it is known to thee tell me the truth, and no falsehood."

71. Indra said:— "Mother, knowing the determination of thy heart, I approached thee; having found a way and intent on my own purpose, not considering righteousness, I cut the child in thy womb.

72. When cut into seven pieces there were seven sons, and they were each cut into seven pieces again, but they did not die.

73. Thereupon observing that wonder I distinctly understood that there was surely something great gained by the worship of the Supreme Person.

74. Those who are engaged in the propitiation of the Supreme Lord without any thought of blessings and do not even wish for the highest attainment of final beatitude, are considered really very able

in securing their purpose.

75. Having worshipped the independent Lord and Ruler of the world that bestows His own self (on His devotees,) who, being wise, would seek after contact with the three gunas, which could be had even in hell?

76. And this wicked act of mine which I have as a fool committed towards the great, O mother, be pleased to pardon; fortunately the child in the womb has risen from death.

77. Sri Suka said:— Taking leave of her who was pleased with him for his straightforwardness, the powerful Indra, together with Maruts, bowed to her and returned to the celestial region.

78. Thus I have told thee all that thou hast enquired of me; auspicious is the birth of Maruts and what else would you desire me to tell you of?

ADHYAYA 19.

Description of the Vrata called Pumsavana.

1. The king said:—O worshipful One, I wish to know (in detail) of the Vrata, called Pumsavana just mentioned by thee, by which Vishnu is propitiated.

2. Sri Suka said:— With the commencement of the bright fortnight of Margasira (month) this Vrata, the means of obtaining all desires, should be performed by women with the permission of their husbands (a woman should with the assent of her husband begin this Vrata as the means of accomplishing every desire).

3. She should listen to the account of Maruts' birth and take the permission of brahmins; wash her teeth, have her bath, put on two white silks and ornaments; and before day-break worship the glorious Lord Narayana with Lakshmi.

4. O Lord, Thou hast enough of everything; O Lord, perfect in everything to be desired, I bow to Thee that wantest nothing; I bow to Thee that art the Lord of the great Lakshmi and perfect in all attainments and powers.

5. O Lord, Thou art rich in mercy, wealth, prowess, glory and

energy and all excellent attributes and hence Thou art the glorious Lord and Ruler.

6. O Consort of Vishnu, of immense (wonderful) powers, possessed of the same characteristics as the Supreme Person, mayst Thou be pleased with us, O Almighty goddess! Salutation to Thee, O mother of the world.

7. "Salutation to the glorious Supreme Person of unlimited powers, Lord of Lakshmi, along with the various forms of Mahalakshmi, let me make my offerings to Thee. With this Mantra repeated day after day and with a concentrated mind, one should offer his worship to Vishnu by means of *Arghya*, *Padhya*, *Achamaneeya*, bath, clothes, sacred thread, ornaments, sandal, flowers, burning incense, lights, presents and other attentions.

8. "Salutation to the glorious Supreme Person of unlimited power, Lord of Lakshmi"— with this mantra, out of the food remaining after being offered to God twelve oblations should be offered into the fire.

9. She should devoutly worship every day Lakshmi and Narayana who confer all boons (on Their devotees), both as the source of all blessings, if she should seek after all prosperities.

10. She should make obeisance by falling prostrate on the ground like a rod, with a heart submissive in devotion; and should repeat this mantra ten times over mentally, then utter the (following) hymn.

11. You are both Lords of the Universe, the highest (First) cause of the world; She is Prakriti subtle, Maya, power not to be overcome.

12. Over Her Thou art directly the Supreme Ruler, and the Supreme Person; Thou art all sacrifices, the sacrificial performance, this activity itself and the enjoyer of its excellent fruit.

13. This goddess is the manifestation of gunas, and Thou art the cause of manifestation and enjoyer (master) of the gunas (as well); and it is Thou that art the Atman of all embodied beings; Lakshmi

6. *Possessed of, etc.* V. The distinguishing mark of the Supreme Person.

11. *Maya.* V. of wonderful nature.

13. *Note.* Lakshmi is the cause of the gross manifestation of gunas and Thou art present in the Jiva making him experience the fruits. Lakshmi is the deity presiding over the body, the senses, name and form and hence She is spoken of as identical with them.

forms the body, senses and thought; name and form are (also) the glorious Lakshmi; and Thou, their support, throwest light upon them.

14. As truly as Thou art the most Supreme Being bestowing on the three worlds all blessings, O Thou of unlimited renown, so may all blessings be bestowed on us by Thee!

15. Having thus praised the generous Lord of Sri Lakshmi together with Lakshmi and having removed all the articles used in worship she should offer Achamanam and perform Puja (again).

16. Then with a heart submissive with devotion she should sing the praises of Hari; having smelled some remnant of the things offered to the Deity she should once again worship Hari.

17. She should in great devotion bow to the husband regarding him as the Supreme Being and do him all the services so to please him and the husband too full of affection should, with all the things desired, support all his wife's observances great and small.

18. Done even by either of the couple this is fruitful to both; if the wife is incapable, the husband may do it with perfect control of mind.

19. This Vrata being intended to please Vishnu she should not, after once undertaking it, break it in the middle, (i.e., having begun it, she should not at any cost or for any reason discontinue it); observing great piety, she should honour brahmins and women (having their husbands) with flowers, sandal, offering and ornament as well as the Lord with devotion.

20. Having prayed to the Deity to retire she should, in her own house, first eat of the food offered to God for the purification of her self and for the purpose of attaining all desires.

21. According to this course of worship she should observe the vow for twelve months or a year and the righteous wife on the last day of Kartika month should keep a fast.

22. On the following morning she should make Achamana and worship Hari as before and the husband should offer twelve oblations according to the rule for Pakayagna with rice cooked with milk and mixed with butter.

Throwest light upon them. D. conferest true knowledge of Thyself which leads to Thy grace.

15. *Upaharanam.* D. The prepared food and other things offered to Deity.

(1). [Contemplating God in twelve forms as present in twelve Suryas she should feed brahmins with good faith and should distribute among them, O king, sesamum seeds, drinking vessels with water and sugar].

23. Having received the benediction which the delighted brahmins pronounce and devoutly bowed to them, she should with their permission break her fast.

24. Placing the priest in front the husband in the company of his relations should with self-control offer the remnant of the charu to the wife as ensuring a good issue as well as good fortune.

25. Duly observing this vow a man obtains the desired object through the grace of the Lord; and a woman too observing it is blessed with beauty, (good fortune), wealth, an issue, long life to her husband, good reputation and a (good) house.

26. & 27. An unmarried girl would obtain a husband possessed of every good feature and quality; a widow would get purified and pave her way to heaven; a mother who often loses her children will have children with long life and a woman, who finds no joy in the midst of her great wealth would gain happiness; and one of ugly form would obtain a very beautiful one; one subject to a great disease would be cured of it wholly and secure virility in the organs of sense and also action, a body perfect in all respects; and he who reads this at auspicious ceremonies produces boundless satisfaction to his divine Pitris.

28. Being propitiated and pleased the god Agni, Sri Lakshmi and Sri Hari confer on the man all his desires at the end of Homa (pouring oblations into the fire). O king Prikshit, I have told thee about the very sacred birth of Maruts and the great vow of Diti.

[Thus ends the Sixth Skandha.]

THE

SRIMAD BHAGAVATAM

SEVENTH SKANDHA.

ADHYAYA 1.

The conversation between Yudhishtira and Narada to show the impartial nature of the Lord. Sisupala who hated Sri Krishna is shown to be an attendant of the Lord born of Asura race under a curse.

1. The glorious Lord is, O Brahmin, by nature impartially equal to all beings, beloved of them and friend to them; how was it then, for the sake of Indra like one of prejudices (actuated by partiality) He killed the sons of Diti?

2. There is no purpose indeed of His own to be served by the gods, for He is the very Supreme Being, the embodiment of perfect bliss; nor is there (occasion for) hatred of Asuras, nor any cause of fear from them; for He is not touched by the three gunas of Prakriti.

3. Thus, O blessed One, in respect of the attributes of Sri Narayana, a very great doubt has arisen. Be Thou pleased to cut the (knot of) doubt.

4. Sri Suka said:— O great king, thou hast put a very good question; Sri Hari's history (career) is wonderful; (for) in the course of it the glories of Sri Hari's votaries promote devotion to Him.

5. And it is sung as being most meritorious by Narada and other sages; having bowed to the sage Vyasa (Krishna Dwaipayana) I relate the account of Hari (Hari's glories).

(1) He (that man of wicked mind) who, though endowed

1. *Impartially equal.* V. Because the Lord is perfect and there is no occasion for like or dislike.

D. Because He does not punish or favour any one more than what one deserves.

2. *Hatred of Asuras.* D. The word in the original is to be taken to be in the Ablative cause, thereby conveying that hatred is in the nature of Asuras and is no attribute or the quality of the Lord: hence translate 'hatred proceeding from Asuras.'

with a tongue, does not sing the praises of the praise-worthy Vishnu, does not ascend to heaven though he has got a ladder thereto.

(2) Therefore he, who daily listens to, or, sings, the glory of Govinda, most charming as the source of the stream of blissfulness, becomes (surely) accomplished of his purpose and there is no doubt (of it).

(3) Therefore, O best thoughtful king, listen to this sacred and beautiful account of Sri Govinda's work, which confers great merit (on the listeners).

6. Though indeed beyond the influence of the three gunas, unborn, unmanifest (without a body and other environments of the gunas) and far different from Prakriti, the Almighty Lord enters into the gunas of His own Maya and becomes the opponent of those that are fit to be put down (i. e., becomes the cause of the inimical relations between the gods and Asuras).

7. Satva, Rajas and Tamas are the qualities of Prakriti, but not of Atman; and, O king, their decline or development is not simultaneous.

8. But, following (agreeable to) the particular turns of time, He is on the side of the gods and Rishis, or of Asuras, or of Yakshas and Rakshasas according as it is time for the domination of Satva or Rajas or Tamas (as the case may be);

9. And like fire, water and other things He appears to be that with which He is associated and He is not distinguished from the combination (from the body of celestials and others); and men of wisdom investigate into Atman as present in themselves and finally reach Him (realise Him as being distinct from the gunas and their products).

6. *Becomes.....down.* V. Acts as the Antaryamin of the gods and the Asuras who stand opposed to one another as enemies.

D. *Note.* The Lord stands as the director of both, those that conquer and those that are defeated, for He rules the conditions instituted by means of the Prakriti and its gunas.

7. D. *Note.* The three gunas are not the attributes of Paramatman or of Jivatman, but the latter through misapprehension takes them as His attributes.

8. *Note.* V. D. The Lord appears to work with the gods, Asuras and Yakshas respectively as the time appointed for the domination of Satva, Rajas, or Tamas is up.

9. *Fire and other things.* D. (1) Uttarayana, Dakshinayana and other divisions of time which are observed as the cause of different trees bearing their fruits, (2) Ghee and other things which are not manifest before churning.

10. When He intends to create bodies for the jiva,—Atman, the Supreme Lord, through His Maya, will or power, makes Rajas act separately with predominating force; and Satva act when as Isvara He intends to display joyful activities; and when He intends to go to rest (to withdraw and dissolve the world) He makes Tamas prevail.

11. O king! The Lord, who, in relation to Pradhana and jiva (the material cause and the individual soul), does only what is beneficial, gives them the present time for their help. [Pervading different things great and small, He may have both the dimensions; for, fire in association with fuel (thick or thin) bears the attributes of its associates.] This time promotes the strength of Satva, and so the Lord seems to make the gods more powerful as having predominating Satva, and as being beloved of the gods: the Lord of extensive glory seems to put down Asuras in whom Rajas and Tamas predominate and who stand opposed to the gods. (The glorious Lord Vishnu frequently strengthens Satva and the gods for the continued existence and protection of what He creates) (i.e. Indeed He frequently strengthens Satva and the gods for the existence and protection of the world created by Himself).

12. On this very topic a past history was formerly related by the divine sage Narada with great pleasure during the great sacrifice of Rajasuya, in answer to Yudishtira who made the enquiry.

10. V. D. When the Lord intends to create bodies for the Jivatman and for His own varied activities He impels Rajas; when He intends to protect in His sportful activities He employs Satva to act and when He intends to withdraw the gross creation he actuates Tamas.

11. V. O king, Paramatman creates the present time which is like unto His body and thereupon He creates the intelligent and unintelligent phenomena with Prakriti and Purusha; and the same Lord who actuates this time promotes the strength of the gods, since this is the time for protection through Satva; and puts down their opponents Asuras in whom Rajas and Tamas dominate.

11. D. The Lord who is the support of all and the author of the Sastra expounding the truth creates the time which in its current embraces three divisions as past, present and, future, making Prakriti and Purusha (Jiva), His instrument; and in the several bodies great and small He appears in both the ways. Just as in a piece of wood fire pervades it and exhibits in itself dimensions and other attributes belonging to the piece of wood; so also the capabilities or the powers which appear to belong to the Linga, *i.e.*, the cause such as Pradhana, belong to Him who is the ruler of the cause. Therefore the Supreme Being is in every cause and effect ruling both as the property of both is under His control.

This Hari who is the ruler of time also is necessarily the ruler of Pradhana and Purusha; He therefore makes Satva like the celestial forces prevail and puts down their opponents full of Rajas and Tamas.

12. *Past.* V. Holy.

13. When in the course of the Rajasuya sacrifice the king observed the wonderful event that the king of Chedis attained to Sayujya with the glorious Lord Vasudeva:—

14. The king, son of Pandu, with a wondering mind, asked the divine sage who was sitting there in the sacrifice, while other sages were listening:—

15. Yudhishtira said:— Most wonderful it is—Indeed this is not within the easy reach of even those who are absolutely devoted to Him—that into Vasudeva, the Supreme Truth, Chaidya the hater, entered!

16. O sage, all of us are eager to know how it was. For having blasphemed the Almighty Lord, Vena was cursed by Brahmins to fall into the dark hell.

17. Sisupala, son of Damaghosha, was sinful from the very moment he began to lisp and now he gave expression to his envy of Sri Govinda; and so is the wicked Dantavaktra also.

18. It is a pity that their tongue was not stricken with leprosy and they did not fall into the hell of darkness for the sin of often uttering words blaspheming Vishnu the undecaying Supreme Brahman.

19. How did they, all the world witnessing, readily merge into the Almighty Lord, whose nature is not easy even to grasp?

20. On this point (thus) my mind is unsettled like a flame before the wind; it is a most wonderful occurence; may thy worshipful self full of wisdom be pleased to explain (this most wonderful event and) the cause thereof.

21. Sri Suka said:— On hearing that query of the king (Yudhishtira) the venerable sage Narada was pleased and, inviting the king's attention, said, as the audience listened to the discourse.

22. Narada said:— O king! from want of discrimination between Pradhana and Para (the Supreme Being), and for the purpose of (knowing or experiencing) calumny, praise, respectful and contemptuous treatment the body was produced.

15. *Even those.....him.* V. Those who seek no other purpose than devotion itself.

D. Those who are devoted to Him with the conclusive understanding that pure devotion is the only way to Salvation.

22. *Pradhana and Para.* V. D. The unintelligent matter in the form of the body meant here is Pradhana and Para is the Jiva distinct from the body.

Note. The Lord has no corporeal body or has no false attachment to the body as the Jiva has praise and censure and the like being directed to the body: there is no occasion for the Lord to be affected by them.

23. From attachment to the body arises the notion of trouble under punishment and harsh treatment and the notion of being at varience between creatures in the form of "I" and "mine".

24. The killing of creatures is so called because of killing that body which is the object of this attachment; but Paramatman who is all Atman has no occasion for forming similar attachment, since He is absolute (only on). Whatever He does is for the good of others; then how could harmfulness be attributed to Him?

25. Therefore whether by cherishing hatred or eschewing it altogether, or through fear, friendship or love, one ought to contemplate Him so that one may not at all see Him to be separate.

26. My conclusion is that a person does not so identify himself with another (with Paramatman) by the course of devotion as he does by cherishing hatred towards him.

27. The worm imprisoned by a wasp in its hole so intensely and constantly thinks of it with hatred and fear that it attains to a form like that of the wasp.

28. Similarly these, who were actuated with hatred towards the glorious and Supreme Ruler Krishna who appears to be a mortal through His Maya, became absolved from (all) sin and attained to Him by virtue of their constant thinking of Him (through hatred).

29. Through the passion of love, hatred, fear or affection as through loving devotion, many concentrated their mind on the Supreme Being and, having (thereby) got rid of their sin resulting

25. *So that.....separate.* V. For the contemplatist sees Him alone as the absolute and supreme thing and no other which is in fact the effect of devotion.

D. *Note.* In this verse the absolute efficacy of loving devotion is indirectly proved by saying that concentration of the mind on the Lord *even* through hatred or other passions leads to salvation.

For, superficially, the next verse might convey that hatred makes concentration really intense, more surely than loving devotion, but this cannot be taken as inculcating *hatred* as the best form of devotion.

26. V. Read 'so soon identify etc.'

No true devotee gives his mind to the Lord so intensely concentrated on Him as one that hates Him does on account of his hatred—this is my conclusive understanding.

27.&28. V.D. *Note.* "So identify himself" is explained in this verse with an illustration which only points to the attainment of similarity but not of absolute identity.

28. *By virtue of etc.* D. Read "by virtue of their loving devotion to Him" the apparent hatred should be considered only as a means of recalling their essential and natural love to God. Hence two Jivas are recognised in the case of Chaidya and others, one fit to bear hatred and reap its fruit and the other pure devotion and love, fit to attain the blissful Moksha.

from the passions of love, hatred, etc., attained to Him.

30. The women of Gopas (cowherds) through love, Kamsa through fear, Chaidya and other kings through hatred, Vrushnees through their relationship and you through affection and friendship, and we through devotion, O king, (have attained His grace).

31. Vena does not come under any one of these five classes of devotees to the Purusha (Hari); therefore by some one course one ought to set one's mind on Krishna.

32. Chaidya and Dantavaktra are the sons of thy aunt (mother's sister), O Pandu's son, and they were important attendants of Vishnu; (but) under the curse of sages, Brahmins, they fell from their place.

33. Yudhishtira said:— What and whose curse is so powerful as to have its effect on Hari's attendants? It seems to be unworthy of belief that those who were entirely devoted to Hari came to be born (on earth).

34. Be pleased to tell us of (all) that led to the corporeal existence of the residents of Vaikunta, who are destitute of the body, senses, and breaths (life), the products of Prakriti.

35. Narada said:— On one occasion Sanandana and other sons of Chaturmukha (the four-faced Brahman) went by chance to the region of Vishnu, in the course of their passage through the three worlds.

36. They looked like children of five or six years of age though born before the first progenitors, Marichi and others and they were sky-clad; the two who kept the gate took them for children and prohibited them from entering.

37. They became angry and cursed them thus, "So you do not deserve even to be here, at the feet of Hari where Rajas and

30. *Vrishnis etc* V. Read "Vrishnis as well as you through your affection engendered by blood relation"—

Note. In order to suit the reference in the next verse to the classes as *five*.—

D. Takes the 'five' as referring to the five mixed courses, the course of pure and simple Bhakti being excluded. Sridhara excludes the Bhakti engendered by 'Love' since it is not applicable to Vena.

31. *Note.* This verse emphasizes the principle that only Bhakti is the way to attaining His grace. Love and other passions are spoken of as the means of moksha, only when they ultimately lead to Bhakti but not when they do not, as in the case of Vena &c.—

33. "*Powerful enough etc*" Is also construed with the person who pronounced the curse.

Tamas have no place. Do you, both being childish, soon go hence and be born of the sinful Asura race".

38. Thus cursed and falling down from their place they were again told by the merciful sages, "After three births (lives) may you be fit for return to this world (region of Vishnu)!"

39. The two were born as sons of Diti and honoured of (all) Daityas and Danavas; Hiranyakasipu was the elder and Hiranyaksha was his younger brother.

40. Hiranyakasipu was killed by Hari in the form of a Lion and Hiranyaksha by Hari who assumed the form of a Boar when He lifted up the earth.

41. Hiranyakasipu wanted to kill his son Prahlada beloved of Hari, (devoted to Hari) and put him to various torments in order to bring about his death.

42. But with all his efforts he was not able to kill him (his son), because he was the soul of all beings, serene, and he regarded everything equally in the same light and was imbued with the presence (power) of the Supreme Lord.

43. In the next turn these two Rakshasas were born of Visravas and Kesini and were known as Ravana and Kumbhakarna, who harassed all the worlds.

44. Then also Hari became Raghava and destroyed them for the purpose of rescuing them from the curse; and thou wilt hear of Sri Rama's great deeds and power from the lips of Markandeya, O king.

45. It is they that are (in this third life) born as Kshatriyas and sons of thy mother's sister; and, now being rid of their sin by (the stroke of) Sri Krishna's Chakra, they are free from their curse.

46. By intense contemplation engendered by uninterrupted hatred they were allowed to be one with Achyuta; and (thus) they again attained to Hari's presence as His attendants.

47. Yodhishtira said:— Be pleased to tell me what led him (the father) to hate his beloved and high-souled son and how Prahlada became devoted to Achyuta, O venerable one?

38. *'Place'* V. *region.*

43. *Kesini* V. *Kaikasi*—

47. *"How.....Achyuta"*— D. Son Prahlada who was devoted to Achyuta.

ADHYAYA 2.

Narada begins to tell how Sri Narasimha put an end to Hiranyakasipu. Hiranyakasipu consoles his mother and the wife of Hiranyaksha who was killed by the Lord as Sri Varaha. Yama's conversation with Suyagna's relations when he died. The story of the hunter and the two birds.

1. Narada said:— When his brother was thus (through partiality to the gods) slain by Hari in the form of a Boar, Hiranyakasipu, O king, was sorely oppressed with anger and grief.

2. And, full of rage, biting his lips, fixing in the hazy sky his eyes burning with anger, he spoke as follows:—

3. Looking terrible with horrible tusks and with his face dark and terrific with knit-brows, raising his trident, he addressed the Daityas assembled in his court thus:—

4. & 5. O Danavas and Daityas, O double-headed one, Sambara, Hundred-armed one, Hayagriva, Namuchi, Paka, Ilvala, Viprachithi, Puloman, Sakuna, all listen to my word immediately and let it be done at once; no delay!

6. "At the instance of our little (weak) enemies my beloved friend and brother has been killed by Hari who, though equal to both, has become their ally on account of their attentions to Him.

7. & 8. "With the profuse blood of that Hari who changed His nature, (though pure light) and became a wild animal (Boar) through His Maya and who helps any one that waits on Him, [fickle-minded like a boy] and who will have His head cut off by my trident, I shall gratify my brother thirsting for blood and be rid of the pain at my heart.

9. "When that secret enemy is destroyed, like a tree whose roots are cut, the celestials whose life is Vishnu will wither away like the branches.

10. "Now do you all go to the earth made prosperous by Brahmins and Kshatriyas; slaughter those who are engaged in Tapas, sacrifices, Vedic studies, purifying vows and in making charitable gifts.

8. *Thirsting for blood.* D. fond of combat.

11. Vishnu has His root in the religious performances of Brahmins. He is Sacrifice and the embodiment of Righteousness; and He is the one supreme support of the gods, Rishis, Pitris and other beings as well as of Dharma.

12. Wherever there are Brahmins, kine, Vedas, Varnas and Asramas (properly observed) and their functions (in full swing), go to every such country, burn it, and cut it down.

13. They received this mandate of their lord and, bowing their head and full of earnestness, and naturally fond of oppressing others, spread havoc among the peoples (of the earth), according to their lord's (direction).

14. They set fire to towns, villages, stalls, parks, fields, gardens, hermitages, quarries, cow-pens, hamlets, the habitations, farmers, and cowherds as well as great cities.

15. With spades some knocked down dams and bridges, ramparts and towers, and some others with axes in their hands felled the trees that yielded fruits and food to other creatures; and some again burnt the dwellings of people with flaming brands.

16. When the world was thus constantly harassed by the followers of the great Daitya (Hiranyakasipu), the gods abandoned the celestial region and wandered *in cognito* on the earth.

17.—19. Having lamented the deceased brother, Hiranyakasipu poured oblations of water and performed other funeral rites and consoled his brother's sons, named Sakuni, Sambara, Dhrishta (Dharshti), Bhutasantapana, Vrika, Kalanabha, (Kalanemi) Mahanabha, Harismasru, and Utkacha (Utkala) as also their mother Rushabhanu and his own mother Diti with soothing words; and perceiving the turn of time and place, O lord of men, he (the lord of men) said as follows:—

20. Hiranyakasipu said:— Mother, O mother, O daughter, O

11. V. Vishnu is the Person being the embodiment of righteous duty of *Yajna* (sacrificial duty) of which the root is the religious activity of Brahmins etc.

11. D. This verse conveys also the view of the gods thus.

Vishnu is the Supreme Person who has established the course of religious duties performed by Brahmins (the twice-born) to whom all worship is offered, who is the Supreme Dharma (supporter of all) and its ultimate abode.

15. *Dwelling of.....brands.* V. Dwellings and the people burned with firebrands.

19. *He* V. the great Ruler of Asuras.

Rushabhanu V. Vrishadbhanu.

children, it is not fit that you sorrow for the hero. Praiseworthy and desired is the fall of heroes in front of the enemy.

21. Here elements (beings) meet together as travellers do in a water-shed (an inn), O chaste one; for they are severally brought together or scattered by Providence according to their Karma.

22. Atman is eternal, undecaying, pure, present everywhere, all-knowing, the cause of all yet distinct from all; through His own Maya He creates the gunas and puts on a form or body which is (a product of the gunas).

23. Just as, when water is running, trees are seen to run, and when the eye is swimming, the earth seems to be in motion;

24. So also the mind set agoing by the gunas, the *Absolute being* seems to be active like it and to be invested with a body though really He has no body.

25. & 26. This attachment to the body (as if it were his essence) which does not exist is the mistake that has come over Atman; and this (thus) experience of what is desirable or undesirable or their

21. D. The association of beings is so transient as that of travellers in an in etc.

22. V. Atman is Jiva—; He is essentially eternal, pervades the whose body through His power of understanding knows the body and its environments. Still by means of his karma in the form of punya or papa he throws the gunas into a state of activity in order to enjoy the fruits of his actions.

Note. The association with, or, separation from, the Bhutas takes place in the case of each jiva according to his karma. Thus the V. interpretation does not take into account the association of several individuals or their separation in the world below.

D. The first half describes the essential nature of Paramatman, who is constantly associated with the jiva unlike the constituents of his physical body. It is (the second half) the same Paramatman that by His own free will endows the jiva with a mind and other senses and organs, supports them and affords their several objects. Thus either in relation to the physical body, or, to the nature of the jiva the association with Paramatman is shown to be constant and hence the jiva ought to try to realise Him and to obtain His grace.

24. *The Absolute Being etc.* V. The Jiva identifies himself with the body which he realises through the senses given to him, though he is in no manner the body or any of its constituents.

D. When thus the mind of the Jiva is agitated under the force of the gunas, the Perfect Person (Paramatman) is taken by the Jiva to be, like himself, one full of defects and invested with a body and this is a mistake because Paramatman is not conditioned by a body.

Note. Just as one is subject to the illusion of taking the trees on the bank of a river to be in motion, or, of thinking the earth to be going round and round when he wheels round, so the Jiva, perceiving Paramatman through his mind and senses, thinks Him to be like himself conditioned and defective.

25. V. The mistake of the Jiva consists in identifying himself with the body which he is not. etc.

D. *Translate.* To think that the absolute Paramatman is invested with a body produced by Prakriti leads to the ruin of the Jiva, since that notion makes him fit for eternal dam-

loss constitutes Karma and Samsara. (So also) birth, destruction and sorrow of various description, *want of* discernment and discrimination, anxiety and want of realisation of the distinction (constitute Samsara).

27. In illustration of this very point there is the following account handed down from ancient times; it is a conversation between Yama and the relations of a dead man. Listen to it:—

28. In the country of Usinaras there was a celebrated king called Suyajna; he was slain by the foe in a battle, and his kith and kin stood round him.

29. & 30. He lay on the battle-field with his armour set with jewels shattered, his ornaments and wreaths fallen in disorder, his heart pierced through with arrows, his body stained with blood, his hair dishevelled, eyes blown out, biting his lips in anger, with his face covered with dust, his weapons and arms being broken.

31. His queens saw the Lord of Usinaras, their consort, so dealt with by Fate and in their affliction screamed, 'Ah! we are undone, O lord', and violently beat their breasts with their hands and often fell on his feet.

32. Wailing aloud and showering the lotus-like feet of their beloved lord with tears red with kunkuma on their bosom, with their locks falling in disorder, they wailed in such sorrowful tones as to fill the audience with sorrow.

33. & 34. "Alas! by the merciless Fate, O lord, thou art reduced to an invisible state; thou, who wast once the life-giver to (protector of) Usinaras, hast now become the source of their growing sorrow! Without thee, O king, full of gratitude and most friendly lord, how could we be (live), O warrior? Permit us, servants of thy feet, to go where thou wilt go.

35. When taking possession of their dead husband, they thus poured out their wailings and would not allow it to be removed: the sun set on them.

36. (Then) hearing the lamentation of the dead man's relations Yama himself came there as a boy and said to them.

nation. Even in this world he is doomed to a life of life and death according to his Karma, experiencing the association with or separation from, cherished objects or hateful states.

26. *Want of discrimination.* D. Mistaking confusion for discrimination.

33. D. Fie upon the merciless Fate, O lord, by whom thou art. etc.

37. Yama said:— What wonder is it! what folly is it on the part of these who are my superiors by age and who daily observe the course of the world characterised by birth and death; and (though they know) that he is gone to that unmanifest source from which he came and they are themselves of the same mortal nature, these in vain lament the dead man.

38. Oh! Really blessed we are that abandoned by parents we are not anxious; we are not eaten though weak (helpless) by wolves and other beasts of prey, for He is the protector everywhere who protects the Being in the womb.

39. To the undecaying Lord who at His will creates this, who alone protects it and also destroys it, O weak women, all this world of mobile and immobile creatures is said to be a toy and He alone is powerful in making or unmaking it.

40. What has dropped on the way remains there protected by Providence, and a thing (carefully kept) in the house perishes blighted by Providence; even a helpless creature lives on in a forest looked after by Him and though secreted in the house he does not live when (cannot escape death) He would kill him.

41. It is bodies (what are produced) that in due time come into existence and completely go out of existence (only) as the result of the various actions which depend upon the subtle body or Linga-sareera; though Atman is there in association with Prakriti or body, He is not affected by the conditions of Prakriti, for He is quite different in nature from it.

42. This body of Atman is the result of delusion (want of power to discriminate), but being a product of Bhutas it is different from Atman just as a house is seen to be (different from the occupant):

41. V. All the creatures are born or cease to be in due time, as the result of their several Karma peculiar to their species. But Paramatman, though present in Prakriti, (in the bodies produced out of Prakriti), is not subject to mundane bondage. But on the other hand it is the Jiva, who is reckoned as one of the body and the senses, that is subject to the bondage brought about by the gunas, (that is inevitably attracted to the objects that grantify the senses).

41. D. In the appointed turns of time all Beings come into existence or perish in consequence of the activities naturally pertaining to them and made to bear their fruit by the Almighty Lord; though Paramatman abides in the body produced by Prakriti He is not affected by the qualities of Prakriti or He is of quite distinct nature from Jiva as declared by the Vedas.

like bubbles formed of the particles of water and like earthenware and ornaments made of earth and fire (solid), the body that is produced by time undergoes change and perishes.

43. Just as fire in the fuel is seen to differ from it, the breath in the body remains distinct from it, the sky pervading everything does not stick to anything, so Atman, though associated with the body, the senses, and other things as their support or as resting on their support, is still distinct from them all.

44. O foolish people, this Suyajna, whom do you lament, is sleeping indeed; what for do you lament? For he who should hear you or give you replies could never be seen.

45. Even Mukhya Prana (the vital breath of great importance) in the body spoken of as life does not hear or answer; but He who is the lord of the senses is Atman and He is different from Mukhya Prana and the body.

42. & 43. V. *Note.* These two verses bring out the difference between the physical body and Atman so as to show that neither of them could be really an object of grief.

42. D. *Note.* The distinctness of Paramatman from the Jiva suggested in the preceding verse is explained in this. So read "Jiva" for "Atman".

Like bubbles etc. Just as the house built of earth and wood is seen different from the occupant and it perishes also, so the body which is constituted of the atoms of water, earth and fire as ordained by the Lord comes to destruction i.e., dissolution. Thus the presence of the Lord in the body is not the effect of delusion and hence He is not affected by the gunas.

43. V. *The senses.* Other things which are the products of Satva and other gunas.

D. *Note.* Though the Jiva may be different from the perishable body, still a doubt might arise why he could not be taken as one with a Pramatman; and this verse clears it; 'just as fire, breath, and sky are in relation to fuel, the body and every thing, but are seen severally distinct from these and unaffected by their properties, so Paramatman perfect in every excellence is distinct from them and untouched by the qualities and defects of the Jiva though He abides with him in the same body.

44. V. *Note.* If Suyajna were considered as one yet remaining in the body and only in sleep, there is no occasion for grief, or if he were still there why does he not hear your wailing and answer you? But he is not there and so, no use of bewailing the body.

44. D. *Note.* In order to induce further enquiry their sorrowing is objected to thus—(referring to the body which is practically known as Suyajna) 'Indeed this (Suyajna) is in sleep whom you lament. If you say 'He does not hear you and answer you, it is no cause of grief, for it is Paramatman who hears and answers and He is never seen.

45. 'The lord of the senses (Sr), i.e., the spiritual being who realises the objects.

D. Even Mukhya Prana who is the chief functionary in the body does not independently hear and answer. Then it is no matter for surprise that the little Jiva called 'Suyajna' conditioned by the body and the senses is not able to do so except when allowed to do so by the Lord; hence the Jiva in the body is to be distingnirhed from the Lord who is also present there.

46. The Jiva who has an eternal existence forms attachments to various bodies (high or low) consitituted of the five Bhutas, the senses and the mind and identifies himself with them, though he is really distinct from them and then by force of his wisdom he abandons them (he realises himself as quite distinct from them).

47. As long as Atman is beset with the subtle body (i.e., has attachments to it), Karma (gross activity) continues to be the cause of bondage; hence the perverse (undesirable) state (leading to) misery, and all that time association with Maya continues to be.

48. It is a false (an ill-founded) attachment (notion) to think the gunas or their effect, viz., pleasure, pain and the like, as well as all talk about them, to be real. Just as dream is mere fancy, so everything in the range of the senses is unsubstantial.

49. Therefore, those that truly know what is eternal (real) and what is not (fanciful) do not grieve for the eternal (Atman) or the

46. V. *Note.* The Jiva who is essentially an intelligent being is necessarily invested with bodies and also departs from them; now the Jiva, Suyajna, has evidently left the body that has fallen down and does not deserve to be grieved for.

D. (The Jiva is distinct from the Almighty Lord present along with the Jiva in every body also for the following reason). For the Lord resorts to, and leaves, various bodies consisting of the Bhutas, indriyas and manas through His own unlimited power. [whereas the Jiva is powerlessly conditioned by bodies which he cannot of his own accord enter or leave].

47. V. *Note.* Read the sentence beginning thus—as long as the activities in relation to the gross bodies continue to produce merit or demerit, the relation of the body to the Jiva continues to be; hence the delusion, false attachment to the body, of its environments, miseries and ignorance.

D. As long as Paramatman chooses to fill with His special presence the three vestures called Annamaya, Pranamaya and Manomaya the Jiva remains in them firmly fastened to them by force of Karma and when the Lord withdraws himself from those vestures the Jiva is also drawn away from them. If the latter is made the object of His grace he gets released from samsara; otherwise the Jiva goes into some other body to which the Lord takes him and this must have been the case with Suyajna also and sorrowing is of no avail.

It cannot be said that the Jiva is one with Paramatman; for his nature is quite opposed to that of the Lord: and it is not right to suppose that Paramatman becomes conditioned by Avidya. Further the Jiva is subject to miseries. The effect of miseries on the Jiva is that he becomes immersed deeper in maya (as explained in the next verse).

48. V. It is a useless belief to hold that products of the gunas, i. e., the body and the objects are the purpose of man or statements to that effect refer to it, for they are of transient nature like fancies or objects presented by the Lord to the vision of the jiva in a dream.

48. D. *The Maya Yoga* in verse 47 is explained:—the notion or all the talk that the sense objects form the purpose to be sought after is worthless, i.e., to send the senses after objects in the hope of ending miseries is not the true end or means thereof. It is often to such misleading statements that the wrong notion is due, for those objects are of no abiding value just as anything merely fancied or a gem presented in a dream vision is not.

transient (body); but it is not easy to change the nature of those that are given to grieving.

50. A fowler, who is created a Yama (a destroyer) to birds in the forest, spread his net in different parts of it, alluring them (with grains of corn, pieces of flesh and the like).

51. There a pair of Kulinga birds (these live upon luscious roots) was found on its wing; of the two, the female bird was soon allured by the fowler.

52. Forced by time (fate) the queen-bird was caught in the threads (meshes) of the net; and the Kulinga was very much afflicted to see her in that plight; and under the force of affection the poor mate could not contain its grief and loudly lamented its helpless companion.

53. Alas! What would the powerful, yet merciless Providence do with the helpless female lamenting me and most pitiable in every respect?

54. May the Deity please Himself by taking away also myself! Of what use is it to me this one half living a miserable and pitiable life separated from the better half when life is cut short?

55. How could I support those motherless unfledged young ones? They—the poor young ones, are expecting their mother in my nest.

56. On separation from his beloved the Kulinga was from a distance lamenting thus in his anxiety, his throat choked with tears; from his concealment the same fowler, impelled by time, hit it with an arrow.

57. Thus you are devoid of sense and do not see your own peril; you will not recover your husband (by) lamenting him even for hundreds of years.

58. Hiranyakasipu said:— When the boy remonstrated thus

49. *The nature of etc.* V. The nature of Atman or the body even by those etc.

49. D. Or suppose that the body, Indriyas, etc., are either eternal or of transient existence; the wise who know the truth do not grieve for them; (but) it is not possible to change etc.

52. *Could not...grief and etc.* D. unable to rescue her, anxiously lamented her (fate).

V. Unable to rescue her he was full of anxiety and pitiably poured forth his lamentations.

56. D. *The same fowler etc.* D. Just at that moment the fowler, etc.

Kulinga. D. A bird that has a prolonged bill with which it strikes at the tree etc.

all were astonished and all the relations thought that everything was transient and was only an appearance without reality.

59. Having thus expounded the truth, God Yama vanished out of sight at the very spot, and the relations of Suyajna performed the funeral rites.

60. Therefore do you not grieve for yourselves or for another. Who is self? Who is another? What is one's own? And what is it that belongs to another but for the ignorance that invests creatures leading them to form attachments as one's own and as sombody else's?

61. Narada said:—Having heard these words of the great Daitya, Diti with her daughter-in-law at once left off grieving for her son and steadied her heart by setting it on Truth.

ADHYAYA 3.

Hiranyakasipu's tapas to propitiate Brahma and his prayers to Him.

1. Narada said:— O king, Hiranyakasipu wanted to make himself invincible and destitute of old age and mortality, an unequalled warrior and one absolute ruler.

2. (Accordingly) in the valley of the mountain Mandara he performed Tapas of a very fearful character with his arms stretched upwards, eyes fixed in the sky and standing on his great toes on the earth.

3. With his glowing and radiant matted hair on his head he shone like the fire of Pralaya shooting off rays of light and heat; when he was (thus) engaged in Tapas, the gods went back to their places.

58. *And was only etc.* V. And was wrongly percieved as the purpose to be sought after.

D. (1) and was only a matter of misapprehension.

(2) and has its real existence as created by the Lord—from the Intelligent Prakriti down to every gross product. (*A fortiori*) the absolutely real nature of the Lord becomes clear beyond a doubt.

60. V. Therefore do you not grieve for the other (Hiranyaksha) or myself. Since the attachments on the part of the creatures cannot arise except through ignorance, who is to them self or not-self or what is their own and what is another's? (nothing of the gross world has to interfere with the relation that exists by nature).

D. *Note.* In this verse is given the reason for eschewing grief; for both one's own self and another's are spiritual beings—and not subject to destruction.

4. The fire of Tapas, that issued forth with fumes from the crown of his head and spread everywhere, afflicted the world above, below and on the sides.

5. Rivers and seas boiled; the earth tottered with its Dwipas and mountains; planets and stars dropped down: the ten cardinal points flamed forth.

6. & 7. Scorched by that fire the gods abandoned Swarga and went to Brahmaloka and there petitioned to Brahma thus: "O god of gods, Lord of the world, burnt by the Tapas of the great Daitya we are unable to stay in Swarga; be pleased to put it out, O perfect one, if it please thee, before the creatures that bear thee tribute perish, O conqueror.

8. In performing this austere Tapas this indeed is the purpose of the Daitya. (It is not unknown to Thee). Still be pleased to listen to it as described by us.

9 & 10. 'Just as, having created this world of living and life-less things by virtue of his constant Tapas and Yoga, Brahma occupies his place (region) exalted over all other regions; so also will I work out and establish a place for myself by means of my growing power, Tapas and (Yajna), since Time and Atman are eternal and infinite.

11. 'And by my power I shall make it (the arrangement of the universe) a different thing by reversing the old order (by instituting a new arrangement different from what it was before). What is the use of other positions (occupied by) Dhruva, (Vishnu) and others, which are subject to peril under force of Time'.

12. We are told that, with this obstinate purpose, he is engaged in very austere Tapas; may thou be thyself pleased, O lord of the three worlds, to do at once what is proper!

13. This exalted seat of thine, O Lord of the universe, is intended to promote the origin, welfare, prosperity, protection and exaltation (success) of Brahmins and kine.

10. *So also...infinite.* D. Construes this portion with the following sentences.

11. *Other positions etc.* V. Vaikunta and other regions (known to be permanent).

D. Others that are created by Brahma and hence subject to the destructive force of time and cease to be at the end of *Kalpa*.

12. D. Read. Obstinate and wicked purpose.

13. *The origin, welfare, etc.* V. Gain security of possessions, Dharma and other purposes, Fortune and power and exaltation etc.

D. The development of wisdom and other good qualities, and permanency, release from *Samsara*, security and conquest of passions etc.

14 & 15. When thus petitioned to by the gods, the venerable Brahma went accompanied by Bhrigu, Daksha, and others to the hermitage of the great Daitya, but did not find him, as he was covered over with ant-hill, grass, and bamboos and his skin, flesh, and blood had been preyed upon by ants.

16. Discovering him like the sun under the cover of clouds, still scorching the world with the force of his Tapas, Brahma, riding on the swan, said in wonder:—

17. Brahma said:— Arise, O son of Kasyapa race. Arise. Be thou happy. Thou art accomplished of thy Tapas. I have come to confer boons on thee! Ask for any thing which thou wouldst have.

18. I have seen this strength of thy heart; most astonishing it is; in thy body eaten by worms life is sticking to the bones.

19. Rishis in the past did not do this; those of the future will not do it; who could even without water support life for a hundred divine years?

20. For thy resoluteness hard to be found even in those who control their minds, O Diti's son, I am really pleased with thee, who hast been so firm in thy Tapas!

21. Therefore, O bull among Rakshasas (Asuras), I confer on thee all blessings, the sight of myself, an immortal, cannot be fruitless to thee a mortal.

22. Narada said:—Having spoken thus, the First-born God sprinkled the body eaten by *moths* with the water, in his jar, of divine unfailing virtue.

23. From that bamboo-bush and ant-hill he rose a youth perfect in all his limbs, endowed with energy, endurance and strength, and adamantine frame brilliant like burning gold and like fire from fuel.

24. In the sky saw he the god riding on the swan and was transported with joy to see him; he bowed to him bending his head to (so as to touch) the earth.

25. Folding his hands in a suppliant posture he rose looking at the Lord with wide open eyes. With tears of joy in his eyes, with his

20. D. For thy resoluteness which is not possible to command for those who have no control over their senses, I am pleased etc.

21. *I confer*. D. I would confer.

22. *The First born god*. D. Brahma born of Hari the First Cause.

hair standing on end, he offered his praises in faltering accents.

26. & 27. Hiranyakasipu said:—Salutation to the greatest and perfect one who is the support of Rajas, Satva and Tamas who, at the end of Pralaya, by means of his own lustre, manifested this universe enveloped in blinding darkness produced by time, who is light himself and who, himself associated with the three gunas, creates, protects, and destroys this.

28. Salutation to the First Cause, the embodiment of knowledge and wisdom, that becomes manifest through the modifications of Prana (breath), Indriyas (senses), Manas (mind) and Buddhi (thought).

29. Thou art the controller of the mobile and the immobile through *Mukhya Prana* and hence Thou art the protector of all beings, the ruler of the mind, of the life principle, of the heart and the senses. Thou art Mahat and also the director of the Bhutas and Gunas and Vasanas (reminiscences).

30. Thou conductest sacrifices affording them larger scope by thy body in the form of the three Vedas and by the process of

26, 27. etc. D. *Note.* Praise offered by Hiranyakasipu; there are attributes which are not applicable to the four-faced Brahma and therefore fit to be taken as describing the Supreme Lord present in him.

26. *His own lusture.* D. His own power.

27. *Who is light etc.*, D. Who through Prakriti of three gunas (in the form of Agni, water and Prithivi) made active by Himself and who is the one support of the *gunas* etc.

28. V. I bow to Thee who art the First Cause (i.e., the cause of the causes, the object of the knowledge gained through Sastra and Discrimination and who comest to be in the form of an effected thing in association with breaths, the senses, the mind and thought and Prithivi and other *Bhutas.*

D. (1) Paramatman—who manifestest Thyself as Purusha in the beginning; thou art the Cause of all manifestation and the final goal, the embodiment of knowledge and wisdom and who appearest within the Universe as Virat Purusha abiding in breaths etc.

(2) Chaturmukha—born of First Cause ...imparting all knowledge to the world etc.

29. *Through Mukhya Prana.* D. Along with Mukhya Prana.

The Ruler of etc. The source of memory and the mind, of all the senses and the Ruler of Bhutas, objects and the mental faculties.

30. V. Thou causest the extensive sacrificial activities to proceed by means of the three Vedas which are to Thee like unto a body with a knowledge of Mantras called Chaturhotra. Thou art the one Ruler from within of the Yogins, unlimited by Time and Space, Omniscient and Antaryamin.

30. D. (Brahma). The Vedas are to Him like unto a body being under His direction—Chaturhotraka—what is declared by Mantras so called — He is presiding over the substance, Mantras, action and the several gods; He is the preceptor, one that performs, and causes others to perform, also by means of the Vidya as Sastra, the sacrificial action, Hymns, expiatory acts etc.

(The latter half). Beloved of the wise, having nothing as his cause (or the most an-

offering the oblations! Thou art the Atman of all the living things, eternal without a beginning or end, omniscient (omnipotent) and Antaryamin.

31. Thou art time without a winking; Thou reducest the life of beings by parts of time called *Lava, Nimesha, etc.* Thou art changeless Atman occupying the most exalted position, unborn, and unlimited; Thou art the (support of) life and the guide for the living world.

32. Other than Thyself there is no cause or effect, no immobile or mobile creature; the sciences and the arts are all Thy forms; Thou holdest in Thy womb the golden egg of the Universe; Thou art the perfect Brahman far different from Prakriti consisting of three gunas.

33. This gross and huge world is Thy body through which Thou enjoyest the objects of the senses, the vital energy and the mind; still Thou remainest in Thy unchanging and unmanifest supreme state; therefore Thou art the subtle Atman, the most Ancient and Perfect Person.

cient), incomprehensible, and devoted to the Absolute Lord — (The last attribute when applied to Parabrahman means the Lord of the Muktas).

31. *Unborn.* V. Not subject to births under the force of Karma.

Atman etc. D. All-pervading and the most exalted one-higher than the four-faced who is born of Vishnu.

32. *Far...gunas.* V. Far beyond the three worlds.

D. In this verse the Lord is directly praised with attributes which cannot be in any other.

There is no mobile or immobile being of the past, present and future time that stands aloof, unsupported in and out, by Thee; all branches of knowledge (Science) and arts abide in Thyself and become the means of knowing Thee. Thou art perfect in every excellence and far beyond the range of the three states such as sleep etc.

33. V. This gross Universe is Thy manifest (or gross) body; and (that is, Thy subtle body) through which, viz, the body of Chaturmukha, Thou, the unmanifest inner Ruler of all and the Person who is the cause of the world, art in the most exalted position and enjoyest the objects of the senses, the Vital Breaths and the mind.

D. *Note.* In the preceeding verses the Lord has been described in His essential Nature and in this, as manifested through the gross Nature. The Brahmanda is spoken of as a body, and the Lord as abiding therein enjoys nothing but absolute blissfulness but is not subject to painful experiences like a jiva. This is also brought out in this verse.

(Translating)—Thou art the most ancient Person in Vaikunta and other exalted regions, in Satyaloka (or evershining in Thy essential majesty and glory); and this manifest Universe is said to be Thy gross body, through which also Thou, being absolute Bliss and subtle, enjoyest only the good (blissful essence) associated with the objects of the senses etc. Or this verse may be taken as referring to Chaturmukha and the epithets are appropriate to him.

"Thou art bound to the body, the Chathurmukha having no avatara and enjoyest the blessings of being a creator of gross world" etc.

34. Salutation to that Glorious Lord who combines in Himself the intelligent and unintelligent forces and by whom in His unlimited and unmanifest state all this Universe is pervaded.

35. If Thou wilt confer on me the desired boons, O foremost among those that confer boons, (the first is) that I may not meet death at the hands of any being of Thy creation, O Lord!

36.&37. The second is that I may not meet death inside or outside, during the day or the night, from any other, and by means of weapons, on the earth, in the sky, at the hands of men or beasts, by means of the dead or the living, be they Suras, or Asuras, or the great Nagas. Thirdly, let me have the boon of being without an equal and an opponent in combat and let me be the one Ruler of all embodied creatures.

38. Lastly, bestow on me the great power of all the protectors of the world and of their own and of thine who are powerful by Tapas and Yoga, in fine, that power which will never diminish.

ADHYAYA 4.

Hiranyakasipu deprives Indra of Swarga. Harassed by him the gods resort to the Lord who promises them protection when the Asura should offend his votary Prahlada. Narada's account of Prahlada.

1. Narada said:— Thus solicited, Brahma, who was immensely pleased with his Tapas, conferred on Hiranyakasipu boons which cannot be easily obtained.

2. Brahma said:— Child, these boons thou seekest from me are not to be gained by men; though they are so difficult to be obtained, still, O beloved one, I confer them on thee.

31. V. Salutation to that glorious Lord of perfect attributes, who with His unlimited and unmanifest form (essence) fills the whole Universe and has with Him as His inseparable attributes both the Intelligent and Unintelligent powers.

D. Salutation to the Supreme Lord who in His unlimited and unmanifest form pervades all (this Universe) and who is accompanied by the Intelligent and Unintelligent Prakritis (in His work).

2. *Though...obtained*, D. though they are sure to lead to difficulties.

3. Then the venerable Brahma of unfailing and fruitful grace was worshipped by the great Asura and returned, being praised by Prajapatis.

4. Having thus obtained boons and endowed with a golden body, the Daitya cherished hatred towards the Supreme Lord Narayana as he remembered the destruction of his brother.

5 to 7. The great Asura conquered all the cardinal points, the three worlds, and subdued the gods, Asuras, kings, Gandharvas, birds of Garuda species, and Nagas, Siddhas, Charanas, Vidyadharas, Rishis, Yamas, and Manus. The chief Yakshas, Rakshasas, Pisachas, and the leading Pretas and Bhutas; nay, having vanquished and brought under his power the chiefs of all living things, and victorious through the universe, he by force deprived the protectors of the world of their places.

8 & 9. He set up his throne in Svarga, the celestial region of great splendour, charming with its celestial gardens; and took up his abode in the very palace of the great Indra constructed by *Visvakarman*, the centre of the wealth of the three worlds and all prosperity; where the steps are built of coral, floors are paved with the most precious emeralds, walls are built of white crystals, the rows of columns are built of cat's eyes.

10 & 11. Canopies are of various colours and of wonderful workmanship, and the seats wrought with rubies, beds look like the foam of milk adorned with wreaths of pearls; there damsels (of pearly teeth) fill mansions here and there with the sweet sounds of their Nupuras, and see their own charming faces reflected on the floors of precious jewels.

12. In that palace of Mahendra, Hiranyakasipu of great strength, of a proud heart, conqueror and one ruler of the world, enjoyed his life, his feet being worshipped by the gods and others groaning under his yoke, having firmly established his authority, ruling the world with an iron hand.

13. O King, he was intoxicated with wines of strong flavour with fiery and swimming eyes, the one abode of Tapas, yoga, strength,

3. *Unfailing and fruitful.* D. Add 'in the case of the good'.

7. '*The chiefs...things*' — D. Lions and the like.

and power. On Him waited, with tributes and presents in their hands, all the protectors of the world except the three—Brahma, Vishnu and Siva.

14. (In praise of) him who was firmly seated on the throne of Indra, sang Visvavasu, Tumburu, myself and others; Gandharvas, Siddhas, Rishis, Vidyadharas, Apsaras women offered their praises to him, O Pandava.

15. By dint of his power, he appropriated to himself all the offerings, being worshipped in sacrifices of liberal dakshina performed by people of different varnas and asramas.

16. The Earth of seven Dvipas bore him harvest without being tilled. Svarga yielded him everything desired and the sky was a field of all wonders.

17. The seas (mines, jewels) and rivers bore him heaps of gems on their waves and brought him floods of brine, liquor and clarified butter, honey, curd and milk and nectar like water.

18. Mountains afforded him pleasure-grounds in their valleys and trees yielded him flowers and fruits in all seasons and he singly exercised the powers of all the world's protectors.

19. Having thus subdued all the directions and being one absolute ruler and enjoying, as it listed him, all the desired objects, he was not yet satisfied, as he had no control over his senses.

20. A very long period of time passed away over him as he was proud of his supreme power, and haughty and acted in violation of the Sastras, preparing himself to incur the curse of Brahmins.

21. Groaning under his cruel punishment, all the worlds with their protectors, not finding shelter in any other quarter, sought Achyuta as their protector.

22. (And they prayed to Him thus). "Salutation to that direction where all-protecting Hari of absolute power remains and, having reached which, the sinless and tranquil ascetics do not return (to Samsara)."

23. Having subjected their body to discipline (by fast, etc.) and concentrated their mind and rid of their impurities, they prayed to *Hrishikesa* foregoing sleep and living solely on air.

13. Except the three etc. D. Except the three classes of the gods, viz., Adityas, Vasus and Rudras.

(1) Salutation to the Almighty Person, Omniscient, Omnipresent, embodiment of absolute wisdom and bliss, who is the fearless asylumn.

24.—25. A voice proceeding from no form, deep like thunder, filling the cardinal points with its ring and promising protection to the righteous, They heard to the effect "be not afraid, O excellent gods; do you all live in safety. To see Me is indeed the way to the attainment of all blessings for creatures.

26. Known (indeed) is the wickedness of this wretch of a Daitya; I shall put it out; just wait for the time.

27. He who cherishes hatred towards the gods, Vedas, kine, wise Brahmins, and the righteous, righteousness and Myself—he is then sure to perish without delay.

28. When he does wrong to his own son Prahlada, high-souled, one full of devotion, bearing hatred to no creature, I shall then destroy him though rooted strong in his boons.

29. Narada said:— Thus told by the father of the world the gods bowed to Him and returned free from anxiety and thought that the Asura was destroyed.

30. The great Daitya had four most admirable sons and of them Prahlada was by his virtuous qualities the foremost given to the contemplation of the Almighty Lord.

31. He was devoted to Brahmins, possessed of pious character, and true to his word, had control over his senses and like Paramatman he was one most beloved friend of all creatures.

32. Like a servant bowed he to the feet of his elders; like a father he was affectionate to the distressed; like a brother he behaved friendly to his equals; he regarded the preceptors as the Deity. Though highly endowed with knowledge, wealth, beauty, (personality) and birth, he was untouched by pride and insolence.

33. His heart was not affrighted in calamities; he had no longing for things seen or heard of, since he regarded them to be unreal; he had completely subdued his senses, breath and energy, body and mind and always he kept his mind calm, undisturbed by desires: he was an Asura by birth without the charactor of an Asura (without the Asura in him).

26. '*To see me*' D. To know me.

34. O king, the excellent qualities of the great are always noted in him by wise men and they do not even now vanish just as the excellent attributes in the Almighty Ruler do not.

35. In the assembly formed for appreciating the righteous even the gods, his enemies, O king, hold him up as an example, and it is but natural that others devoted to Vishnu like thee do so.

36. Let us stop recounting his innumerable virtuous qualities; and his greatness is just indicated, as one whose love and devotion to the Almighty Vasudeva are his inborn qualities.

37. A boy as he is, he sets aside his toys, stands like a dunce having given his mind to Him; his mind possessed with the spirit, as it were, of Krishna, he knows not what this world is like.

38. Sitting, walking about, eating, lying down, drinking, speaking, he is not conscious of these acts, living in the embraces of Govinda.

39. Now he weeps, his consciousness mixed up with the thoughts of Vaikunta; now he laughs rejoiced with thoughts of Him; and now sings aloud.

40. Here he roars with an open throat, unchecked by differences, dances there; here again imagining his actions and identifying himself with Him he imitates Him.

41. There he sits silent with his hair standing on end, being happy with His touch, and with his eyes shut with steady tears of joy and love.

42. By means of worshipping the lotus-like feet of the most glorious Lord, which course he acquired in association with sinless devotees, he makes himself very happy and often brings peace to the mind of others spoiled by bad association.

43. To that great devotee, of great merit, of a noble mind, his own son, Hiranyakasipu, O king, *did wrong.*

44. Yudhishtira said:— O divine sage of great piety, we are eager to know from thee this how it happened that the father inflicted affliction on his own innocent righteous son.

40. '*Identifying...Him*' — D. Realising Him alone as the Supreme Lord and behaved himself as that sense directed him.

41. "*Being happy etc.* — D. Being destitute of all inclination to the objects of sense, his breaths suspended, and his eyes a little open on account of pressing tears of joy.

45. Fathers affectionate to their sons do admonish their sons going wrong for the sake of enlightening them; but never do them wrong as an enemy would do.

47. (Then it is but natural) that fathers do not so cruelly treat their sons who are so obedient and righteous and look upon their parents as the Supreme Deity; O sage, O lord, be pleased to quench our curiosity on this point-how the hatred the father bore to the son led to the father's attempting the life of the son (or to the cause of the father's death).

ADHYAYA 5.

Hiranyakasipu perceives his son Prahlada's devotion to Vishnu and endravours to do away with him.

1. Narada said:— The venerable Sukracharya had been already chosen by Asuras to be their Purohita and his sons, Chanda and Amarka were at the court of the great king of Daityas.

2. And they gave instruction in the required sciences to Prahlada entrusted to them by the king to be made an expert in politics; they also taught the boys of the other Asuras.

3. Whatever was taught by the master he listened to and repeated; but at heart he did not think it to be good, since it was productive of unrighteous and wrong ideas of things as one's own and as those belonging to others.

4. On a certain day, taking his son on to his lap, O Pandava, the great Asura asked him "Say, child, what thou (knowest well) thinkest to be good".

5. Prahlada said:— O foremost one among Asuras, I think that it is good for creatures, who are always harassed with anxious thoughts owing to wrong notions, to abandon the blinding pit of domestic life ruinous to Atman, to go to the forest and, there to be devoted to Hari.

6. Narada said:— Having heard the utterances of his son

45. *As an enemy.* D. As enemies etc.

3. D. And there he simply heard what the master taught, but did not repeat or learn it; for at heart he felt it was not good, since it was meant to deny the existence of the Almighty Lord.

5. *Wrong notions.* V. & D. Attachments to the body, objects, etc.

To the forest—D. to the righteous devotees.

which were thoroughly in favour of his enemy, the Daitya laughed out and said "the mind of children is easily changed by contact with other minds".

7. "The boy should be carefully kept and looked after in the Preceptors' house, so that the Brahmins and others in disguise, and really on the side of Vishnu, might not spoil his sense".

8. When he was brought back to their house, the priests of the Daitya called out Prahlada, commended him in soft words and asked him in conciliating tones.

9. "O child, Prahlada, be happy, speak the truth, do not utter falsehood; far beyond the range of these boys whence is this perversity of sense in thee?

10. "Is this change of sense due to others or has it come about by virtue of thy nature? Let it be spoken out to us, thy preceptors, who are anxious to hear (know the truth), O joy of the race".

11. Prahlada said:— "Salutation to that Almighty Lord, by force of whose Maya the wrong notion of " it is one's own and it is another's " is produced in men whose understanding is deluded.

12. When that Lord is favourably disposed, (then) comes to an end the bestial and wrong sense (folly) of apprehending difference as " this is another and I am another."

13. "That Paramatman Himself is spoken of as one self and another by those who are wanting in understanding, for it is seen that His course is really incomprehensible; and in the enquiry about Him Brahma and others who expound the Vedas are bewildered; and it is that Atman that changes my mind.

6. *With other minds.* V. With those whose mind is devoted to the enemy, *i.e.*, Vishnu.

'In favour of his enemy'— D. as objections to be refuted.

11. D. Salutation to the Almighty Lord by whose will is caused in men the wrong idea of 'one and another, *i.e.*, two or more independent agents', as it is actually observed in those whose judgment is deluded.

12. V. Begin. 'When the Lord is resorted to, then bestial sense, *viz.*, attachment to the body-and that false sense consists in apprehending the difference.

D. When the Lord is gracious unto Jivas and causes proper understanding to rise with regard to the Almighty Lord and other dependent existences, then that folly comes to an end, which falsely arises in relation to the body as, 'every one is *independent*'.

13. V. And this Paramatman remains (in all) without the distinction of 'His own or another'. He is observed to be one whose work cannot be attributed to any other, etc.

It is conclusively seen that

D. Paramatman is, as already observed, of such incomprehensible powers and ways as cannot be easily comprehended by those whose mind is charged with ideas that are quite contrary to the truth, etc.

14. "Just as a piece of iron moves of itself in the presence of the load-stone that can attract it, O Brahmin, so my thought (D. My thought is bent towards Vishnu) changes naturally in the presence of Vishnu, the wielder of Chakra.

15. Narada said:— The highly thoughtful Prahlada told the Brahmin only this and observed silence; that poor senseless servant of the king waxed angry and threatened him thus:—

16. Bring me the cane; he brings us a bad name; the fourth expedient of punishment is laid down in the case of a wicked son who proves to be the evil genius of the family (race).

17. In the sandal forest of Diti's sons here is a thorny tree grown. This boy has become the handle to Vishnu who is the axe that cuts at the root of that forest.

18. Having thus frightened him with threats and other expedients, he gave him instructions relating to *Trivarga*; viz. Dharma, Artha and Kama.

19. Then the teacher saw that his pupil had mastered all the four branches he had to learn; and (on a certain day) when the mother gave him a bath and adorned him (with proper dress and ornaments) the priest took the boy to the great Daitya.

20. The Asura received with blessings the boy who fell at his feet, embraced him long in his arms and felt immensely happy.

21. Placing him on his lap, smelling the crown of his head, bathing him with his tears and with a cheerful countenance, he spoke to him as follows, O Yudhishtira.

22. Hiranyakasipu said:— Prahlada, O my child, repeat some excellent piece of what thou by this time has learnt well, O long-lived one, from thy preceptor.

23. & 24. Prahlada said:— To hear of Vishnu, to sing His names and glories, to remember Him, to do His service, to worship Him with flowers and other things, to bow to Him, to resign to Him all the work done, to confide in Him as a friend, to offer up the body to his service and care,—thus to practise this devotion in nine forms

14. D. Just as the presence of the load-stone makes a piece of iron move towards it, so also my mind is by His will attracted (to Him) in the presence of Vishnu.

15. V. & D. Take "he brings" etc, as adjective thus "who brings us a bad name".

23. *To offer up etc* — D. To realise fully that the Lord is present in his self (me) as the Ruler and Guide.

properly cherished towards the Almighty Lord (and to offer it to Him is, I think, the best of what I have learnt).

25. Having heard these words of his son, Hiranyakasipu with his lips quivering in rage said to the son of his Preceptor.

26. "O wretch of a Brahmin, what is this done by thee taking the enemy's side, O wicked one? In utter disregard of myself the boy has been taught something quite worthless.

27. Indeed there are in the world wicked people, bad friends in disguise and their wickedness becomes manifest in time like disease in the case of people of grave sins.

28. The Preceptor's son said:— O foe of Indra, it is not what I taught or another taught that this thy son utters; it is his inborn sense, O king; please curb thy anger; do not attribute blame to us.

29. Narada said:— Thus replied to by the master, the Asura again asked his son, "if this sense had not come to thee from thy master, whence did that wicked and inauspicious belief find way into thy mind?"

30. Prahlada said:—"The settled thoughts on Krishna do not come from another or rise in one self or in the mutual association with those who have given their heart to domestic life, who have fallen into the dark samsara with their unsubdued senses and who again and again eat of the same thing as they had enjoyed from eternity.

31. "They do not realise Vishnu to be their purpose and goal who are attached to external objects and are like the blind led by the blind and tied down with the strong ropes of Word, the long cord of the controlling Deity.

24. '*Properly*'. D. Without any other interest.

28. *Do not etc.* (1) Do not afflict us (2) curb your anger which is characteristic of the mean-spirited.

D.(*Reading*). In that case (*i.e.*, when his mind is naturally so disposed), what occasion is there for me to put forth my proud claim as one that has trained his mind?

30. D. Devotion to Krishna cannot be spoiled by one's or another's efforts or mutually by association with those who are strongly attached to domestic life, who, led by the words of such as have no control over their own senses, do not properly understand the Vedic expressions and have taken to hellish gratifications and are therefore deeply immersed in ignorance.

31. '*Purpose and goal*'. V. Goal as well as the means.

D. Highest and final goal, who set their heart on base (transient) objects and take the superficial meaning for the true spirit of the Vedas, and being held fast by means of the Lord's wires, *viz.*, Vedic commandments, which are like stout ropes.

32. "Their mind cannot reach the feet of Vishnu of grand steps, the purpose of which is the escape from samsara, so long as a complete *plunge-bath* in the dust under the feet of the *sinless* great devotees, is not sought after".

33. & 34. Narada said:— When the son said this and became silent, Hiranyakasipu blind with rage pushed him from his lap on to the ground; and possessed with unforgiving anger, with fiery eyes, he said, "Let him be killed at once,— he is fit to be killed, take him away from my presence, O Nairitas.

35. "It is He who killed my brother; this is the worst wretch who, abandoning us his well-wishers, worships like a slave the feet of Vishnu, the murderer of his uncle.

36. "Or even to Vishnu of what avail would this impious creature be who, a child of five years, forfeited the love of his parents, hard to be forfeited?".

37. "Even an enemy (or unrelated person) may take the place of a son if he does good like medicine; though born of his own self an inimical son should be shunned like disease: one should cut off that limb which is injurious to retain, so that, by cutting it off, the rest may live in safety.

38. By all the available expedients, by giving food, bed and seat he should be killed, who is an enemy in the guise of a friend, like an erring sense in the case of a hermit".

39. Those Rakshasas strictly ordered by their master, armed with trident in their hands, endowed with a terrific face and sharp tusks, with their hair and beard being of copper colour,

40. Setting up fearful shouts, saying 'kill, cut, break', they struck with Sula Prahlada who was sitting in all the vital parts.

41. On him who had fixed his mind in the all-pervading glorious Lord, perfect and incomprehensible Parabrahman, all their efforts proved ineffectual.

42. When their efforts against him proved useless, the great Daitya grew suspicious and adopted, with special care, measures for killing him, O Yudhistira.

32. 'The sinless'— V. Those that think of no other purpose to attain.

D. Those that have renounced everything that is worldly.

37. D. (Reading) supply 'indeed' 'before does good'.

43. & 44. By means of the elephants guarding the quarters, great serpents, by forces of black magic, by hurling him down from great heights, by stratagems, by confining him in dark cells and the like, by administering poison and by starvation, by means of snow, winds, fires, and waters, by hurling mountaims on him, when thus the Asura was not able to kill his sinless son, he was immersed in deep anxiety and could not see what to do.

45. "He has been extensively reproached by me; all the expedients to kill him have been tried; and yet by virtue of his own (extra-ordinary) power he survives, unaffected by all those various and wicked courses, torments, and afflictions.

46. "He is not at a distance, he is yet a boy; he is not dull-witted or confounded with fear; he does not forget my unrighteous self (conduct); (he is noble) very like Sunassepa.

47. "He is of immeasurable power; he fears nothing; he is immortal; it is certainly a question whether by hating him death may or may not overtake me."

48. When he was thus full of anxious thoughts (and sitting) with his face downcast and cheerless, Chanda and Amarka, sons of Sukra, met and told him in secret.

49. Thou hast single-handed conquered the worlds of which the various chiefs were terrified at a single motion of thy brows; such a warrior as thou art, there is nothing we see for thee to be anxious about: the acts and words of children ought not to be made a topic of judgment as good or bad.

50. Keep him bound with Varuna's chords so that he might not run away out of fear; the sense of man may change and develope with age and by serving under the great; keep him till our Preceptor Sukra returns.

51. Accordingly he assented to what his Precptor's sons proposed, and said to them, "he must surely be taught those duties which are proper to kings and householders."

52. Dharma, Artha and Kama— all in proper order from the

46. *Sunassepha.* The famous story of this occurs in the Rig Veda and also in the Itihasas; (2) like the dog which does not naturally forget its tail; (3) Sunassepha did not forget the unkind cut of his father.

49. '*The various chiefs*' — V. Indra and other Rulers of the world.

D. The sun, the moon, etc.

Children D. Babes that are yet lying in the cradle.

beginning to the end were taught to Prahlada, O king, who was devoted and submissive.

53. What was taught him regarding the *trivarga*, he did not consider to be good, for their instruction was such as would be agreeable only to those that find delight in pleasure and pain and such conflicting passions of the world.

54. When the teacher was absent and engaged in his household duties, he was invited by his boy-schoolmates who found time to make themselves merry (at play).

55. Then in soft words he called them back and, being himself full of wisdom and aware of their condition (in Samsara), (aware of their devotion to him), pitifully and smilingly spoke to them.

56 & 57. Feeling great regard for him, all the boys, laid down their play-things; and being boys their mind yet undefiled by the words and actions of those given to worldly pleasures, they all waited on him, O king, fixing their heart and eyes on him; and to them the merciful and friendly Asura, the great devotee of the Lord, spoke (words of advice).

ADHYAYA 6.

Prahlada's precepts to Asura children.

1. Poor boys! Listen to my words by which you may be happy in every way; observe your companions who are dead; blinded by playfulness do not go astray.
2. Formerly boys did not allow their mind to work without control, but from the time of birth they were for their own sake seeking after the knowledge of Paramatman and final release from Samsara. Even what a teacher might tell us is not fit to be accepted if the precept should make an evil appear as the true purpose (make the cause of Samsara, viz., Dharma, Artha and Kama as the final beatitude).

53. V. & D. Passions, like and dislike, love and hatred and so on.

55. *Aware of their condition.* V. Aware of their devotion to the path of wisdom. D. Aware of their eagerness to listen to him.

57. *Asura.* D. Devoted to Mukhya Prana.

3. The conclusion or precept of that person should not be confided in by whose words a man who is sent to sleep by the force of ignorance is not restored to the waking state, and it is a case where a blind man is guided by another that is blind.

4. To me how is he important who is my enemy? Who is an indifferent or who is a friend to Atman in the world? (No one can be). Similarly none can be an enemy or an indifferent man or a friend in your case too. Then what purpose is served by the study of political science? On the other hand it is the Supreme Deity that is the source of prosperity or adversity.

5. That man is rare to be found who would not neglect the righteous course leading to Paramatman, who is not under the sway of the senses (though born with him) or of his own friends and sons, kith and kin and who has thus risen above the blinding nature, and who, observing Nivritta Dharma, becomes fit for this as well as the other world.

That person is rare to be found whose desires are not inconsistent with righteousness and who by such course does not afflict himself etc.

That person is rare to find whose sole desire is directed to Hari, the absolute support of all, who is under the control of His devotees, who is the recipient of the highest blessings here as well as the direct congnition of the Lord etc.

1. Prahlada said:— And while yet in this life in boyhood itself, a wise man ought to perform the righteous duties that are pleasing to the Lord; for this human life is not easily attained; even that is transient; that alone is capable of serving the high purpose.

2. The most fruitful and worthy course for man here is to resort to the feet of Vishnu, since He is the beloved Atman, Ruler and friend of all creatures.

3. The pleasure of the senses, O Diti's sons, which creatures derive through the body is had everywhere by providential arrange-

ment and like sorrow without any effort.

4. Therefore no exertion should be made in that direction, since it would lead only to the waste of life; for by that course he cannot attain to happiness as he does by devotion to the lotus-like feet of Mukunda, the safest resort.

5. Therefore having fallen into Samsara a skilful man of good sense should endeavour after that security, while yet the body is in the sound state and before it might be wrecked.

6. The length of man's life is a hundred years; only one half of it is available for a man who does not subdue his mind; for during night he sleeps consigned to blinding darkness and to no purpose.

7. In childhood and boyhood given to play [Destitute of discretion] he loses twenty years and in the latter part of life he loses another twenty years when his body is invaded by old age and he is incapable of doing anything.

8. Given to the household life, careless of anything higher under the force of desire which is never to be fulfilled and under delusion too strong to be got clear of, he passes away the remaining portion of his life.

1. Do you also observe that there is quarrel or dispute among the householders even when they are related to one another and they only follow the course of Samsara undergoing difficulties which prevent the attainment of great blessings.

9. Who, not having conquered the senses, could hope to rescue himself tied down with very strong ropes of love and affection and attachments to the house?

10. Who would give up the desire for wealth, which is more eagerly sought after than life itself; and which a thief or a servant or a merchant purchases at the cost of his dear life?

11. — 13. (Mindful of) The association with his son, beloved wife, the object of his compassion, of her sweet counsel in secrecy, of his love to friends and well-wishers, having his heart fascinated with the sweetly lisping childern; remembering his sons and those charming daughters, brothers, sisters, or sometimes helpless parents,

5. D. *Reading*. Therefore a sensible man should adopt the proper course and endeavour after the final beatitude, while yet the human body is strong, before it is disabled and lost.

or the house, furnished with everything delightful in abundance, his holdings inherited from his ancestors, cattle and retinue of attendants; engaged in activities like the wasp, with his desires still unfulfilled through greed, setting the highest value on the pleasures of touch and taste and immersed in endless delusion—those things how could one renounce them?

14. He, who is only taken up with the worldly life, does not perceive the loss of his life and the thwarting of his purpose; while engaged in maintaining his family and bent on making his house, the source of his delight, he is not disgusted with anything of the world, though he is afflicted under the three kinds of *Taapa* (sufferings).

15. Though he knows the sinfulness of appropriating another's wealth both in this life and after death, the householder, who incessantly gives his heart to wealth and who has no control over his senses and is full of unsubdued desires, continues to appropriate others' wealth.

16. O sons of Danu, he who though full of knowledge is bent on cherishing his family is not able to have a look at his own real self; and he whose mind is (thus) corrupt with notions of "one's own and another's", "(Mine and Thine)" would like an ignorant man fall into darkness (continue to have attachments to the worldly life).

17. For no body addicted to worldly life [being like an animal (a deer) kept for the amusement of lovely women] could at any time or place rescue himself; and his creations, as sons and grandsons, only froge fetters for him.

18. Therefore, O Diti's sons, abandon at a distance attachment to Daityas who are always bent on worldly objects but soon resort to the eternal Lord Narayana; for He is admitted to be the Moksha by those who are free from attachment.

14. *His purpose.* D. The highest purpose laid down in the Sastras as fit to be pursued.

16. *Who have a look.....self.* D. To attain the final beatitude intended for him or the light of wisdom.

Fall into darkness. D. Fall into the eternal Hell of darkness.

17. D. *Reading.* For no one attracted to worldly life is able at any time or place to rescue himself, though conscious of his own fallen condition; he is but a deer kept for the amusement of women whose glances at him fashion fetters to him.

18. *Admitted to be.* D. Resorted to as.

19. O sons of Asuras, I assure you, no great effort has to be put forth by him who would please Achyuta, for He is all-pervading and the Atman of all creatures and is present everywhere in this world.

20. & 21. In creatures high and low, from Brahma to the immobile tree, in all the modifications of lifeless matter, in the sky and other great Bhutas, in the three gunas, in Prakriti (Pradhana), in the Mahat and other *Tatvas* (principles) products of the gunas, He is the one perfect Brahman and all-supporting Atman and the Almighty Ruler that never decays.

22. Existing in the capacity of a witness and being the subject of experience and the object of perception He is spoken of as the Limited and Unlimited, though beyond description, and He is spoken of as being different things though not different.

23. The Supreme Lord is of pure consciousness and blissful essence. His Lordly nature He conceals by means of Maya that gives rise to the creation of gunas.

24. Therefore do you cast off the Asura tendency and show kindness and love to all beings whereby Adhokshaja is delighted.

25. When that unlimited eternal Lord, the First Cause, is pleased, what is unattainable? of what avail are those Dharma and other things which are naturally within reach by virtue of the modifications

19. '*And is present etc*'. V. And here He is easily accessible to all.

'*And the soul.....creatures*'. D. And beloved of all creatures and accessible to all here.

21. '*In Prakriti.....of the gunas*'. D. during the times of Pralaya (Dissolution) and Creation,

22 & 23. V. construes the latter half of 21 with 22 thus—Having the Jiva for His special body and the perceptible unintelligent things for the gross body the One Absolute and supreme Being enters into everything as the supporter, still untouched by its changes, and perfect in six attributes, directing Jivas according to their several Karmas, noted as the Omnipresent through things limited in time and space: not defined, and not distinguished by caste or condition: He is absolute Consciousness and Bliss and the supreme Lord without a second and conceals His own supreme nature by means of Maya that produces the qualities that delude the Jivas in samsara.

D. He is Antaryamin, or the indwelling guide of everything as well as the omnipresent one enveloping everything in the form of Time. He is Brahma, the one perfect Being differently indicated as limited and unlimited and hence definitely pointed to and also transcending all definition. He is nothing but perfect consciousness and Blissfulness and the supreme Lord and His lordly nature is sung though concealed under Maya, under Prakriti, the source of satwa and other gunas, the principles necessary for creation.

25. *Of what avail etc.* D. To us who taste of the honey of excellent qualities of His feet and sing their praises, what attraction have the pleasures of objects, or the much desired Moksha or Dharma, Artha and Kama (since Bhakti or devotion makes us perfectly blessed)?

of the gunas and Providence, or, of what value is the Moksha generally sought after, to us who sing the praises of His feet and are thus in the enjoyment of the highest purpose?

26. The three-fold purpose, called *Trivarga*, Dharma, Artha and Kama, Philosophy, Vedas, Logic, Politics and various systems of economy,— all this I consider to be the true meaning of the Vedas (and Sastras) only when it becomes the means of resigning one's self to the Supreme Person, the true friend of self (the Antaryamin).

27. Narayana, friend of Nara (Adisesha) imparted to Narada this pure knowledge, not easily attainable; still it may be to those persons who bathe in the dust on the lotus-like feet of the sinless and absolute devotees of the Lord.

28. Long ago I received from Narada, who has realised the Lord (who is possessed of divine wisdom), this knowledge with realisation, as well as instruction in the pure course of righteous duties gratifying to the Lord.

29. The sons of Daityas said:— Prahlada, thou and we have known no other teacher than these two sons of the Preceptor who have been our masters even from our childhood.

30. Impossible is association with great saints for a child in a harem; please do away with our doubt, O gentle one, if there is reason to confide us with that information.

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26. *Of the Vedas.* V. Of the first portion of the Vedas while I consider the true meaning of the latter portion (or, the Upanishads), to be the resigning of oneself, etc.

All this I consider. D. All the knowledge, theoretical and practical, of these branches is intended to lead one to resign oneself to the supreme Lord; for when that is done the true end is, I consider, fully attained.

29. *Who have been etc.* D. (1) For we are not in quest of Iswara since we are children. (2) And to us who are children it is a question whether Iswara is or is not, for we have no idea thereof.

ADHYAYA 7.

When asked how and when he attained that knowledge, Prahlada tells them that he gained it through the grace of Narada while yet he was in his mother's womb.

1. Narada said:— Thus requested by Daitya boys, the great devotee, Asura though he was (by birth), smiled and, remembering my discourse to him, told them thus.

2. & 3. Prahlada said:— When our father had gone to mount Mandara to perform Tapas, the gods made very great preparations to fight with Danavas. Indra and other gods began to talk to the effect that "fortunately the scourge of the world and sinful one was consumed by his own sin as the serpent is eaten by ants".

4. & 5. The Asura leaders heard of their great preparations and being beaten by the gods ran away in terror in different directions; and paying no attention to their wives, sons, friends, relations, houses, cattle and other belongings, they all made haste to escape with life.

6. Thirsting after victory the gods devastated the king's palace, and Indra seized the Queen, my mother.

7. The divine sage who providentially came there saw on the way my mother who was being carried away and like the bird (female osprey) crying and trembling with fear.

8. Narada said:— O Lord of the gods, it is not proper for thee to carry her away who is innocent; O blessed god, leave her, leave the chaste woman who is another's wife.

9. Indra said:— There is in her womb a very great force of the hater of the gods: let her be in my custody till she is delivered of the child and having accomplished my purpose, I shall release her.

10. Narada said:— It is an absolutely sinless and essentially foremost devotee of the Lord, great by his excellent qualities; he will not be brought to difficulty (to an end) by thee; he is an attendant of the Unlimited Lord and he is powerful.

11. Thus advised by Narada, Indra, paying regard to the

6. *Thirsting after victory.* D. Having come off successful in battle, or, triumphant with victory.

9. *My purpose.* i.e., extirpating the thread of my enemy's race.

words of the divine sage, set her at liberty and through his own devotion to the one beloved of the Lord, went round her and returned to Swarga.

12. Thereupon the sage took our mother to his hermitage, comforted her and said, "O child, be here till the return of thy lord".

13. Agreeing to it, she too without any fear dwelt in the presence of the divine Sage till the great Daitya returned from his terrible Tapas.

14. There in intense devotion the righteous woman worshipped the Sage-being pregnant-for the welfare of the child in her womb and for the boon of delivery at any time she liked.

15. Having that power, the merciful Sage grantd her both the boons and also discoursed to her, intending the information to reach me on the true nature of Dharma and on matters of pure wisdom.

16. But that precept was forgotten as the time was long and my mother was a woman; and the memory of it does not even now leave me who am the object of the Sage's favour.

17. If you put faith in my words you will also have that sense (powerful understanding) as well as women and children, just as I had by virtue of faith.

18. These births and other states, six in number, are observed only in relation to the body, but not to Atman as in the case of fruits and the tree (all brought about) by Time which has a body capable of ⅌(bringing about the modifications). [i. e. It is the Lord who through Time institutes the different states.]

19. Atman is eternal, does not decay, is pure and unmixed, one absolute thing, the seer, the one substratum, subject to no change,

11. *Through his.....the Lord.* D. Out of devotion to Sri Narayana who is beloved of Ananta (Adisesha) or, out of devotion which pleases the Lord most.

15. *The true nature of Dharma.* Sri. and V. Devotion.

Wisdom. V. Conclusive knowledge of the Jiva as different from the body and other environments.

D. Conclusive knowledge of Hari or the virtuous course known as the Bhagavata course.

16. D. *Note.* In the preceding verse Dharma is Hari, the Almighty support of all.

18. *Note.* The six states are described thus:— It is born, it exists, it grows, it is modified, it declines, and it perishes.

D. *Note.* Just as the tree under the influence of time bears fruit, so the body under the control of the Lord attains different states, hence the epithet that the supreme Lord is in the form of time; i. e., time forms, as it were, a body of the Lord.

19. V. Takes here Atman as denoting Jiva. Accordingly the whole verse means — the Jiva is essentially eternal subject to no

himself Light, the cause, the all-pervading one, untouched by anything, and perfect or unlimited by any condition (Lit. uncovered).

20. He who realises the distinction by means of these twelve distinct characteristics, would get rid of the wrong notion of "My and Mine" in relation to the body and other things, which notion is the result of ignorance (delusion).

21. Just as one, expert in extracting gold out of ore, obtains gold by the due processes he knows well, from stones and fields, so also he who is possessed of knowledge of Atman in all the creation, (related as cause and effect) can obtain the knowledge of Brahman in the fields, namely, the bodies, by means of Atmayoga (the special courses of contemplating and realising Atman).

22. It is stated by (Kapila and other great teachers) that Prakritis are eight and their gunas only three, the modifications sixteen; and the Person is but one in intimate relation with them.

declension or change unmixed of Prakriti's gunas, of uniform nature as a consciousness being through all the bodies. One having attachment to the body, self— conscious, the motive power of the senses pervading through his power of intellectually grasping things, unrelated to another Jiva to the loss of self, or, self— consciousness.

D. Takes the verse as referring to Paramatman and construes this verse and the next together.

To translate. Paramatman is eternal, is not subject to partial decay by the loss of any members, pure, (unmixed of Prakriti or its products), the supreme one, one that knows the nature of the body and on whom everything depends, subject to no change by virtue of His own nature or of any external force, self— conscious and absolute, pervading everything, unaffected by anything external, and not over— whelmed by ignorance or anything that might obscure one's nature— he who realises Atman by means of these twelve distinctive attributes would certainly shake off the wrong notion of 'I and mine' due to ignorance in respect of body and other environments.

21. V. *Note.* The attainment to Brahman is to have a true knowledge of Him and finally to have direct vision of Him.

21. D. Just as an expert in quest of gold may find gold by due processes of the touch-stone, smelting, etc. out of rocks in fields, so also one who studied the *Vedanta Sastra*, realises the virtue of satvic and other dispositions and the relations of the great Bhutas, may by natural devotion and pious ways understand how Brahman is distinct and supreme and attain to the state of directly seeing Him and realising His grace.

22. *Note.* Sridhara. the eight are:—1, Prakriti, 2, mahat, 3, Ahankara 4 to 8 the five principles underlying the five senses and their objects: modifications 16— 11 Indriyas, and 5 Maha Bhutas.

V. 16—the mind and the ten Indriyas and 5 Pranas— Person is the Jiva severally in each body as stated by Gitacharyas.

D. 8 (1) Prakriti (including the three gunas) Mahat, Ahankara, etc. 7--16 the mind and the ten Indriyas and the five objects. The Person is the supreme Being, one present everywhere and different from the Jiva attached to each body.

23. And the body is a combination of all and it is of two kinds as the moving and the stationary ; and it is only here that Purusha or Atman is to be sought and discovered by eliminating what is not Atman thus, "this is not it, this is not it", (by careful examination).

24. He should be sought after by positive and negative processes of inference, by power of discrimination, by the purified mind, by persons full of patience, by examining the phenomena of creation, subsistence and destruction.

25. The three states of Buddhi (intellect or intelligence) are wakefulness, dream and sleep. He who directly cognises these states is the presiding Person, distinct witness of all that is not Atman.

26. By these changes of intellect set aside as the attributes of Anatman consisting of three gunas and developed by Karma or activity, one should realise the essential nature of Atman like the wind

23. *All* V. Prakriti and its modifications.

D. The principles which are Prakriti and its products.

V. Takes Purusha in the sense of Jiva.

D. Takes Purusha as the Supreme Being who is to be known as distinct from the unintelligent principles and from the deities presiding over them. Further by the word *body* the whole universe is meant. Paramatman is denoted by the word *Tat* (All-Pervading), hence Atat is what is not Brahman. Setting aside all that is not Brahman, the Perfect Person present in it should be known through enquiry.

24. V. He should be sought after by the positive relation of intellectual atributes to the intelligent Being and by the negative process of distinguishing Him from the parts of the body and the like which are of unintelligent nature and also a means of the baseless notion of I, by understanding the Vedanta texts that treat of creation and other states by persons capable of investigation slowly and steadily.

D. Paramatman should be known by force of reasoning both positive and negative as one existing all through the universe and yet distinct from it, as not conditioned by it by means of the mental faculty powerful enough to discriminate things by those who are bent on slow and steady investigation with the aid of the Vedas that describe creation, existence and other states.

25. *Purusha.* V. Pratyagatma or Jiva.

Buddhi. D. Jiva. The Presiding Person is Paramatman, is the witnessing guide or the Ruler of all the states to which the Jiva is subject.

D. The latter half also conveys that the Jiva conditioned by the states is different from Hari who works in different forms as Visva, Taijasa and Pragna.

26. *Set aside etc.* V. That are not permanent, and the product of activities and which are indeed different intellectual states.

D. *Note.* In this verse Jiva is shown to be distinct from Visva, Taijasa and Pragna, the three forms of the Lord directing the three states. By means of these three states or the three gunas characterised by three colours, white, black and yellow which indicate the graded distinction among Jivas. Paramatman seems to be like Jiva in the view of the ignorant; but by the wise is distinctly seen to be of one nature everywhere as embodiment of consciousness and absolute bliss; He is seen in relation to the right eye and other centres through the

which is distinct from the fragrant particles with which it is associated.

27. It is through this way (of intellect or states of intellect) that *Samsara* comes into being as brought about by the qualities and activities of Buddhi ; hence it is rooted in ignorance and is unreal ; still it appears to be like dreams to the man.

1. All the things are dependent on Karma worked out by the mind and hence they are transient like unto things of dream and wakeful states; and they are the cause of grief, delusion and fear to the person who thinks of them though their evil aspects are in experience.
2. To the Jiva who is not essentially anything of the gunas, births and deaths are said to accrue owing to his attachment to the three gunas, just as a person in sleep may be said to be dead and to live again though not essentially. Through constant contemplation of Hari all attain to the highest goal.

28. Therefore you must attempt for the destruction of the seed of the activities based on the three gunas, and the way is to putting an end to the currents of intellect.

29. Of thousands of courses leading to it, this is the one expressly taught by the venerable sage Narada, namely, the proper performance of those duties by which one finds delight without any effort in the Almighty Lord and Supreme Ruler.

30 & 31. By devout service to the preceptor, by offering to Him all that is earned, by association wish pure and righteous

gunas that come into play as the result of Karma.

27. D. The Samsara besetting Jiva is based on this, viz. the notion of absolute Oneness which in its turn is the work of the three gunas and all this has its source in Karma induced by ignorance which leads to eternal damnation and the whole condition is like a dream presenting activities contrary to one's purpose.

28. V. Then you must destroy the seed of Karmas mistaking the body for Atman that are constituted of the three gunas and the way to do it is to put an end to the stream of thought (referring to the three states).

D. As *Samsara* depends on the wrong notion of identifying the Jiva with the body or with Paramatman under the force of gunas and Karma, it is necessary to burn out the seed thereof and the only means thereof is to make the uninterrupted current of thought find delight in the Supreme Lord Sri Narayana.

29. D. *Latter half*. There should be such absolute devotion to the Supreme Ruler as may make everythingelse unworthy of attention.

devotees, by worshipping the Lord, by faithful listening to His stories, by singing in praise of His excellent attributes and deeds, by contemplating His lotus-like feet, by seeing and worshipping His representations.

32. And in perfect belief that the Almighty Ruler Hari is present in all creatures, he should treat them with a true regard at heart affording them their desired objects.

33. For this reason it is that those, who have conquered the six inimical passions, develop that devotion to the Almighty Lord Vasudeva by means of which one surely attains true delight.

34. When hearing of His great deeds, His excellent qualities which belong to none else, His heroic exploits wrought through the forms which He sportfully assumes, he becomes overjoyed with his hair standing on end, voice faltering and with an open throat, he sings aloud, shouts and dances;

35. When he, like one possessed, laughs here, screams there, here sits and contemplates and here bows down to the people (he meets with) and often breathes heavily and utters, "O Hari, Lord of the Universe, O Narayana," with his mind wholly given to Paramatman without any hesitation or shyness;

36. It is then that the person free of all ties and identifying himself with Him on account of his mind and heart being taken up with Him and having burnt out the seed and its consequences attains to Adhokshaja by his great and perfect course of devotion.

37. When the heart is defiled with inauspicious (bad) tendences, to embrace the Lord Adhokshaja with his heart is the way to break the wheel of Samsara (the worldly life) of the jiva invested with

33. *By means of etc.* D. By means of which one attains to the state of perfect contemplation which in its turn leads to the realisation of essential blissfulness.

35. *With his mind.....Paramatman.* D. With his mind finding delight only in the Lord.

36. *And indentifying.....Him.* V. And having his mind and body assimilated (habituated) to the contemplation of Lord's Personality.

D. Having his mind and body so disposed as to ensure contemplation of the Lord in the true light.

37. V. In the case of any one whose heart is distressed with the threefold misery, the means of ending Samsara is to attain to Adhokshoja, and that attainment is, the wise know, the blissful Moksha in relation to Brahman or the enjoyment of the blissful Brahman etc. Therefore do you worship the Lord in your *self*.

D. (*Reading*) *Note.* This verse deals with the efficacy of telling, and conversing about, the glories of Brahman.

To tell the glories of Adhokshaja breaks

a body ; and the wise consider that that is the state of being Brahman as well as the blissful state of Moksha: therefore do you in your heart worship and devote yourselves to the Lord who is present in it.

38. Is there any extraordinary effort to be made for worshipping and contemplating Hari, O young Asuras, who is present like space itself in the heart? What is the use of acquiring the objects of sense to oneself and to Atman who is the friend of all beings?

39. Wealth, the wife, kine, children, house, territory, elephants, treasures and extensive fortune (in other forms)—all these are objects of desire; what benefit could all these fleeting things bring to the person whose life may be cut off in a moment?

40. Similarly perishable and imperfect indeed are these regions obtained by means of sacrifices, there being still higher positions than those attained. Therefore for the purpose of attaining self-realisation, do you worship with absolute devotion the Perfect Ruler in whom no defect is seen or known to exist!

41. A mortal man who, supposing himself to be wise, often performs actions intent upon some particular objects, necessarily reaps the very opposite fruit.

42. The wish of every one in undertaking some course of action here is to attain happiness and to get rid of misery; but he reaps misery through his effort for happiness and happiness seeks him out when he makes no attempt for it.

43. That body for the sake of which a man here seeks after enjoyments through objects, belongs evidently to others (as food of jackals and kites) and it is transient, it passes away and comes back.

the wheel of Samsara, and it is really the bliss which Brahman is pleased to confer, therefore do you contemplate Him present in your heart as its Ruler.

38. V. The commentator reads '*Satyasya*' (of true will) as an adjective to Atman.

Acquiring the objects etc.,— the sastras that teach us how to acquire the objects etc.

40. *Therefore.* V. For the purpose of realising your own essential blissfulness, do your worship with absolute devotion and renunciation) etc.

42. V. (Latter half alone is found in this reading). He who is happy before entering upon any course of (sacrificial) activity, makes himself miserable by resorting to it; for now he has the trouble of finding the means of his sacrifices and to be afraid of fall from swarga and other regions.

42. D. (Latter half): for he always reaps misery when he is in quest of an end to himself) and he is happy when he dedicates all his activity to the Lord.

43. *Seeks after.....objects.* D. Seeks after objects of enjoyment.

44. Then there is no need to say that still more foreign to self are children, wives, houses, riches, and the like, the kingdom, treasures, elephants, ministers, servants and relations, all objects of attachment as if his own.

45. To Atman who is, like the ocean, rich, and eternal blissfulness, of what avail are these poor things all perishable with the body, contemptible, leading to evil but only seeming to be real purposes?

46. To one invested with a body and subject to afflictions through his activities in respect of his marriage and other conditions, do you observe, O Asuras, what the extent of purpose is that may be secured to one's self (by these things and the like)!

47. A person begins to do many acts with the body that is obedient to Atman, and by those actions he nourishes the same body and he promotes both the body and karma through want of discrimination.

48. Therefore do you set aside all your wishes and betake yourselves to the Supreme Ruler Hari who has no wishes, who is the all-pervading Atman, on whom all purposes, all desires and desired objects and all acts of righteousness depend.

49. Hari is the Ruler of Atman and the beloved one of all creatures created by Himself through the great Bhutas of His creation and He is the Antaryamin.

50. A God, an Asura, a man, a Yaksha, a Gandharva, whoever he be, becomes blessed (happy) like us by worshipping the feet of Mukunda.

51. Sufficient it is not for one to be a twice-born or a god or a Rishi, O sons of Asuras, to propitiate Mukunda, nor even good conduct, nor extensive learning.

45. D. Begin "To Paramatman".

Note. This verse answers the question, "why does the Lord adopt the course of incarnation if He should not also be in quest of the objects of senses". The purport of the verse is,— it is a mistake to suppose that the Lord is conditioned by a physical body, for in His absolute blissfulness He cannot be said to go in for the objects of senses.

47. *Through want of etc.* V. In the absence of correct knowledge of Jivatman distinct from Paramatman.

D. Through ignorance. Obedient to Atman. D. under the control of Paramatman.

48. *Who has no wishes.* D. Who is active yet said to be inactive, since He does every thing without any effort.

49. *He is the Antaryamin.* V. He is the First cause.

D. He is called the seed— because He brings the world to the manifest state, not because the world is His modification.

52. Neither charitable gifts, nor Tapas, nor sacrificial observances, nor physical piety nor penances will do; but with unmixed devotion is Hari pleased; everything else is an external form (like that of a actor).

53. Therefore, O Danavas, do you cherish devotion to the Almighty Lord Hari, who is the Supreme Ruler and the Antaryamin of all beings, (realising that everywhere afflictions, pleasures and pains are the same) as in your own case.

54. There are indeed, the Ditis sons, Yakshas and Rakshasas, women, Sudras, cowherds, birds, beasts and many sinful Jivas that have attained immortality through devotion to Him.

55. Therefore is said to this extent only the high purpose to be achieved in this world by any person for himself that he should cherish absolute devotion to Govinda and a regard to everything else on account of His presence there.

ADHYAYA 8.

When his son's life was again attempted, Hiranyakasipu was struck down by the Lord who appeared as Nrisimha at the moment issuing from a column. Brahma and other gods sing His Praise.

1. Narada said:— Now all the Daitya young men heard his exposition and accepted it as faultless and not indeed what the teachers instructed them in.

2. Thereupon the son of the preceptor, perceiving their mind to be confirmed on one side, devoted to the view of Prahlada, made haste in fear to acquaint the king with the state of things as they were.

3. On hearing that painful and unbearable misbehaviour of his son, the Daitya, with his body shaking under the force of rage, made up his mind to do away with his son.

53. *Regarding etc.* V. Being kind to all because in every body Paramatman abides as in your self.

D. After 'therefore' add "In all places and at all times".

Regarding etc. D. With the same force of love as towards one self.

55. D. At the end, add "supporting its existence".

2. *On one side.* V & D. On the opposite side, *i.e.*, exclusively towards Hari.

3. *Misbehaviour.* D. Conforming to a faith opposed to his own.

4. & 5. Condemning him in the harshest words though he deserved them not, and looking at him askance in sinful rage, the Daitya, naturally cruel, hissing like a serpent trodden under foot, said to Prahlada, who stood bent with humility, with perfect control over his senses, and with folded hands.

6. "O disobedient, dull creature, O the worst one, the ruin of the family, I shall to-day send thee to the abode of Yama, thee that art haughty and accused of violating my command.

7. "Whose strength is it by which thou hast, O fool, fearlessly violated the command of that one, myself, whom the three worlds with their protectors tremble to see when angry?"

8. Prahlada said:— He is the strength, not only of myself and thyself, O king, but also of all others that are strong (powerful). He is the strength by whom these, high and low, mobile and immobile creatures, beginning with Brahma are kept under control.

9. He is the Supreme Ruler, Time, of mighty steps and prowess He; He is the essence of energy, endurance, courage, reason, strength, and the power of all the organs and the senses. He is the Supreme controller of the three gunas, who with His own powers creates, protects, and destroys the Universe.

10. Do thou abandon this Asura disposition of thine and keep thy mind serene, for there are no enemies other than the unsubdued mind going astray; and the highest worship of the Ananta is only this (keeping the mind undisturbed by passion).

11. Some think that they have conquered the ten cardinal points while they have not in the first place conquered the six thieves plundering within; to the righteous soul that regards all creatures equal and has controlled his mind where could be found external enemies? For enemies are born only of one's own delusion.

12. Hiranyakasipu said:— Certainly thou courtest death, therefore thou prattlest too much, O foolish one; the words of those who are about to die are indeed incoherent.

13. O unfortunate one, where is that Iswara, other than myself, of the Universe mentioned by thee. "If he is everywhere, how is it that he is not seen in this post?"

10. *The unsubdued mind.* D. The mind, the senses and other organs not brought under control.

14. *Hari who etc.* D. Let Hari whom thou regardest as thy asylum now protect thee.

14. I now sever thy head from the body of thee who so prattlest; Hari who is thy trusted asylum might now protect thee.

15. Narada said:— Thus in rage repeatedly showering his son, the great devotee of the Lord, with words of extreme reproach, the great Asura snatched up his sword, leapt from his high throne and waxing in strength knocked at the post with his fist.

16. The very moment rose from it a most terrible sound by which the firmament seemed to be reft; Brahma and others hearing that sound assailing their own abodes suspected the collapse of their regions, O son.

17. Going forth in tremendous haste in long strides, impatient to do violence to his son, but hearing the wonderful great thundering noise, unheard of before and (looking round) he did not see the spot or the person within the court-hall from whom it proceeded, at which (all) the leading Asuras were cast in fear.

18. To prove true the utterance of His servant, to prove His pervasion in all creatures and things, the Lord came forth from the post of the court-hall, in a most astonishing form, neither beast nor man.

19. Looking on all sides and finding that Being to issue out of the post, he was astonished, "it is no beast, no human being. O what wonder, what form is this of a man and the lion put together?

20. Rose the form of Narasimha before him who was thus musing, with eyes terrible like molten gold, with a mouth looking terrible with His radiant mane,

21. With fearful tusks, and a tongue waving like a sword and sharp like the edge of a knife, striking horror with his face of knit brows, with ears erect and motionless, with open mouth and nostrils, wonderful (amazing) like mountain caves and terrific with the chin of deep dimple.

22. With a stature reaching to the sky, with the neck stout and short, the chest of great width and waist slender, covered with hair bright like moon's rays, with hundreds of arms on both sides and armed with claws,

23. Seeing that form inaccessible (unapproached), driving away Daityas and Danavas, with all His weapons and the best wea-

19. *That Being.* D. That Being of such description.

pons peculiar to others; Hiranyakasipu thought, "Most probably this is the expedient thought out by the highly cunning Hari for my destruction. What harm could be done to me with all this endeavour (He makes)?"

24. So vociferating and roaring, the great son of Diti (that elephant of Diti's son) with lifted weapon (gada), fell on the Lord Narasimha; but, like a moth that falls into fire and disappears, the Asura was then not to be seen in the glory of Narasimha.

25. But it is no wonder that he disappeared in the Light of Satva (Sea of Force) who of old swallowed up all darkness by His own splendour (force). Then coming up to Him the great Asura in a rage struck at Narasimha with his Gada of tremendous force.

26. The Lord, who is the wielder of Gada, took hold of the Asura while trying to exhibit his powess with his Gada, just as the son of Garuda may catch hold of a great serpent; when the Lord just sported with him the Asura fell from His hand even as the serpent may slip down from the bill of Garuda.

27. Then standing behind the clouds the gods as well as all the rulers of different regions considered it an evil turn of things for themselves when the great Asura escaping from His hand imagined that Nrihari was afraid of his prowess and after refreshing himself he armed himself and rushed forward to attack Him again in battle.

28. As he came swiftly like an eagle exhibiting his sword and the shield, running up and down without interruption, Hari set up a roar violent and terrible by its shrillness and in impetuous speed seized him who had (then) shut his eyes (through fear).

29. Like a serpent seizing upon a rat, Hari seized him who was trying in every way and impatient to seize and whose skin was not injured (even) by Indra's Vajra, and sportfully set him on his thigh at the threshold and tore him with his nails just as Garuda does the most poisonous serpent.

23. *The highly cunning Hari.* D. Hari who is the natural enemy.

24. D. Omit *Then.*

25. *In the Light of Satva.* V. In Hari who is the resort of Pure Satva.

D. In Hari who is the embodiment of energy and wisdom and prowess and who was shining like the brightest luminary.

27. D. Then the gods having lost their splendour looked like planets concealed behind the clouds— Chandra and other gods thought that it was an unfortunate thing for them that the Asura escaped from His hand etc.

30. & 31. With his eyes too terrific to be met on account of indignation, licking with his tongue the ends of the wide open mouth, with his face and mane red with drops of blood, resembling a lion that has slain an elephant and garlanded itself with its intestines, Nrihari set aside the great Asura whose heart was with His tender nails broken open like a lotus and vanquished on all sides his soldiers who came raising their arms in thousands through every passage, —Nrihari with no other weapons than His own hundred arms and with the claws for His weapons.

32. Clouds fled being shunted off by His mane; planets lost their lustre eclipsed by His glorious eyes; the seas tossed by His breaths rolled in high waves; and frightened at His loud roars the elephants of the eight cardinal points screamed out.

33. The heavens became overcrowded with the celestial cars obstructed (driven higher) by His mane; the earth was in parts made to upheave when pressed down by His foot; mountains rolled down attracted by the force of His march; and in His dazzling splendour the sky and the quarters could not be seen.

34. When the Lord took His seat on the exalted throne in the court, in His overflowing splendour, to whom an opponent was never known to exist, who was burning with indignation and whose face was most terrific, nobody had the courage to approach Him.

35. Having heard that in combat the foremost Daitya, the brain-fever of all people in the three worlds, was struck down by Hari, celestial women with their faces blooming in overflowing joy repeatedly sent down showers of flowers.

36. At that time the heavens became overcrowded with the celestial cars of the gods who were eager to see Him, the celestial Anakas, Dundubhis were loudly beaten, the great Gandharvas danced and their women sang.

37.—39. These—Brahma, Indra, Rudra and the other gods, the Sages, Pitris, Siddhas, Vidyadharas, great Nagas, Manus, Prajapatis, Gandharvas, Apsaras women, Charanas, Yakshas, Kimpurushas, Vethalas, Siddhas, and Kinnaras, and also the attendants of Sri Narayana, Sunanda, Kumuda and others came up to the presence

32. *Screamed out.* D. Were cured of their madness (haughty disposition and courage).

33. *Obstructed.* D. Pushed up.

of the Lord with their hands folded on their crown and standing separately and not very far from Him, offered their prayers to Purushothama of dazzling effulgence seated on the throne.

40. Brahma said:— I bow to the unlimited Lord of incomprehensible powers, of wonderful energy and hallowed activity, who by way of His sport carries on the creation, preservation and destruction of the Universe through the gunas and still Himself subject to no change or decay.

41. Sri Rudra said:— The moment of Thy anger is the end of an age and this little Asura is put an end to; may Thou be pleased to protect his son, Thy devotee come to Thy presence, O Lord affectionate to Thy devotees!

42. Indra said:—By Thee, O Supreme Lord, in protecting us, Thy own shares in the sacrificial offerings have been recovered and our heart, (like unto a lotus) Thy abode, usurped by the Daitya, has been opened out. All this fortune, a prey to Time (limited by Time), is of no value to us, O Lord; to those who are devoted to Thy service even Moksha is of no great value, O Nrisimha; and to them Swarga and other attainments could be of no importance whatever.

43. Sages said:—That supreme Tapas (the course of meditation) which Thou taughtest as disclosing Thy own glory by which, O First Person, Thou evolvedst this Universe that lay latent in Thee, has been completely interrupted by this Asura; and to-day, O protector of Thy refugees, Thou hast again restored it and permitted us to practise it with this form assumed for the purpose of protection. (To Thee, O Lord, we bow).

44. Pitris said:— We bow to that glorious Nrihari, the Protector of all righteousness, who has taken, out of the Asura's bowels split open with His nails, the balls of rice offered by sons and relations which he by force ate up and also that water with Tila

42. *Thy own shares.* Sri. and V. That is, the oblations which the Lord accepts as Antaryamin of Indra and gods.

D. The shares due to us (Indra and other gods).

Swarga and other attainments. V & D. Dharma, Artha and Kama.

43. *By which, O First Person.* V. By which Chaturmukha the First Person created this universe which is pervaded by Thee as Antaryamin, etc.

D. What light of knowledge of Hari Thou gavest us under the name of Tapas and by the Tapas which is Thy unlimited glory Thou art present in everything— and that has been destroyed by the Daitya. And Thou hast in assuming this Nrisimha form restored it to us out of mercy.

(sesamum) seeds which the relations offered at the time of their ablutions.

45. Siddhas said:— O Nrisimha, we make our obeisance to Thee that split open with Thy claws that Asura who, wicked and insolent in many ways, by the strength of his Yoga and Tapas, deprived us of our free course attained by Yoga.

46. Vidyadharas said:— We always make our obeisance to that Lord who is Nrisimha at His will, and who in battle slew like a sacrificial animal that Ditya who, insolent by his strength and prowess, foolishly interupted our Vidya gained by us through special and difficult Yoga practices.

47. Nagas said:— We bow to Thee, O Lord, that has brought joy to our women, by splitting open the bosom of that sinful Asura by whom our jewels and our jewel-like women were carried away.

48. Manus said:— O Lord, we are Manus ever ready to do Thy bidding; but we had all the bonds and regulations violated by that Diti's son. The wicked soul is now withdrawn by Thee, O Lord; what may we do next? Pray lay Thy commands on us, Thy servants, O Lord.

49. Prajapatis said:— We are Prajapatis created by Thee the Supreme Lord, but prohibited by him we are not producing creatures and to-day he has his bosom cut open by Thee and lies down. O Lord, the embodiment of Satva, Thy avatara is most auspicious for the Universe.

50. Gandharvas said:— O Lord, we are dancers, actors, songsters in Thy presence and he, who by his strength, energy and power kept us under his control, has been reduced by Thee to this plight. Could any body straying from the path of Right deserve (hope) to be prosperous?

51. Charanas said:— O Hari, we have taken shelter under Thy lotus-like feet, the one means of release from Samsara, since

45. *Free course.....yoga.* V. The superhuman powers we had attained by bhakti-yoga (devotion).

The strength of his yoga and Tapas. D. Here yoga is the control of breaths and Tapas is self-denial.

46. *Vidya.* V. The power of making ourselves invisible attained through concentration of mind.

D. Gained by meditation on Hari who is quite distinct from the world.

Nrisimha at His will. D. The most glorious Nrisimha.

this thorn in the heart of the righteous, this Asura, has been brought to an end (removed) by Thee.

52. Yakshas said:— We are Thy chief servants, doing duties delightful in Thy sight; such as we are we were made to be the bearers of burden by that son of Diti; O Nrisimha, by Thee realising the affliction of the world caused by him, he has been brought to an end, O Lord, that art the 25th principle.

53. Kimpurushas said:— We are Kimpurushas. Thou art the most exalted Purusha, the Supreme Ruler; and this wicked Purusha has come to ruin when condemned by the righteous.

54. Vaitalikas said:— By singing Thy pure glory in courts and sacrificial halls we obtain great respect; the wicked man who completely put an end to it has fortunately been killed by Thee, O Almighty Lord, even like a disease.

55. Kinnaras said:—O great Ruler, we are of the Kinnara race, Thy followers; we were made by the Diti's son to work hard for nothing. O Hari, that sinful person has been put an end to by Thee, O Lord Nrisimha; may Thou be the source and support of our welfare!

56. Vishnu's attendants said:—It is but to-day that this most wonderful form of Thine as Nrisimha has been seen by us, O Protector, and it tends to the welfare and happiness of all the worlds. this Asura is Thy own servant, O Lord, cursed by Brahmins and his destruction to-day is, we think, only for bestowing Thy grace on him.

ADHYAYA 9.

Sent by Brahma to pacify the anger of Narasimha, Prahlada offers his praises.

1. Narada said:— Thus all the gods and others, from Brahma, Rudra, downwards were not able to approach the Lord who appeared to be in wrath and unapproachable.

51. *This thorn.....the righteous.* D. The resort of the enemies of the righteous.

53. *Kimpurushas.* D. Only Purushas in appearance with no worth at all.

54. *Put an end to it.* D. Obscured it.

1. *To be in wrath.* D. (1) To be wrath in form, (2) to be the embodiment of wisdom (in the eyes of the wise).

2. At the sight of this great wonder Sri Lakshmi herself was sent to His presence by the gods as it was unheard of and unseen before; she also seemed to be afraid and did not approach Him.

3. Then Brahma sent Prahlada standing beside him—"O child, go near and appease the Lord who has been angry with thy father"

4. Accordingly, O king, the great devotee of a child slowly approached, bowed laying down his body on earth and joining his hands (prostrated himself with joined hands).

5. Seeing the child fallen at His feet, the glorious Lord, full of mercy, raised him and placed on his head His lotus-like hand which has given shelter to those whose heart is bewildered with fear of the great serpent of Time.

6. The child was rid of all evil through the touch of His hand and at once attained a distinct sight of Paramatman. Feeling himself happy, with his hair standing on end, with his heart softened with love and eyes full of tears, he contemplated at his heart the Lord's lotus-like feet which to him was the final state of blissfulness.

7. Having concentrated his mind, in perfect serenity, he offered his praises to Hari in accents faltering on account of love, having fixed his heart and eyes on Him.

8. Prahlada said:— Is it possible for me, born of a cruel race, to sing the praises of that Hari whom Brahma and others, the gods, sages and Siddhas, with their mind constituted of simple satva, are not able even now to propitiate by their unlimited streams of prayers extolling His innumerable qualities?

9. I think that wealth, noble birth, personal beauty, Tapas, learning, energy, resolute exertion, intelligence and Yoga practices are not calculated to win the grace of the Supreme Lord, for the Almighty Hari was gracious unto the great elephant for his devotion.

2. D. *Note.* That Sri did not approach is only meant to indicate to others the incomprehensible nature of the Lord; not because She was afraid.

5. *Whose heart is etc.* D. Whose understanding is swallowed up (obscured) by the great serpent called Time.

6. *All evil.* D. All sin.

Attained a distinct sight of Paramatman. D. Began to have a right knowledge of the Lord as well as his own self as Jiva.

With his heart.....love. D. With his heart saturated with the nectar of devotion.

8. *With their mind.....satva.* D. (1) With the conclusive and comprehensive understanding that Hari is the only Lord, the embodiment of perfect energy and wisdom; (2) With their mind given to Hari alone in unswerving devotion.

10. I think that a Chandala who has resigned his mind and heart, word and deed, wealth and life is far better than a Brahmin possessed of all the twelve conditions of advantage (already mentioned), but averse to contemplating Thy lotus-like feet, for the former purifies his race, but not the Brahmin rich in pride.

11. And the Lord who is His own master does not at all require the worship of the little creature, for He is Perfect in His own essence; but being merciful He accepts it; whatever he may do by way of worship to the Lord, turns to his own benefit, just as the decoration or grace added to the face is reflected in relation to its own image on the mirror.

12. Therefore setting aside my diffidence, I shall make every endeavour to sing the greatness of the Supreme Ruler to the best of

10. V. & D. I think that a chandala is far better than a Brahmin, having the twelve qualities, but averse to contemplating the lotus-like feet of Sri Padmanabha; for one that has resigned to the Lord his mind and heart, word and deed (words, self, house) wealth and life purifies (V. the race) all, *i.e.*, the mind and other things as well as the world, but not one who is puffed up with pride.

11. V. *First half.* The Supreme Lord who is perfect by nature in everything that may be desired did not for His own sake teach (the world) that He should be worshipped; and being merciful accepts the worship offered by those that have mature understanding.

D. (1) It is not for His own advantage that the Supreme Lord accepts the worship of an ignorant person; for He is perfect in His unlimited blissfulness and He is only merciful: whatever worship men offer to the glorious Lord is only meant for their own good, etc.

D. (2) This Nrisimha is not the Lord of only myself, but He is the Lord of all hence like an emperor who accepts the tribute, He accepts the worship of the ignorant also, but unlike a king He is perfect in everything and the worship is of no advantage to Him. On the other hand He is only merciful. *Whatever.....good,* just as the respect shown to the king becomes a source of good (security of life and property) to the subjects that depend upon him.

D. (3) The glory of worshipping Hari tends to the release from Samsara of His votaries and their entering the kingdom of heaven.

D. (4) This Nrisimha is not born of another's body, for He appeared out of the column. He does not require a physical body for the realisation of His blissfulness, for He is perfect in His essential and unlimited wisdom and bliss and He is omnipresent; the merciful Lord accepts the worship not only of the ignorant, but also of all that are truly good.

D. (5) This Lord Hari does not accept the worship of those who are totally ignorant of His nature and who only perform it for mere show and He really puts them down; and whatever one does without true faith tends only to his fall, just as the badge of a leader when worn by his low subordinate tends to the destruction of the latter.

12. D. Since the glories of the Lord are endless and incomprehensible and therefore cannot be fully sung, I am free from the desire to do more than what I can and out of devotion I shall sing them to the extent of

my understanding; by glorifying the Lord, a person that has fallen into creation (Samsara) of the gunas by force of Avidya would become purified.

13. Servants indeed (by nature) of Thyself, the abode of Satva, are all these, Brahma and others, who are now trembling in fear; but they are not like us of Asura nature. The sport of the Almighty Lord in most delightful Avataras is intended for the safety, prosperity and also for happiness of self-realisation of this Universe.

14. Therefore may Thou be pleased to withdraw Thy angry mood! Now the Asura has been put an end to by Thee; even a righteous man may be rejoiced at the destruction of a scorpion or a venomous serpent; the worlds have attained felicity, O Narasimha, all people resort to and remember and contemplate this form of Thine for attaining to the fearless state.

15. O Absolute Lord, I am not terrified at Thy form with very formidable mouth, tongue, eyes glowing like the Sun, agitated brows, fearful tusks, wearing the intestines like a garland, mane soaked in blood, with ears erect like wedges, and the roar that threatens the cardinal elephants, and with claws that tear off the enemies.

16. Afraid am I, O Lord tender to the distressed, of the unbearable, horrible pains of the wheel of Samsara, of being placed in the midst of those that prey upon the person, of being bound down by

my understanding; thereby indeed one fallen into Samsara would become purified and obtain release.

12. *Avidya.* V & D. Prakriti— Note. V. admits Prakriti as a real entity, whereas Avidya is not.

13. In V. Reading. there appears to be no negative in the second foot—hence omit 'but they.....nature'.

D. Of Thyself, the abode of satva, all these, Brahma and others, are indeed servants like us, but they are not trembling with fear, etc.

14. '*All people.....state*'. V. & D. Let all i. e., Brahma and others fearlessly return to their abodes;and hereafter people (may) think of this form (Nrisimha) for getting over fears.

D. *Note.* The word '*Manyu*' connotes what perturbs understanding and good judgment and thus denotes 'anger', but this cannot be true in the case of the Supreme Lord and there is shown only the angry mood to outward appearance — The word is used also in the sense of 'knowledge'— then 'Manyum yachcha'— means 'confer on us true knowledge'.

15. *Eyes.....brows.* D. With fiery eyes looking askance and with brows bent like the bow.

16. '*Of being pleased.....person*'. V. brought down into *Samsara* by the grasping and wrong attachments to the body, etc.— (construed as an adjective to "I".—

'*Illustrious*'.—V. charming. D. O Lord of true will.

Karma, O most illustrious One; when wilt Thou be pleased to call me to the presence of Thy feet, which is the asylum called Moksha?

17. I am afflicted with the fire of sorrows, of taking birth in all species of creatures, the loss of what is beloved, and falling under hateful conditions; any remedy for grief is also grief; still not knowing it, through atttachments I wander about, O Perfect One; may Thou be pleased to teach me how I may become Thy servant (and get out of this misery)?

18. O Narasimha, the beloved friend and Supreme Deity, (by) singing of Thy sportful activities sung by Virincha, Thy servant may be rid of the gunas; and in association with the wise and absolute devotees who abide under Thy feet, he (may) surely get rid of all difficulties (miseries).

19. To a child parents are not here protectors, O Nrisimha; to a patient medicine is no remedy; to one that is being drowned in the sea the vessel is no protection; similarly to one afflicted in Samsara any course of relief known to be the best here is only of momentary value, — to creatures to whom Thy grace is not extended.

20. It is all Thine own essence whatever any one of a high or low order may be prompted to do, or any one of a contrary nature may do, in the contrary way, in any particular, from any particular impulse, at any time, with any instrument, in relation to any one,

16. *When wilt.....Moksha.* D. When could I reach Thy feet which are the asylum of those that are afraid of the formidable Samsara?

18. *Rid of the gunas.* D. Rid of Samsara or mundane bondage.

The wise.....devotees. D. The devotees who, having renounced the world, are Paramahamsas.

Miseries. i.e., the miserable belongings as wife, children and so on or the sufferings in hell.

19.D. Just as, in the world, parents are the most desired protection to a child, O Nrisimha, medicines to the diseased, a vessel to one sinking in the sea, and water and other means of refreshing to the thirsty, so also Thou art, O Lord, to those that worship Thee.

20. V. The place, the cause or motive-power, the time, the instrument, the correlative, the thing or point to be separated from, that to which anything is directed or intended, the special character of these, the one that directs, the one that does by direction, the higher and the lower thing, presenting naturally different characteristics — and whatever, great or small, creates or destroys anything is Thy own substance or forms Thy body.

20. D. Be it Time or Brahma or any other of a distinct nature, that which under the direction of one like Thee creates things with their general properties and special features with the conditions of place, the material, time, instrumental appliances, the unseen forwarding circumstances, the purpose to be

or to separate one thing from other things or to pass an effect on to some other in some particular form.

21. Maya (Prakriti) with her qualities thrown into a state of activity by Time that operates under Thy gracious direction, creates the mind which is full of activity and unmanageable strength, and strongly disposed to do Vedic duties, and which is in fact the wheel of Samsara furnished with sixteen spokes (modifications) afforded by Avidya investing the Jiva; who other than Thyself, O unborn One, (not being devoted to Thee), could get free from it?

22. & 23. And Thou who, by Thy own essential intelligent power, hast ever kept under Thy control the qualities of Buddhi, art the Time that impels Maya to creation; and Thou hast under Thy control the energy of all the causes and consequences; therefore, O Lord, draw close to Thy presence me, Thy refugee, who am set on the wheel of sixteen spokes and being crushed like a piece of sugarcane I have, O Lord, seen the long life, wealth and glory of all the great gods in the celestial world which people solicit; and those very gods were scattered by a sharp motion of the brows knit in anger of my father and by his laughter and *he* has been vanquished by Thee.

24. Therefore, knowing their character I do not seek after those blessings that are courted by creatures, namely, long life, wealth,

served, the method and manner—all that is Thyself, *i. e.*, all that depends on Thee for its existence.

21. *Who.....from it?* V. Is there one who, without seeking after Thy help, could get out of the cycle of Samsara (no one can). For, the Lord's Maya helped on by Time which works through the agitated gunas, creates the mind mostly active in bringing about righteous or unrighteous deeds, very strongly rooted in evil and when *Satva* dominates capable of turning to the path sanctioned by sastras, and provided by Prakriti with sixteen spokes (the ten Indriyas, Prana and other five functions and the mental activity— or the eleven Indriyas and the five Bhutas).

21. D. Maya is Prakriti presided over by the Intelligent, along with helping Time or Adrishta which follows the cause of the Rajas and other gunas thrown into a state of agitation etc.

22. V. Thou, the absolute Lord, who hast always under Thy control the qualities of Prakriti which is Thy body and who by virtue of Thy nature (by the light of Thyself that hast controlled the gunas) hast under Thy direction Prakriti endowed with the power of creating Jivas in various forms— Thou art Time— may Thou be so gracious as to lift me up.

22. D. O Lord, Thou art by Thine own nature always untouched by the gunas of Prakriti related to Thee like a body or by those states— that affect the Jiva; art Kala, (the Omniscient one); art the power that creates every creature. May Thou lift up me that have been through Prakriti set on the wheel of Samsara and put to suffering and hast therefore sought Thy protection!

glory and pleasures or the high positions of Indra up to Brahma nor do I wish for *Anima* and other powers that might be cut off by Thyself of incomprehensible ways, in the form of Time; so I pray, graciously place me in the presence of Thy devoted servants.

25. What are the blessings which are pleasing to the ear (but) unreal like the mirage, and what is the worth of this body, the nursery of diseases? [How incompatible are the blessings sought after with the mortal existence?] But the world, though fully aware of it, does not become disgusted with it hoping to extinguish the fire of desire with drops of pleasure hard to get?

26. What am I, O Lord, born of *rajas* in this house overcharged with Tamas of the Asuras? How immense is Thy compassion towards me! Neither Brahma nor Siva, nor Lakshmi herself has had this grace that Thy lotus-like hand was placed on my head!

27. Thou, the friend of Atman (myself) and the world, hast not like an ordinary creature the idea of difference between creatures as high and low; still Thy grace is proportionate to their worship just as the fruits of the celestial Tree are reaped according to the worship performed and the difference in attainments is not due to the difference in creatures as being high and low.

28. I, who by force of association had fallen like creatures bent on pleasures into the well infested with the serpent of births, was taken and placed by the divine Sage under his care, O Lord; how could I, so favoured by Thy devotee, give up the worship of Thy servants?

29. That my life was saved and my father was killed, O unlimited Lord, is, I think, only to prove true the word of the sage, Thy own servant, when, seizing his sword and intent upon doing violence, he uttered, "Let him who is Iswara other than myself protect thee; lo, I cut off thy head.'

25. D. *Note.* Both the blessings and the body to enjoy with are fleeting and inconstant; hence the hope of real enjoyment is futile.

26. D. In order to emphasise the degree of grace shown to him, Prahlada like an ignorant person, says Sri, Brahma and Rudra were not the recipients of such grace.

27. *The friend.....world.* V. The Antaryamin and friend of the world.

D. The most beloved one of the Jiva.

29. V. Add after '*Servant*' and before "when"— "and to prove untrue the word of my father".

D. *Note.* This is an avatar to prove true the sage's word, but also Hiranyakasipu's word, "Let the Isvara who, if there be, is other than myself, protect thee".

30. Indeed Thou alone art this Universe. It is Thou that fixest the two extreme points of the Universe, viz., the beginning and the end and Thou art also the middle; having through Thy Maya created this Universe, a modification of the gunas, and having entered into it, Thou art looked upon differently (as the creator or destroyer through those gunas).

31. Thou art, indeed, O Lord, this universe of causes and consequences; still Thou art different from it (as existing separately in the beginning and in the end) and therefore the idea of anything as one's own or another's is only an illusion and unreal; that on which anything depends for its origin, dissolution, subsistence, and light (intellectual power) and in which it exists, and finds its destruction, is nothing but the very thing, just as the seed and the tree are nothing but the earth and its subtle cause.

32. Having Thyself withdrawn this universe into Thyself Thou liest on the flood of deluge in realisation of Thy own essential

30. D. *Begin thus*— Thou art the Supreme One and hence Thou art called the Universe, etc. and Thou art conclusively known to be before the beginning and after the end of the world as well as during its existence.

30. V. *It is Thou etc.* Thou still keepest Thyself as separate in all the three states, beginning, end and middle.

31. V. *O Lord!* The universe of the Intelligent and the unintelligent beings is Thyself; *i.e.*, Thou art the Ruler being the cause of it and also one not different from it, the thought that finds Paramatman to be one with Jiva is baseless and due to Avidya—therefore Thou art the Supreme Lord quite different from the Jiva—That which is the cause of the origin, destruction, subsistence and illumination of anything, is indeed its effect also, just as the divisions of Time are not different from the eternal current of Time and the tree is not different from the soil out of which it has grown.

31. Though essentially Thou art quite distinct from it, O Lord, this universe of the mobile and immobile beings is said to be Thyself, because its existence solely depends on Thee; for the notion that the living and the lifeless principles constituting the world are independent existences is Maya *i.e.*, illusory, for it is the way to fall whereas the knowledge of Sri Narayana being the one independent Lord is the way to heaven. The world is spoken of as Thyself, for its protection and existence are in Thy power: the tree and its burning are spoken of as Daiva (providence) or Kala (Time), because on these they depend. [It is a principle to speak of a thing as identical with that on which it solely depends].

The Second foot of the verse is also interpreted thus:—The notion that indentifies one's self with the Supreme Being is devoid of purpose and illusory.

32. On the waters of the deluge, on the bed of Sesha, Thou restest having withdrawn the universe into Thyself; then Thy form is one that does not bring about the wakeful and other states and indeed Thou keepest in Thyself Prakriti and Satva and other gunas dorment in Thyself. Thou art not in creative activity and only remainest in Thy eternal realisation of Thy essential bliss. Therefore Thou shuttest Thy eyes in yoga, but art not subject to a state of sleep, *i.e.*, untouched by ignorance.

blissfulness, in perfect inaction, with Thy eyes closed in yoga, never subject to the state of sleep, since Thy essential light transcends the three states of creatures and Thou hast no Tamas to see or no objects to enjoy.

33. This is Thy form, this world is the body of Thyself that hast by virtue of Thine own time thrown the properties of Prakriti into activity; and at the time of Thy rising from the bed of Ananta on the waters and closing the attitude of meditation, there arose from Thy navel a great lotus like the banian from its tiny seed.

34. The wise Brahma born of that lotus did not see anything other than the lotus, did not perceive the seed, *i. e.*, Thyself though pervading his own self, (though), in trying to find it out of himself, he remained immersed under water for a hundred years; naturally who could or how could one find the seed when the sprout has come out?

35. Then in astonishment Brahma born of Thee resumed his seat on the lotus and, having attained purity of mind in course of Time by austere Tapas, perceived Thee, like smell in the earth, O Ruler, who art very subtle pervading the Bhutas, the senses and the mind.

Liest V. Reading: remainest in the form of the cause when the phenomenal forms are withdrawn, *i.e.*, Thou remainest in Thy own form of Antaratma.

Eyes closed in yoga. V. Without the thought of creating.

33. V. When Thou rosest from the bed of Ananta and threwest the gunas of Prakriti into activity, from Thy navel arose a great lotus which is like the banian from its tiny seed and which is the world forming Thy body.

33. D. This lotus of the universe that has grown out of Thy navel is the same universe as was drawn into Thyself and it is now again a body of Thy Supreme Self, because Thou fillest it with Thy presence. It has been made the object of Thy gracious glance through Thy own force specialising Time as Time of creation and through the impetus Thou givest to Prakriti, when Thou risest from the bed of Ananta having put a stop to Thy Yoga Nidra, and it has been manifested like the banian tree and the Jiva connected with it through the agency of the presiding deity thereof.

34. V. *Note.* That the Supreme Lord did not separately and at once discover Himself to Brahma is intended to bring out the identity between the cause and the effect.

In trying to.....himself. D. In trying to discover the cause within and without the lotus.

35. D. *Note.* Smell in the earth is to be taken in the sense of the invisible deity presiding over the quality, for in the case of the gross smell, inseparable as it may be from the substance, no great difficulty can be conceived to exist.

36. When thus by his tapas he saw Thee the Perfect Person, whose personality is indicated by the Universe, who art acting through Maya Thy chief instrument, and possessed of thousands of faces, feet, heads, arms, thighs, noses, mouths, ears and eyes, and decorated with ornaments, Brahma was filled with joy.

37. To Brahma Thou restoredest the Vedas assuming the Hayagriva form after having destroyed the two very powerful Daityas, Madhu and Kaitabha, the embodiment of Rajas and Tamas. The wise say that satva forms Thy beloved body.

38. Thus through Avataras in the human form or in the form of the lower animals, as Rishis, and gods, and as a fish, Thou protectest the world, destroyest the enemies of the world, O Purushothama, maintainest Dharma as it ought to obtain in each age; Thou art not manifest in the Kaliyuga; hence Thou art called Triyuga.

39. This wicked and unmanageable mind poisoned with evil actions does not, O Lord of Vaikunta, find delight in Thy stories, and is yearning after vulgar pleasures and harassed with joy, grief, fear and longings; with such a mind how could I of poor strength enquire and understand Thy true nature?

40. O Achyuta, the insatiable tongue drags me this way, the lower organ that way, senses of touch and hearing and the stomach in some other directions, the sense of smell again in a different direction, the inconstant eye still somewhere towards some other objects and the faculty of physical activities do harass the lord of the house as many wives do.

41. May Thou be so gracious as to glance at those who have, thus by force of their Karma, fallen into the *Vaitharani* of Samsara, and are oppressed with the anxious fear of birth, death, and food and of one another, torn with hatred and friendship, in quarrels of their own and other people and are thus in the most pitiable condition, O

36. *Whose personality*.V. Add 'in reality' after 'Personality'.

D. Similarly Brahma attained the direct vision of the Supreme Lord, embodiment of consciousness, the one abode of infinite blissfulness and other excellent qualities and possessed of thousands of faces...and by that sight he was filled with joy.

38. *Note*. V. The Supreme Lord who protects the Dharma on its four feet (in its perfect form) withdraws Himself far from the view of men in the age of Kali and so He is called *Triyuga*.

41. *With the anxious.....another*. D. With the great and constant fear of one another's birth and death which come like strokes of lightning.

Lord, that art beyond this sphere and eternally blessed one! Pray now Thee to lift up and protect the foolish being.

42. In lifting me up from this Samsara what effort, O Almighty Lord, could there be for Thee, the Father of all, the cause of the origin, protection and destruction of this world, O Friend of the afflicted? Great is Thy pity for the ignorant and what is it to Thee to lift us that worship Thy beloved devotees?

43. With my mind deeply immersed in the rare ambrosia of singing Thy prowess, I do not fear, O Perfect One, this *Vaitharani* difficult to cross over; but I pity those who, immersed deep in ignorance, bear this burden of Samsara for the illusory pleasure of objects gratifying to the senses and consequently have no inclination to seek after that ambrosia.

44. O blessed Lord, mostly Sages intent upon their own release contemplate Thee in perfect silence; and they do not think of the purpose to be secured to others. Abandoning these helpless creatures I do not seek release for my single self; I do not see any other than Thyself to be the protector of this world that is going astray.

45. Foolish people given to vulgar pleasures (of householder's life) though suffering under immense misery are not satiated with it; for the householder's happiness or pleasure such as sexual gratification is a (inextricable) chain of painful experiences and trifling and obnoxious like the scratching of the hands; on the other hand, it is but some one, possessed of strength of mind and wisdom, that may resist the passion of love like the inclination to scratch.

Pray.....being. D. May Thou be pleased to lead me the ignorant self to the shore from the sea of Samsara and protect me even as Thou didst the great elephant.

42. *What is it.....devotees.* D. And it is Thy nature that Thou attendest on Thy beloved devotees.

43. V. Add 'qualities' after 'prowess'.

D. Reading: Having a mind completely taken up with the excellent ambrosia of singing the shastras that glorify Thee, I am not terrified at this Vaitharani of Samsara difficult to cross over.

Illusory pleasure. D. Pleasure which does not form part and parcel of the essential nature of the Jiva, but which is only a product of Prakriti.

44. D. Mostly the gods and Rishis, intent upon the good of others and securing heaven to their devotees, practise silent Tapas in perfect seclusion; so also I do not wish to attain heaven leaving these my pitiable fellows and I do not find any other protector than Thyself to these that are tossed in Samsara.

45. *Foolish people.* D. People who are pitiably devoted to cherishing their body.

Are not satiated with. D. Find satisfaction in.

46. The vow of silence, sacred studies, practice of austerities, learning Vedas, teaching and explaining one's own duties, dwelling in solitude, repeating the sacred mantras, postures adapted for meditation, are all favourable to the attainment of release; but, O Perfect Person, all these may mostly become a means of living for those that have no control over their senses; and for the hypocrites they might not be useful even in that way.

47. These two are Thine own forms, cause and consequence, revealed by the Vedas like the seed and the sprout and Thou, destitute of form or colour, hast no other form (to represent Thee). On the other hand, those that are endeavouring hard through devotion directly see Thee in both the cause and the effect, just as they discover fire in pieces of wood (in their concussion); for this phenomenon of cause and effect cannot be expected to proceed from anything else.

48. Thou art the air, fire, earth, sky, water, the objects, vital breaths, the senses, the heart, the mind, and Ahankara; Thou art indeed everything, possessed of, as well as destitute of, qualities, O Perfect One; there is nothing other than Thyself that is pointed to, and conveyed, by Thought and Word.

46. *For the hypocrites etc.* V. In the case of the hypocrites it is doubtful that these practices might be of any use even in earning their livelihood.

D. In the case of the hypocrites these practices do not become even a means of living, for their utter hollowness is easily discovered.

47. *Note.* These two subtle and gross states are the Jiva and Prakriti in both the states, though they are not the result of His Karma as in the case of the Jiva.

Forms. V. Bodies.

D. These two forms of substance as cause and effect form as it were Thy body, because they are under Thy control. The relation between the seed and the tree illustrates the two states as cause and effect. The Lord is connected with both as an efficient cause in bringing about each. Therefore in the second foot no other form can be predicated of Him who is destitute of physical form.

48. *The heart, the mind and Ahankara etc.*, V. The mind which is helpful in the acquisition of knowledge or the mind and Buddhi (mahat-tatva). Thou art the modifications of Prakriti and Gunas and also the the jivas who art not constituted of gunas and everything that is thought of or spoken of.

D. *Note.* The Lord is said to be air and other things, since their existence solely depends on Him.

The world *Chidanugraha* means the intelligent Being. There is nothing within the range of thought or speech that could act without Thy guidance and control.

D. *Saguna.* The Jiva in Samsara or anything possessed of the qualities such as whiteness.

Viguna. D. The released (Mukta) Jiva or any piece of matter which the logician admits to be devoid of qualities.

49. These deities presiding over (gunas), nor the things having the gunas (such as Mahattatva), the mind and others, the gods and the mortals; all these that have a beginning and an end, O most highly praised One, do not know Thee: having thus made enquiries, sifted well, those endowed with a good intellect keep themselves aloof from the study of the Vedas (and other activities enjoined by them).

50. Therefore, O most worshipful Lord, bowing to Thee, praying to Thee and doing duties to Thee and worshipping Thee, remembering Thy deeds, hearing the stories of the glory of Thy feet,—without these six constituents of worship how could a person acquire devotion towards Thee who art accessible to the Paramahamsas?

51. Narada said:— The Lord who was thus highly praised with reference to His excellent qualities, though untouched by the three gunas, by His votary in intense devotion, was pleased and, suppressing His angry mood, spoke to Prahlada who stood in a suppliant attitude (who stood bowing).

52. The Lord said:— Prahlada, O good soul, be thou happy. I am pleased with thee, O excellent Asura, choose the boon thou likest; I fulfil all the desires of men.

53. O long-lived one, it is not easy to see Me for one who does not delight Me and having seen Me, the creature does not again deserve to suffer affliction.

54. Therefore the righteous that are intent upon attaining heavenly bliss and possessed of great merit try in every way to please Me, the Lord of Sri and of all blessings.

49. *These gunas etc.* D. On the authorities of the Vedas the wise conclusively understand that the deities presiding over the gunas and their products, Indra and other gods as well as mortals, have a beginning and an end and do not comprehend Thee and by meditating on Thee with such knowledge and by the grace obtained there-upon they get released from Samsara and at that stage they realise Thy glorious attributes through the Vedas without any effort.

50. V. Takes Karma and Puja-Karma separately as conveying respectively (1) Shampooing the feet and the like, (2) Acts of worship and then the remembrance of His feet and so on.

D. *Note.* In this verse the following is pointed out. The Lord's grace arises through devotion and knowledge and these through meditation and that by the course of worship, of which six conditions are noted here.

Who art etc. D. Who art the one goal and support of Paramahamsas.

52. *Of men.* D. Of those that are devoted to Me.

53. D. *Note.* Except through My grace one cannot have a direct vision of Me.

54. *In every way.* V. In thought, word and deed.

D. In absolute devotion.

55. Narada said:— Though he was thus being attracted with the boons that allure the world, the excellent Asura, Prahlada, did not seek any of them, for he was absolutely devoted to the Lord.

ADHYAYA 10.

Sri Nrisimha confers boons on Prahlada and disappears from the view of men. The story of the destruction of Asura called Tripuras.

1. Narada said:— Considering all that (grant of boons held out) to be hindrance to the practice of devotion, the boy smilingly said to the Lord who rules the senses.

2. Prahlada said:— Pray. Do thou not tempt me, who am by birth attached to pleasures, with those boons. I am afraid of their contact and disgusted with them; and seeking for release I have sought Thee.

3. Thy servant, O Lord, Thou hast asked me Thy devotee to choose objects of desire which are the seeds of Samsara and form the knots of the heart [perhaps in order to test (in me) the characteristics].

4. Otherwise, O father of all, that (offer) cannot proceed from Thee that art full of mercy: [for Thou art the shore to him who has lost his sight in blinding darkness and is anxious to reach the shore] he who expects blessings of Thee is no servant, but he is a merchant;

5. [He is the master and he is the servant, who are such for the sake of excellent qualities, but not for the sake of any gain]; he who hopes to secure his comforts from the master cannot at all be the servant and he is no master, who hoping to thereby shine as a master, confers comforts on the servant.

55. *Absolutely devoted.* V. Devoted without any thought of reward or fruits.

D. Naturally devoted.

2. *Attached to pleasures. Note.* Prahlada speaks of himself as if he were an ordinary man in order to set an example to the world.

3. *Otherwise.* V. If it is not meant as a test.

D. Contrary to Thy relation as Father and Preceptor of all; for Thou art not only indicating the way like a preceptor, but Thou art the goal also.

4. *And is anxious.....shore.* V. Reading. Thou art the one that indicates the shore or the goal.

6. But I am Thy devotee free from all desires and Thou art my Lord having nothing to gain; between us there is no (such) contrary purpose sought after as between a king and his servant.

7. If Thou, O Lord, conferest on me desired boons, O Foremost one among those that shower blessings, I seek from Thee this boon—that desires may not germinate in my heart.

8. (For) when they rise, the senses, the mind, the vital breaths, the body, righteousness, fortitude, judgment, modesty, (bashfulness), good fortune, energy, memory and truthfulness are all at an end (are destroyed without the possibility of germinating again).

9. Only when man gets rid of the desires rooted in the heart, O Pundareekasha, he becomes fit to be Thyself (to attain the Lordly state like Thyself).

10. [I remember or recollect this mantra which Narada gave me as glorifying Thee]. "Salutation to Thee, the Almighty Lord, Perfect Person, Paramatman, Hari, the wonderful Lion, Para Brahman and the Supreme Being".

11. Lord Nrisimha said:— Absolute devoties of Mine like thyself do never think of seeking from Me blessings of this or that world; still do thou enjoy (all) this period of Manvantara all blessings that are intended for (be thou the ruler) the great Daityas.

12. Having in thyself realised Me, the One present in all creatures, the One object of worship in all sacrifices and One Supreme Ruler, do thou betake thyself to My delightful stories, and worship Me in meditation by resigning all thy activities unto Me.

13. Having exhausted the merit, (Prahlada), by experience, got

6. *Having nothing to gain.* D. Having nothing to gain from the servant.

8. *The body.* D. Devotion.

8. V. To a man in whose heart the senses, the mind, etc., become dullened through series of lives or births, what hope could there be of the devolopment of righteousness and other good aspects?

Atma. V. Jiva.

Dharma. V. The worship of the Lord according to the forms laid down to the different castes and orders.

Dhriti. V. Courage, control of the senses or patient endurance.

Mati. V. The understanding of self and Paramatman.

9. *To be Thyself.* D. To attaining to the state, of being free from births.

12. *By resigning.....Me.* V. By casting off all righteous and unrighteous activities that may stand in the way of Mukti.

12. *In all creatures.* (D. In all beings—includes all the appliances and things used in a sacrifice.

In meditation....unto Me. D. In meditation together with perfect devotion and get rid of Karma (the Karma that tends to continuance in the mundane bondage).

13. V. *Note.* Both merit and demerit, if *Prarabdha* must be spent through skilful

rid of sin by doing only good deeds and cast off the body under the force of time and having extended thy fame so as to be sung in the celestial regions, thou wilt shake off all bondage and attain to Me.

14. Any one, who would sing and repeat this prayer sung by thee and remember Me and thee, would in time get free from the bondage of Karma.

15.—17. Prahlada said:— I entreat Thee for this boon, O Supreme Lord, the Lord of those that bestow boons, that my father who, not knowing Thee to be the Supreme Light, and with his mind engrossed by anger, blasphemed Thee by calling Thee, who art the Father and Lord of the world, the murderer of his brother and through his false vision and by having committed wrong to me, Thy devotee, (he) may be purified of his unpardonable sin though deserving of the most terrible punishment, since he is already purified by Thy glance at him, O Lord, that art kind unto the afflicted.

18. The Lord said:— Along with the fathers of twenty-one generations, thy father is purified, O sinless one, because, O righteous one, thou, the purifier of the family, art born in his house.

19. Wherever My votaries, tranquil, equal to all, highly righteous, observing the approved course of duties, may be found, there even sinful people like kekatas become purified.

20. & 21. O excellent son of the Daitya, those devotees of Mine who are free from all desires out of devotion to Me, do not at all give trouble to any one of the various classes of creatures, high or low; there are also persons in the world, who are My devotees, who would follow thee and thou wilt be the chief representative (example) of all My duties.

22. Do thou perform all the funeral rites to thy father who is completely purified by the touch of My hand, O child, and he will

experience.

D. *Note.* That merit which is not useful for securing Moksha.

By doing.....deeds. D. By means of *Prayaschitta* (penitential observances).

18. *In his house.* D. In the family.

19. *There even sinful.....purified.* D. They (My votaries) purify even sinful people.

Note— *Kikatas* (If in the nominative case) means *Abhiras.*

20. D. They do not at all hurt any one of the numerous classes of creatures high or low, O excellent one, born of Diti's race, for, they contemplate and understand My presence everywhere and envy none.

21. *Free.....desires.* V. Free from the desire of becoming equal unto Me.

21. D. By the particle *Khalu* is indicated that there are Narada and other superiors who cannot be said to become followers of Prahlada.

attain to the higher worlds, having been blessed with a good son (like thee).

23. Take thy seat on the throne of thy father as directed by those who are deeply learned in the Vedas, set thy mind on Me and do thy duties in devotion to Me.

24. Narada said:— Prahlada too performed all the funeral rites due to his father; and, as directed by the Almighty Lord, he was, O king, installed by the great Brahmins (and Prahlada so governed the kingdom that it was free from all troubles).

25. Seeing that Hari Nrisimha was pleased and appeared most gracious, Brahma with gods and others offered his prayers in the terms of holy texts and said as follows.

26. Brahma said:—O God of gods, the Supreme Ruler of all, O Maker of all beings, O Thou that art before everything else, happily Thou hast slain the sinful Asura that harrassed the worlds.

27.—(The Asura) who obtained boons from me and could not meet his death at the hands of creatures produced by me and who became very haughty on account of his Tapas, Yoga, and strength and violated all the rules of righteousness.

28. Fortunately his son, a boy, (yet) a righteous soul and Thy great devotee, has been rescued by Thee from death, and most happily he now stands in Thy presence.

29. This form of Thine, O Almighty Lord, affords protection all round to one that piously contemplates it, even from the fear of Yama that may rush in to kill him.

30. Nrisimha said:— O thou born of the lotus, no such boon should be bestowed by Thee on Asuras and the boon conferred on beings of cruel nature is like feeding the serpents with milk.

31. Narada said:— Having spoken thus, O king, the Almighty Lord vanished from sight there alone; and the Lord worshipped by Brahma is invisible to all beings.

32. Then Prahlada worshipped Brahma, Siva, Prajapatis, the gods and others who were the Lord's amsas, and bowed to them bending his head.

23. Before '*as* '*directed*' add 'Rule the world.'

28. *Fortunately*— *i.e.*, For the good of the righteous people.

32. *Amsas.* D. (1) Imbued with the presence of the Lord in some small measure.

(2) Ever and absolutely realising their dependence on Him.

33. Then assisted by Sukracharya and other sages, Brahma installed Prahlada as the protector of Daityas and Danavas.

34. Then having congratulated him and rejoiced at it Brahma and other gods invoked highest blessings on Prahlada and, having been properly honoured, returned to their respective abodes.

35. Thus the two attendants of Vishnu who were born as the sons of Diti were killed by Hari present in their heart, on account of their looking on Him with an eye of enmity.

36. Owing to the Brahmin curse they again became two Rakshasas, Kumbhakarna and Ravana, who were both put an end to by the heroic acts of Sri Rama.

37. Lying on the field of battle with their hearts pierced with Rama's shafts, they both, as in the previous life, departed from the body with their heart set on Hari.

38. And those two were here now born again as Sisupala and Dantavakra and they have before your own eyes attained their goal by continued inimical feelings towards Hari.

39. Certain kings who appeared to be enemies of Krishna became rid of the sin acquired in a previous life and at the close of their life, devoting their mind to Him, got rid of their hatred, attained to their goal, like the worm in the power of the wasp.

40. According as the perception of identity grew through intense devotion to the Almighty Lord, kings like Chaidya and others attained to a form like unto His by constant thinking of Hari.

37. *With their heart.....Hari—Note.* As they had as Jaya and Vijaya or as Hiranyaksha and Hiranyakasipu.

38. '*By continued.....feelings*'.— D. By means of love, their hatred being only secondary (accessary).

Note. Jaya and Vijaya, gods by nature, attained to Vaikuntha, while the Asuras that possessed them went to hell.

39. *Devoting their mind to Him.* V. Attaining to the same nature, *i.e.*, becoming like unto Him in their form, spirit and qualities.

D. In this verse also the word '*Vairanubandhena*' has to be supplied from the preceding. The good Jivas that had entered the bodies of Asuras, known as kings like Pundareeka, Vasudeva, Naraka, etc., and that had really given their heart to the Lord Krishna, became, through their love, rid of the sin of former lives and attained to Hari-(and at the same time) the blackest haters of Krishna (being naturally Tamasas) (and also those of *Rajasa* nature) had their mind rooted in hatred made their way to hell,—ordained by Brahma by force of the sin already accumulated and the uninterrupted hatred they cherished.

40. V. Add at the end-'commencing with hatred'.

D. According as they attained a higher step in their intense devotion and to a state of meditation in complete forgetfulness of everything else, they attained to a state of

41. I have explained all that was enquired about by thee, also how Sisupala and other haters of Hari attained to the state of being like Paramatman.

42. This is a holy story of the Avatara of the Supreme Lord, Krishna, the protector of those that are good to Brahmins; and therein the destruction of the ancient Daityas is also told.

43. It includes an account of the life of Prahlada, the great votary of Hari; it inculcates devotion, true knowledge and renunciation and the true nature of Hari.

44. It also gives an account of the qualities and the works of the Supreme Ruler that creates, protects and destroys the Universe as well as an account of the places and positions, high and low, of the gods and Asuras, which undergo thorough revolution in process of time.

45. Herein is described the righteous course of Hari's devotees whereby the Almighty Lord is known and attained to; further in this exposition everything relating to Atman is completely told.

46. He, who faithfully repeats this story full of Vishnu's heroic deeds or even listens to it, is released from the ties of Karma.

47. He who piously reads this account of Purushothama's sport in the form of a Lion, and the destruction of the leading elephant of the great Daitya, and also the hallowed life and greatness of the Daitya's son, foremost among the righteous, attains to a world beyond the range of fear.

48. In the human world you are indeed very happy and highly blessed; for to your house the sages, who purify the world, pay their visit, for the reason that in your house the very Paramatman dwells in a human form with His greatness concealed.

49. This Krishna is no other than that Perfect Brahman who is being searched for by the great and who is (always) in the realisation of absolute and essential blissfulness (unconnected with physical body), who is your beloved one, your friend, your uncle's son, your

greater purity or to a form with four hands and the like.

Note. The worms nourished by wasps do not become one with the latter, but only attain the form which is like unto theirs.

44. *Which.....time.* D. Which follows the same rule with perfect regularity.

45. *Relating to Atman.* D. Relating to the true nature of the Indriyas and other things.

Whereby. D. Only by means of loving devotion.

49. *Worshipful Law-giver.* D. One that

soul (Omnipresent Supreme Being) and your worshipful lawgiver and Preceptor.

50. His essential nature is not directly or fully conceived and described, as it is, by Siva, Brahma and others. May He, the Supreme Lord of the gods, who is worshipped in silence, in renunciation and in devotion, be gracious unto us!

51. This same Almighty Lord formerly, O king, extended the fame of god Siva, that had been lost through Maya capable of endless illusion of powers.

52. King Yudhishtira said:— In what action did Maya interfere with the glory of god Siva, the Ruler of the world and how was his glory extended by Krishna? Be pleased to tell me about it.

53. Narada said:— In battle Asuras were vanquished by god Siva strengthened by this Krishna and they (sought) resorted to Maya, the grand-master of those versed in the arts of illusion.

54. The powerful Maya constructed three (floating) cites respectively of gold, silver and iron, whose departure and arrival cannot be perceived with all the necessaries far beyond our conception.

55. With the help of these cities the leaders of the Asura hosts went about unseen and remembering their old enmity devastated the three worlds with their rulers, O king.

56. Thereupon all the worlds with their rulers approached god Siva and said, "protect us, O god, thy people ruined by the residents of the three cities."

57. Then the powerful and worshipful god took pity on them and said to the gods, "Be not afraid". He set the shaft in his bow and discharged the missile at the three cities.

58. Then, shafts like burning fire, just as streams of rays, proceeded, from the sphere of the Sun, and it could not seen where the cities were.

59. Touched by those shafts all the inmates of the three cities fell dead; but Maya, the great expert in expedients, brought them and put them into the well of some fluid (Mercury Rasa).

did your bidding.

50. With his verse tenth chapter ends in D. Readings.

54. *Whose.....perceived.* D. Of which the way of destruction or the means of entrance could not be perceived.

60. Touched by the immortalising fluid prepared by him the Asuras rose with adamantine strength and great energy like flames of lightning which break open the clouds.

61. Then seeing god Siva disappointed and dispirited, the Almighty Lord Vishnu created an expedient for the occasion.

62. At the time Vishnu took the form of a cow, Brahma becoming the calf; and He entered the three cities in time and drank out the immortalising fluid in the well.

63. Those Asuras, though they were witnessing it, became bewildered and did not prevent it; on knowing that, the great master of expedients said thus to the keepers of that fluid,

64. & 65. Himself destitute of grief and thinking of those that were stricken with grief as well as that course of providence. Whether a god, Asura, man or any, no one is here capable to avoid what is ordained by the Deity for himself, or another or for both. Next Sri Krishna with His own powers furnished Siva with the most important materials for success,

66. With righteousness, wisdom, renunciation, property, Tapas, knowledge, power of action and the like, and also the chariot, charioteer, the flag, horses, the bow, the armour, shafts, and everything else that was required as the means.

67. & 68. Accoutred and seated in the chariot the Lord took up the bow and the shaft, fixed the shaft in his bow and with it, at the hour of midday called *Abhijit*, and with that shaft Siva burnt the three cities that were impregnable: then the divine drums were sounded in the sky in the celestial cars thronghed in it (to witness the sight).

69. The gods, Rishis, Pitris and great Siddhas shouted "victory" "victory" and showered volleys of flowers and in transport the Apsaras crowds sang and danced.

70. Having thus burnt down the cities, the worshipful Siva, O king, returned to his own place, being praised by Brahma and others.

71. The great and heroic deeds that purify the worlds of this Hari who imitates the human world through His own Maya are sung by sages. Of what else shall I tell thee?

65. The most important means of success, V & D. *i.e.* in the form of the chariot, weapons and the like.

ADHYAYA 11.

Yudhishtira requests Narada to describe the duties of the different Varnas and Asramas. Narada describes the duties of Varnas as well as those of women.

1. Sri Suka said:— At hearing of the glorious life, lauded in the assemblies of the righteous, of Prahlada devoted to the Almighty Paramatman and foremost among the worshipful, Yudhishtira was rejoiced and again urged a query to Narada, son of Brahma.

2. Yudhishtira said:—O worshipful one, I am eager to hear of the eternal Dharma, the righteous course laid down for men along with their duties pertaining to different Varnas and Asramas, by doing which a man attains great wisdom and devotion.

3. Thou art the chief son of Prajapati, Brahma, occupying the highest place and beloved of all his sons, O Brahmin, by virtue of thy tapas, yoga and contemplation of the Lord.

4. The Brahmins (sages) devoted to Narayana know the highest and secret Dharma, especially those who are like thee merciful, bent on saving others and full of tranquillity (free from all desires), but others do not.

5. Narada said:— I bow to the Almighty Lord Hari who is the source of Dharma of all the worlds; I shall talk about the eternal Dharma as I learnt it from the lips of Narayana.

6. The Almighty Lord has made an Avatar of His own Amsa, as the son of Dharma and Murti, a daughter of Daksha and for the welfare of the worlds, He is engaged in Tapas at the hermitage of Badari.

7. The source of Dharma is indeed the Almighty Lord Hari, who is in the form of all the gods, and the Smritis derived from those that know Him; and by the practice of that Dharma, O king, Atma becomes pleased.

1. V. Takes *Foremost among the worshipful* as an adjective to Narada.

D. The two epithets in the second foot of the verse may also be taken as epithets of the Almighty Lord: then translate thus— At hearing of the glorious work.....of Nrisimha far higher than the greatest Brahma and others and of most wonderful deeds as well as of the life of Prahlada, etc.

3. *Yoga.* D. Wisdom.

5. *The source of Dharma.* V. The source of activity.

7. *The source of.* V. The authority for.

D. The goal of Dharma is Hari who is the Supreme Being declared by all the Vedas; hence the Veda as well as the smritis of those that have realised the Lord form the authority.

8. Truthfulness, kindness, Tapas (austerities), purity, endurance, wisdom (power to distinguish right from wrong), the control of the mind and of the senses, harmlessness, celebate life, to part with one's wealth for charity, the study of the Vedas (due repetition of the mantras mentally);

9. Contentment, service to those who regard equally everything, gradually withdrawing oneself from activity towards vulgar objects, the observations of the worthless activities of men, silence on worthless topics, investigation into and realisation of Atman;

10.—12. Due distribution among creatures of food, eatables and other things, to look upon other beings as self and as the deity and that especially among men, O son of Pandu's race, to hear of, to sing, to remember, to do service to, to perform sacrifices as the worship of, to prostrate oneself at the feet of, to be a servant of, to feel friendship for, to resign one's own body and soul to, Hari Sri Krishna who is the goal of the great, these thirty, it is said, form the highest Dharma on the part of all men; O king, by means of that Dharma the all-pervading Atman is propitiated.

13. He is a twice-born, whom Brahma speaks of as such and whom the Sixteen purifying ceremonies are to be observed without interruption (any defect); performance of sacrifice, study of the Vedas, charitable gifts are laid down as necessary duties of the twice-born who are pure by birth and by religious observances; and it is for them that the duties pertaining to the different orders (asramas) are also laid down.

14. & 15. Six are the duties, viz., adhyayana and others pertaining to the Brahmin; and those of the Kshtriya are the same except accepting gifts; the means of living for a king who should protect

8. *Wisdom.* D. Sacrificial performances or acts of worship.

10. *To look upon.....deity.* V. (2) To regard them as his own deity. (3) To regard them as being actuated by and therefore one with Brahman. (4) To regard them as equal to himself.

D. To believe that the Almighty Lord is present in them and specially in human beings.

11. *Who is the great.* D. To follow the path of the great.

Dasya. D. The external conditions by which one appears to be completely devoted to the service of God.

Atma Samarpana. D. The conclusive understanding that Hari who abides in His own self actuates Him always both in Samsara and Mukti.

14. The particle *Va* indicates according to V. that only the Kshatriya who actually governs the country may levy taxes but

his subjects must be found by levying tributes and the like derived generally from subjects who are other than Brahmins, and the Vaisya is to live by agriculture and commerce, always being helpful to the Brahmin race; the main duty of the Sudra is service to the twice-born whose means of living forms his means also.

16. *Vartha* (means of living) comprises a great variety (of pursuits): to accept what is given unasked, to go from door to door for alms of grain, to glean the grains of corn dropped and left in the field and those scattered in the market and other places form the fourfold means of living for a Brahmin and the four are in the ascending order of preferableness.

17. Except the Kshatriya, no one of the lower order ought to take to the means of living laid down for the higher class, when not reduced to a serious calamity; otherwise in times of great misfortune, all may be resorted to by all.

18. One might try to live by the means known as *Rita* or *Amrita* or *Mrita* or *Pramrita*: one may live by Satya and Amrita but never by the means called *Svavrithi* (dog's living).

19. & 20. The gleaning of corn in fields and markets is called *Rita* and what comes unasked is *Amrita*, and daily begging is *Mrita*, and tillage is called *Pramrita*; trading is Satyanrita, (mixture of truth and falsehood), and the service under low and base people is called dog's living, and this last should always be shunned as detestable by the Brahmin and the Kshatriya; for a Brahmin is the embodiment of all the Vedas and the king is the personification of all the gods.

21. Control of the mind, conquest of the senses, austerities, purity and piety, contentment, forbearance and forgiveness, straightforwardness, discriminating knowledge, kindness, devotion to Hari and truthfulness constitute the Brahmin.

not for the reason that he is born a Kshatriya.

D. Takes the particle to indicate that the ruler should not levy taxes on the gods, *i.e.*, on the temples and other holy institutions or on Brahmins.

15. *Whose means.....also.* D. And his (Sudra's) means of living is service itself.

17. Sridhara says that a Kshatriya may in adversity adopt the means of living peculiar to a higher class except accepting charitable gifts. V. says that he may adopt all. D. says that only the Vaisya and the Sudra may have recourse to the pursuits of the higher classes, but not the Kshatriya.

22. Valour, prowess, fortitude, enterprising spirit, majesty, generosity, self-discipline, self-control, patience, devotion to the Brahmin and Brahman, graciousness, defending from danger constitute the Kshatriya.

23. Devotion to the gods, preceptors and to the Lord Hari, maintaining Dharma, Artha and Kama, faith in God and in the other world, constant exertion, skill in transaction form the characteristics of the Vaisya.

24. Submissiveness, piety, service to the master without any treacherous disposition, the observance of the five kinds of worship, by namaskaras without Mantras, to keep from thieving, truthfulness, protecting cows and Brahmins form the characteristics and duties of the Sudra.

25. The duties of woman who should look upon her husband as the deity are to wait upon him and to be always contributing to his convenience, friendliness to his relations, and to observe the same vows and restrictions as the husband does.

26. To keep the house neat by sweeping and washing and make it auspicious with the customary decorations and to be herself properly decked, wearing clean cloths (to keep household utensils in cleanly state).

27. With things great or small desired by him a chaste woman should at all required times wait upon her husband in all humility, self-control, uttering true and pleasant words with affection.

28. Contented, free from longings, alert in her duty, attentive to Dharma, true and loving in speech, free from carelessness, pious and cleanly, full of attachment, she should serve her husband so long as he is not a fallen man by his sinful acts.

29. The woman who, just as Lakshmi is towards Hari, waits upon her husband with devotion considering him to be Hari, will be blessed like Lakshmi in the company of her husband devoted to Hari in the heavenly kingdom of Hari.

22. *Tejas.* V. Reads *Sneha*— affection or love.

Generosity etc. V. Free-handed gift — control over the body etc-

D. Liberality and control over the mind etc.

23. *And to the Lord Hari.* D. And to the wise and the cow.

24. D. Reads *Moudhya* for *Satya, i.e.,* to have his hair and mustaches and nails, etc. completely cut.

30. The pursuits in life for those who are of the mixed races are the same as are followed by those particular families, and this is the rule for all those races including the outcast ,not being robbers and sinful wretches.

31. Generally the course of Dharma for men in every Yuga is determined by their nature according as they are of the Satva, Rajasa, or Tamasa disposition; and that course of Dharma is considered, O king, by the seers of the Veda to be conducive to their welfare in this and in the other world.

32. He who lives by the particular means naturally pertaining to him and does his duty, gradually becomes free from that course of action and attains to the state of being Atman without attributes.

33. The field in which seeds are being constantly sown becomes poor in quality and is not fit to produce anything and at a certain stage even the seed that is sown therein dies out.

34. Similarly the mind, the abode of desires, may turn to renunciation through too much of experiencing pleasures, O king, but not with drops of pleasures like fire with drops of ghee.

35. If the characteristics stated of one particular order be found in another, this other individual also should be distinguished and spoken of as coming under that class.

ADHYAYA 12.

The duties of Bramhacharin and Vanaprastha.

1. Narada said:—A Bramhachari should dwell in the preceptor's house, control his senses, do what is agreeable to the preceptor, be as submissive as a servant and bear the strongest affection for him.

2. Morning and evening he should worship and wait upon the preceptor, sacred fire, the sun, and the great gods; both at dawn and

30. *For all these etc.* V. & D. For all these out-cast and mixed races that have orginated in the promiscuous relations between the four castes.

32. *To the state of.....attributes.* V. & D. To the state of being free from the influence of Satva, Rajas and other qualities of Prakriti, *i.e.*, to be free from mundane bondage or Mukta.

35. D. *Note.* The idea is that renunciation and intense devotion are the only way to heaven to the Brahmin and all other classes.

at sun-set he should repeat *Gayatri* and contemplate the Lord observing perfect silence and keeping the mind thoroughly calm.

3. He should study the Vedas from the preceptor; if called he should be very prompt and prepared to do his bidding; in the beginning and at the end he should bow to him touching his feet with his head.

4. He should wear the Mekhala (a girdle made of some sacred grass), the skin of the black antelope for his garments, matted locks, carry the sacred staff, and a jar of water and also put on the sacred thread with darbha grass in his hand as laid down in the sastra.

5. Morning and evening he should obtain alms and offer it to the preceptor; if permitted, he may eat of it; if not, he should sometimes fast.

6. He should be pious and pure in his habits and character, moderate in eating, skilful in doing any work, have faith and control over the senses, and only to the absolutely necessary extent he should talk to women or even to those who are under the influence of women.

7. He who has taken up the vow of brahmacharin, not being a *Grihastha* (i.e. a householder) should avoid all talk of women; for the senses are naturally capable of spoiling reason and carry away with them the mind (heart) of an ascetic, too.

8. A brahmacharin being youthful should not get (allow) the women of the preceptor's family, especially those who are youthful, to comb his hair, to anoint him or wash him or to do any other thing like that.

9. Truly the woman is fire and man is like unto a pot of ghee; one should avoid the presence of even one's own daughter in secluded places; and even at other times (in public places) he should be at the place only so far as some necessary duty requires.

10. Till he comes to the firm conclusion that all this Universe is illusory, and he is a perfect master of his mind and senses, i. e.,

5. *Sometime.* V. When for the sake of testing his mind the preceptor forbids or does not give permission.

D. As punishment for any fault.

6. *Only.....extent.* V & D. Only as far as it may be necessary for securing his purpose.

9. *At other times.* D. On occasions fit for meeting on ordinary duties.

10. V. As long as the Supreme Lord keeps this body of the Jiva capable of discharging its functions, the notion involving attachment to it as the god, man, Brahmin, etc., continues to be and leads to many illusions, and till that notion remains one should not

becomes one with the Supreme, the notion of duality would not come to an end and all the wrong course is due to it.

11. All this is, it is said, applicable even to the householder and the ascetic; the only difference is that it is optional for the householder to dwell in the preceptor's house, for he is bound to be with his wife at particular seasons.

12. Anointing the body and the head and washing it, transactions with women, pictures of women, flesh, wine, garlands, sandal pigment, ornaments— those who are in the vow of celibacy ought to avoid all these.

13. Having thus lived in the house of the preceptor, learnt the three Vedas, the *six Angas* and *Upanishads* and having understood their meaning as far as necessary for his purpose and to the extent of his power of understanding,

14. If he can afford, he should fulfil his preceptor's desire by giving him what he chooses and, having taken his permission, he may return to the house, go to the forest or become an ascetic, or he may continue to live there.

15. He should see (contemplate) the Lord Adhokshaja as present in his sacred fire, preceptor, himself, all the beings together with the creatures depending upon Him, though the Lord is not limited by them.

or may not give up the duties imposed on him. Or as long as the Jiva is able to keep this body etc. Or so long as the Jiva continues to be in this body though possessed of the knowledge of its being distinct from *self* and so long as he is able to do he should not give up the duties laid down in the sastra.

D. *Note.* If the mundane bondage were absolutely unreal, there would be no necessity for the practice of Dharma. This idea is brought out by showing that the creation is real, for the Almighty Lord is capable of creating a real world.

D. So long as the Lord keeps the Jiva in a state of worldly knowledge which is really ignorance of truth, the wrong notions cannot disappear and so long as the mundane bondage opposed to the nature of the Jiva continues to be.

11. *Guruvritti.* V. Celebate life difficult to be observed in the house of the preceptor.

D. Living with the preceptor, celebate life, alms-taking, all these ceased to be as soon as one becomes a gruhastha.

12. *Note* V. *Flesh, wine etc.* Are mentioned with reference to Kshatriya and others.

D. Reads *Avalepa*, pictures of women *for* haughtiness or pride.

13. V. Takes another reading and recommends it which means, "having closed the celebate life." Now read "having closed the celebate life" for "having understood their meaning" etc.

14. *There.* V. Takes this as referring to Brahmachari's life or Grihastha's life.

15. V. Says that the ascetic has no fire and hence what is laid down in this verse does not refer to him.

D. *Note.* It is clearly laid down here that whatever duty one performs should be done as an act of worship offered to the Lord and not with the notion that the doer is one with the Lord.

16. A brahmacharin or Vanaprastha, an ascetic or a householder who is possessed of these qualities, conducts himself in this way and has known all that is necessary to be known, surely attains to ParaBrahman.

17. I shall next state the restrictions approved by sages, and enjoined, upon Vanaprastha who, observing them and becoming a contemplatist here, would certainly attain to the region of Rishis.

18. He should not eat of the produce raised by tillage or raw things or what is cooked as food or even what may naturally grow out of season: he should only eat what is ripe or cooked under the sun's heat.

19. He should with grains of wild growth prepare and offer into the fire Charu and Purodasas which are of a permanent character. When a fresh supply of food and these things is obtained, he should avoid the use of the old (supply).

20. Only for the sake of his fire he should seek after a house like a hut or a mountain cave; but he should himself bear (not fear to bear the severities of) wind, snow, fire, rain and sun's heat.

21. & 22. Wearing uncut the hair, beard, nails, without washing the dirt on his body and having matted locks, furnished with a jar of water and a deer skin and with the only furniture of a staff, barks and the utensils and things connected with his sacred fire, observing silence, he should live in the forest for twelve years or eight or four or two or at least one year,—to that length of time by which the mind is not brought to confusion through difficulties.

23. When, through diseases or old age, he is not capable of that course of duties proper to him, he should observe fasts and other vows in trying to gain wisdom (knowledge of divine things).

24. He should withdraw the sacred fire into his own self, renounce the notions and attachments of "I" and "Mine," and according to his fitness, contemplate all the gross effect as becoming one with its causes.

17. *The region of Rishis.* V. Maharloka or Vishnuloka.

D. Vaikuntha.

19. *Which.....character.* D. Laid down as fit to be observed at particular times.

23. *Other vows.* V. Those that are mentioned in the following verses.

D. Abstinence to be practised every fortnight, month and so on as Yagnavalkya points out.

25. Possessed of understanding he should see that all the special divisions of Akasa in the body are absorbed into Akasa (the sky), breaths into the air, all warmth into the principle of heat, blood, phlegm and puss into water and the remaining things of a hard character (characterised by hardness) into the earth, all in the (reverse) order of their origin;

26. The organ of speech together with whatever is spoken into fire, the handicraft and the hands into Indra, steps (or feet) along with their motion into Vishnu and the organ of pleasure together with pleasure into Prajapati, Daksha;

27. The organ of discharging with the act into Mrityu; (he should direct them) to their proper places; the sense of hearing with the sound into the cardinal points, the sense of touch and the touch itself into the presiding Atman (Vayu);

28. Colours with the sense of seeing, O king, into light he should direct; the tongue with Varuna into water, the sense of smell and the things appealing to that sense into the earth;

29. The mind with its activities and objects into Chandra; understanding with things of understanding into ParaBrahman and the actions with Ahankara into Rudra actuated by whom the activity associated with "I" and "Mine" proceeds, the faculty of feeling with Satva into the Kshetrajna and *Vaikarika Ahankara* along with the gunas into the unchanging Brahman;

30. The earth is absorbed into water, water into fire; fire into Vayu and Vayu into Akasa and Akasa into the principle of *Aham* and that into Mahat and that into Avyakta (*Pradhana*) and that into Paramatman.

25. D. Begin. having correct knowledge of Paramatman and control over the mind.

27. *The cardinal points.* V. That is, the deities presiding over them.

Their proper places. D. That is, the things presided over and the duties respectively.

28. *Light.* V. The sun god.

The earth. V. The gods known as Aswins.

29. *ParaBrahman.* V. Chaturmukha.

D. Brihaspati.

Unchanging Brahman. V. Into the Mahattatva.

Satva. D. The righteous and meritorious Karma.

Kshetrajna. D. Hiranyagarbha.

30. *Aham.* V. Tamasa Ahankara.

Avyakta. V. The root principle of unintelligent matter associated with the Supreme intelligence in the subtlest state.

Kutastha. D. The main Ahankara Tattva.

Into Paramatman. V. Into Jiva actuated by the Lord within him.

31. Having thus realised himself as Paramatman, nothing but consciousness, and been rid of the notion of duality, he may cease to be active like the fire that has consumed its own source.

ADHYAYA 13.

The duties of the ascetics. The story of a sage in the form of an Ajagara (boa-constructor).

1. Narada said:— But one fit for it should become an ascetic, have nothing but his own body to own, observe the rule of staying but one night in any village, having no desire (to achieve);

2. If at all, he should wear no clothing but a piece (of cloth) to cover his shame and except in serious danger he should not resume anything once renounced other than his staff and other characteristics of an ascetic.

3. Alone he should go about accepting only alms, finding delight in his own self, unsheltered, friend to all beings and devoted wholly to Narayana with a serene mind.

4. He should see all this Universe to be in Atman who is distinct from causes and consequences and not subject to decay and see Atman the Perfect Brahman (to be present) in all that are in the form of causes and consequences.

31. *Rid of.....duality.* V. Rid of attachment in respect of birth and quality.

31. D. Having realised the imperishable Paramatman abiding in the imperishable and unchanging intelligent Prakriti as remaining without the activity of creating, destroying, etc., and having the faith that other than Hari there is no absolute principle, he should desist from every activity in the state of His blissful contemplation.

1. *Fit for it.* V. If able to discharge the duties of other orders of life.

D. If able to bear all difficulties and conquer desire and other passions.

2. *No clothing.* D. *Note.* He may also use a piece to cover himself with when heat and cold are excessive.

Staff.....ascetic. V. Includes other things such as sacred thread.

D. Reads—marks and the control.

Note. Marks of Chakra, Sankha, etc. Danda is the control over the mind, the tongue and the body, *i.e.*, complete self-discipline. The staff is the only external mark of the Paramahamsa.

4. V. The whole universe is the inseparable body of the Supreme Being who pervades as the Ruler and Director hereof from within.

Who is distinct.....decay. D. Who is distinct from and far superior to—and without an equal or a superior.

5. At the point of passing from sleep to wakefulness (or vice versa) one should try to observe the true nature of Atman and thereby see that bondage and release are but illusory and not real.

6. He should not have a welcome view of the inevitable death or of the fickle life; but he should only look forward to Time which brings about the birth or death of beings.

7. He should not give his mind to bad sastras (treating of subjects other than Atman) or betake himself to any trade in life, should avoid disputations, should not subscribe himself to one particular system of thought.

8. He should not attach pupils to himself or study many books; should not take to expounding the sacred lore or endeavour to establish anywhere monastaries and other institutions (or to raise edifices).

9. The life of an ascetic who has become a mahatman with tranquil and unperturbed mind (i.e., attained full wisdom) is not generally meant for acquiring righteous merit; when wisdom is attained, he may continue to practise or abandon (the means adapted for its attainment).

10. He who has realised his purpose and is full of wisdom should not show by any sign his true character and must behave like a mad boy (or man); though learned he should show himself like a dumb creature in the sight of men.

11. On this very point, an old historical account is handed down in illustration; it is a conversation between Prahlada and a

5. V In the morning and evening (or in dream) he should realise his own self and the wonderful powers of Paramatman and thus see that bondage is an external condition instituted by the Lord's will, but not an essential part of the Jiva.

D. Both morning and evening he should contemplate how he is everyday taken in sleep into the presence of the Lord and how Sri Narayana is the absolute Supreme Being by His very nature and how the bondage and release are real and they depend on His will.

6. *Time.* D. The Lord who is called Time and on whom everything depends.

7. *To one.....system.* D. To any worthless system.

8. D. He should not go on acquiring pupils or studying many books treating of subjects other than Vishnu; he should not live by teaching or do what is prohibited such as cultivation.

9. *Note.* An ascetic has to do only those that are helpful in attaining the light of wisdom but not what may bring the merit of righteous acts.

10. D. The wise man who has attained the direct vision of the Lord should have his characteristic qualities completely concealed, give himself to contemplation, behave like a mad man or a boy; though able to read the past and future should be like a dumb creature, and should show himself to mend in such a way that they cannot make him out.

sage observing the Ajagara vow.

12. & 13. Prahlada beloved of Hari went about the world with a few ministers in order to study its true nature (of people at large) and saw some one lying on the bare ground on a cliff of the Sahya mountains at the source of the Kaveri, whose pure brilliancy (glory) was concealed in his limbs thickly covered with dust.

14. People did not know who he was or what he was and what not, by his deeds, by appearances, by words, by any special signs pertaining to the particular caste and order.

15. Prahlada, the great devotee of the Almighty Lord, bowed to him, duly worshipped him touching his feet with his head and eager to know (the fact), put him the following question.

16. Thou hast a stout body like a person who exerts himself and has every comfort; wealth or means can be had only by those that exert themselves, and comfort is the lot of those that have enough of means; and indeed only those who have all comforts have a stout and well-developed body, but not otherwise.

17. Certainly and evidently thou art lying perfectly idle, O sage, dost not own any wealth or property, through which alone comforts can be had; pray tell us if it is fit to be told us how, O sage, thou without any comforts hast a stout and strong body.

18. Thou art learned, capable of exertion, endowed with a keen eye and with a power of speech wonderful and sweet, and impartial; and whilst the rest of the world is working hard, thou liest down or simply lookest on it.

19. Narada said:— Thus enquired by the Lord of Daityas, that great sage, impelled by his nectar-like speech, smilingly said to him:—

20. Brahmana said:— O foremost Asura, thou knowest this and thou art indeed beloved of all the great and by thy inner eye thou knowest the occasion for, and the objects of, men's act or omission.

18. *Or simply.....it.* V. & D. And thou dost not hate it or laud it.

20. *By thy inner.....omission.* D. By the light of wisdom thou hast through the grace of the Lord, thou knowest conclusively the occasion for any act or omission.

21. He, who has always in his heart the glorious Narayana, is able, like the sun that dispels external darkness, to shake off ignorance by virtue of his pure and absolute devotion.

22. Still, O king, we shall answer thy questions as we have studied them, for thou art worthy of being esteemed by those who seek after the purification of their own self.

23. By the powerful Desire, the constant source of the stream of Samsara, not possible to be satisfied with the enjoyment of proper objects, I was impelled to do many actions and was consequently driven into various bodies (born as different creatures).

24. By the same force of desire, under the direction of Providence, brought down to this human life, I have been wandering as impelled by Karma, this human life being a way on the one hand to Swarga and Moksha and on the other, to the brute life or human life again.

25. Even here having observed the failure of those living in married life and working hard for pleasure and avoidance of pain, I turned away from it.

26. Happiness is the very essence of Atman (intelligent being) and the fact is discovered when all activities are cut off; and having realised that all experiences, the result of fancies in the mind, are transient, I am lying quiet.

27. Having indeed forgotten this fact that what he is in quest of is in himself and having entered the unreal field of duality, man falls into the horrible and wonderful Samsara.

28. He, who thinks of finding his purpose outside himself, is

21. V. In thy case the Lord Narayana pleased with thee for thy absolute devotion abides in thy heart and like the sun dispels all darkness.

D. Add *specially* before *abides* in the above.

22. *As.....for thou art, etc.* D. For it is a great virtue to converse with thee for one who seeks after the purification of one's self.

23. *Not possible etc.* D. Not possible to be satisfied with vulgar objects of pleasure.

26. D. Since blissfulness, though the essence of Jiva, is possible to realise through the grace of the Almighty Supreme Lord of absolute bliss, the wise man should see the character of the pleasures arising from the contact between the mind and objects and ought not to seek after them.

27. *Having entered.....duality.* V. On account of the wrong notion of thinking himself to be god or a man and so on, though such a difference does not really exist in himself.

D. Owing to Dwaita, *i.e.*, the misapprehension of the truth which can be cleared only by the Lord's grace.

28. *He who.....outside himself.* V. He who, forgetting his naturally blissful, state, thinks of finding his purpose elsewhere.

comparable to that person who, longing for water, runs towards Mirage, leaving the water (near) concealed by its own out-growth.

29. All the acts and endeavours go to waste of that man who hopes and tries to find his happiness as well as the termination of misery by means of the body and other circumstances under the control of Providence and does not acknowledge the Supreme Being.

30. What satisfaction could be brought by the objects of desire and pleasures purchased with great effort, to the mortal who is not at all free from the three kinds of miseries, viz. Adhyatmika and Adhidaivika and Adhibhautika.

31. I see the pains suffered by the rich who are greedy, have no control over their mind, have no sleep through fear and (only) suspect danger in every direction.

32. I see how those, that have life and wealth, expect every moment fear from the king, the thief, the enemy, his kith and kin, birds and beasts, from mendicants, Time (Yama or death) or his own self.

33. Therefore the wise man should eschew his longing for both life and wealth, which form the source of grief, delusion, fear, anger, love, despondency, pain and other states of men.

34. The bee and the great serpent are the two great preceptors in this world and by their example we have gained this spirit of renunciation and contentedness.

35. I have learnt renunciation of all desires from the honey-gatherer; for, another may kill the lord like the bee and carry away the wealth that is got with great pains.

36. Having desisted from all activity, I am contented with what I get by chance; if I do not get anything I lie down like the great serpent with an undaunted mind in my own strength for many days.

37. Sometime I eat very little; sometime a large quantity of food, whether tasteful or distateful (good or bad); sometimes highly dainty dishes, sometime very poor meal.

38. Sometime what is brought with good faith and devotion (with sincere feelings of kindness); sometime what is given without

D. He who .....purpose from somebody other than the absolute Lord Hari is etc.

29. *Providence.* V. Karma.

Does not.....Supreme Being. V. Is completely under the influence of Karma.

due respect, or even disrespectfully; sometime I eat again after having once eaten; sometime by chance I eat both day and night.

39. Sometime I wear linen cloth or silks or deer skin or rags or barks of trees or whatever else that comes within my reach; I enjoy what is ordained by Providence with a contented mind.

40. Somewhere I sleep on the bare ground and sometime on grass or leaves or stones or in ashes; sometime on a fine bed stuff, on a cot, in a palace as the Lord wills.

41. Sometimes I bathe and have my body covered with pigments, wear good clothes, garlands and ornaments; sometime I ride in cars, on elephants and horses; and sometime I am sky-clad like a spirit.

42. I do not censure or praise the people who are crooked by nature; I only pray for their welfare and final beatitude, being absorbed into Paramatman (Vishnu).

43. He should offer as an oblation the notion of difference into the faculty that grasps it and that faculty into the mind that takes unreal things for real things and that mind into the Vaikarika (Satvika) Ahankara and that Ahankara he should regularly offer into Maya through Mahattatva.

44. And that Maya into the self-realisation of Atman. Thus, having a perception and thereby become free from activities and firmly fixed in Atman of self-realisation, the sage should cease to have anything to do.

41. D. *Note.* These several experiences may relate to the same life or different life.

42. *Being.....Vishnu.* V. I also pray for unswerving concentration of the mind on the Lord.

D. I always pray for the continuance of my faith in Hari as the one absolute Lord of the universe.

43. *Notion of difference.* V. In respect of species, complexion etc.

44. *The sage.....to do.* V. The sage having a perception of the Lord abiding in him and become free from activities and having attained the pure state of his self which is but a body to the Lord should cast off the body.

43 & 44. D. He should contemplate thus--That universe is withdrawn into Agni presiding over mental activity, Agni into Indra presiding over the mind that is tossed among various things and that Indra into Rudra and Rudra into Mahat-tattva into intelligent Prakriti (thus the unintelligent products into unintelligent causes and one deity being under the control of the higher deity) and the intelligent Prakriti into her Lord Sri Narayana. Having thus contemplated he becomes a Sage knowing everything fit to be known and attains a direct vision of the Perfect Vishnu who is eternally in the realisation of His infinite glory and blissfulness.

45. I have thus explained to thee my own life, though kept very secret, which is far different from the range of the world and Sastra (in the view of the ignorant); for, thou art highly devoted to the Supreme Lord.

46. Narada said:— Thus the lord of Asuras listened to an account of the Paramahamsa course given by the sage and honoured him and, very much rejoiced at it, went home with his leave.

ADHYAYA 14.

The duties of the householder.

1. Yudhishtira said:—O divine sage, be pleased to explain that excellent course by which even a householder may find the path to heaven, though he be like me possessed of a mind clouded in the household life.

(1) Narada said:— [Thou hast, O blessed one, for the benefit of the world, started a very good enquiry, I shall truly tell thee how his duties may lead a man to Moksha].

2. O king, a person in the householder's life should do duties proper to that life, resigning them to Vasudeva directly and also worship the great sages.

3. He should be constantly listening to the nectar-like stories of the Almighty Lord's avataras with perfect faith and at proper time: (whenever possible) he should be in the association of people of pure mind.

4. Even like a person who rises after dreams, he should, through association with the righteous and wise men, slowly cut off his attachment to his body, wife, children and the like, as they naturally become separated and rise from them.

45. *My life.* D. Also the life of a Jiva and the relation and work of Paramatman.

2. *To Moksha.* V. To the attainment of Gnana yoga.

3. *Whenever.....minds.* D. Omit this in D. Reading. After *stories* supply "yearned after by people of serene mind.

4. *Note.* Just as a person ceases to have attachment to things present in a dream, so a wise man should rid himself of attachment to all worldly things.

5. Having attended, only to the indispensable extent, to his body and house, the wise man should get free from attachments; but seeming to be one full of attachments, should exhibit himself as a mortal in the midst of the mortal world.

6. Free from attachment the wise man should simply give his assent to what his kinsmen, parents, sons, brothers, friends or others say or desire (propose).

7. A wise man should with a free mind attend to the course of duties already described, while enjoying all that wealth as created and given by Hari whether it is of the celestial world or of this earth or of the mid-air.

8. Creatures have a right for things only to that extent with which his stomach is to be filled; he who claims a right to anything more is a thief and deserves punishment.

9. He should regard as his own children, beasts (deer), camels, asses, monkeys, rats, serpents, birds and musquitoes; for, very little is the difference between these animals and his own children.

10 Though a householder, he should not undergo extraordinary pains to secure the Trivarga, viz., Dharma, Artha and Kama and he should only enjoy anything to the extent ordained and afforded by Providence according to time and place.

11. He should duly share the objects of his pleasures and enjoyments with dogs, sinful people down to Chandalas; and he should allow even his own wife to be helpful to other beings, though men have a peculiar notion of right for the services of their wives.

12. (For) a wise man should forego his notion of right (as his own) with reference to the woman (his wife) for whose sake he (the worldly man) would give up his life or kill his father or preceptor;

5. *Should.....mortal world.* V. Should think that mortal character belongs only to the mortal body.

D. Should rise above his mortal nature and live like an ascetic.

9. V. Omit *birds.*

D. Has *cats* for *monkeys.*

11. *And even he should, etc.* V. And he should cease to have attachment even to his wife, one as she may be; for men's attachment to the wife is peculiarly strong.

D. Reading. *Latter half.* Construed together with the first half of the following verse. "Even when he has a wife for whose satisfaction he would give up his life or do away with his father and who would deprive him of all his courage, he should get her to be helpful to other beings and thereby pave his way to good".

12. *Latter half.* D. Even if the belief in her remains unsubdued and he is under the force of that feeling he should try to get rid

and by this man through this renunciation the unconquered Lord becomes conquered (i.e., His grace is secured).

13. How despicable is this worthless body that finds its end in being changed into worms, filth or ashes, as also the wife contributing to the delight of the worthless body! How far different and high is the nature of Atman that covers all space!

14. With what may be left after the sacrificial offerings out of things got by chance, he should make his living and even in respect of that remnant he should not cherish the notion of right or claim; and thereby the wise man may attain to the path of the great Paramahamsas.

15. With the wealth obtained in the exercise of his own duties and by the means proper to him, he should from day to day worship separately the gods, Rishis, men, Bhutas, Pitris and Atman the Perfect Person.

16. Where all the materials required for regular sacrifice as well as the qualifications are richly possessed, he should worship the Lord by means of Agnihottra and other sacrifices, according to the rules laid down for the extensive and special sacrificial courses.

17. O king, this Almighty Lord Hari who accepts all sacrifice is not indeed so highly worshipped and propitiated through Agni as he is by means of offerings given through the brahmin.

18. Therefore do thou worship this Lord who is the Antaryamin (and of whom brahmin is the mouth) in the proper manner, who is present in the brahmins, in the gods, in men and other creatures with the various objects of enjoyment, in the order of the gods and brahmins and others.

19. In the month of Bhadrapada, the twice-born one should, according to his means if rich enough, perform *Sraddha* during the dark fortnight for propitiating his parents and kinsmen.

20. And also at the beginning of Uttarayana and Dakshinayana and on the first days of the months of Chaitra and Asvayuja,

of his attachment to her when she is not amenable to his directions.

13. *That covers etc.* V. Who is like Akasa untouched by anything.

14. *Got by chance.* D. Which are capable of promoting the attainment of wisdom.

16. *Vaithanika.* V. Laid down in Vithana *i.e.*, the book treating of ritualistic processes.

18. V. Says the use of the imperative mood implies that Yudhishtira should practise the same rule being himself a grihastha.

on a Vyatipata day; on a day when the Thiti is shorter in length than a day during eclipse of the sun, or the moon, on Dwadasi day conjoined with Sravana;

21. On the third day of Vaisakha and also on the ninth day of Kartika, bright half; and in the four months of Margaseersha to Phalguna during the Ashtaka days of the four dark fortnights.

22. In the month of Magha, on the seventh day of the bright half, on the full moon day of Magha, on the full moon days when the moon is not completely full and on the days on which the stars are of the same as the months;

23. On the Dwadasi day when the nakshatra Anoradha, or Sravana or Uttaraphalguni or Uttarashada or Uttarabhadra is in the ascendant or on the Ekadasi day conjoined with Uttarashada or with the nakshatra under which one is born or with Sravana;

24. These are points of time for attaining prosperity, being very auspicious and on these days a person should by every means try to perform Sraddha; then his auspicious merit will be most effectual as well as favourable to (securing) long life.

25. On these days the performance of ablutions, *Japa*, *homa*, vows of austerity, worship of the gods and brahmins and whatever is offered to Pitris, the gods, wise men and Bhutas bears lasting good indeed (is productive of great benefit).

26. O king, Sraddhas should be performed at the time of the purifying ceremonies observed in behalf of his wife, children or himself as also at the time of cremation of a dead body and annually on the day of death; and any other auspicious functions, such as marriage.

27. Now I shall tell you of the places which may enhance the good arising from Dharma and other acts. That indeed is the most hallowed spot where a virtuous recipient is found.

28. For he is the representation of the Almighty Lord in whom abides all the world, mobile and immobile. That is holy place where there is the brahmin house characterised by tapas, knowledge and kindness;

23. *Note.* Those that are special worshippers of Vishnu do not perform ceremonies on Ekadasi day.

Fourth foot. . If the star of nativity is in conjunctic th Mrigasiras, that day is a day for worshipping the Pitris.

28. D. Begins thus— that is a holy place where the Lord's votary happens to be and there the whole creation exists.

29. Wherever a sacred image of Hari is set up, that is a spot for acquiring great merit and realising blessings and also those places through which flow Ganga and other rivers celebrated in the Puranas;

30. Pushkara and other lakes and the places occupied by the worshipful sages and wise men, the Kurukshetra, Gaya's head, Prayaga and the hermitage of Pulaha;

31. Naimisharanya, Phalguna, (Harapura or Cape Comorin); Setu (Rama's bridge), Prabhasa, Kusasthali, Benares, Madhura, Pampa, Bindusaras;

32. The hermitage of Narayana, Nanda, Sita, the hermitage of Rama and others and, O king, all the Kulachala mountains, the Mahendra, Malaya and the like;

33. These are very holy places, as also those where the sacred images of Hari are enshrined; he who is intent upon seeking after merit should constantly visit these places; for, the righteous duty done at these places bears men more than thousand times the fruits that accrue elsewhere.

34. On this question wise men, foremost among those that know the worthy recipients, have come to the conclusion that Hari is the only one recipient; for, the whole world of moving or stationary beings is constituted of Him.

35. Accordingly Achyuta was conclusively shown to be worthy of being first worshipped in thy Rajasuya sacrifice, though there were present the gods, rishis and other worthy souls as well as the sons of Brahma and others.

36. This tree of the Universe filled with innumerable crowds of Jivas is a very large one; Hari, being the root thereof, His worship brings satisfaction to all the jivatmans.

37. All these bodies going by the name of men, beasts and birds, Rishis and the gods, are created by Him and it is He who in the form of Jiva dwells in these bodies and hence called Purusha.

33. D. Duty or Dharma that is spoken of here and done at these places, etc.

34. *Is constituted of Him.* V. Is filled by Him.

D. Is pervaded and ruled by Him.

36. *Note.* The worship done to any other or regard shown with the belief that it is done to the Lord present in every being, becomes the source of satisfaction to all beings.

37. *In the form of Jiva.* V. In the body which is Jiva himself and also known as Jiva.

D. Along with the Jiva, His likeness and giving the Jiva that name.

38. O king, the Almighty Lord exhibits Himself with some graded difference in all these beings; therefore a Purusha (an embodied being) is a recipient in the same degree as Paramatman exhibits Himself in or is observed in the particular individual.

39. O king, in Treta and other later ages, seeing that men were disposed to look upon one another with contempt and disregard, wise men instituted Hari's image for the purpose of worship and other duties towards Him.

40. Thenceforward some worship with great devotion Hari in the images. However the worship (though performed) is not fruitful to those that hate Purusha (the Perfect Lord present in His creatures).

41. O king, even among men they say that the brahmin is the worthy recipient who bears the Vedas the body of Hari, along with the virtues of tapas, knowledge and contentment.

42. Indeed the brahmanas who purify the three worlds with the dust on their feet form the Supreme Deity to Sri Krishna, the Lord of the world.

ADHYAYA 15.

The duties common to all Varnas and Asramas.

1. Narada said:—Some Brahmins are specially devoted to the duties enjoined upon them, and some to performing Tapas, O king; some again to the study of the Vedas and others still to teaching, while some others are devoted to the attainment of wisdom and perfection in Yoga.

2. He who would look forward to extensive (lasting) merit, should bestow the gifts of food and other things intended for the Pitris and also for the gods, on one who is devoted to knowledge

38. *Note.* The Lord exhibits His glory and presence more or less according to the wisdom, devotion and other qualities of the several Jivas.

40. D. *Note.* Those, that worship the Lord in an image while hating Him in His creatures, cannot attain His perfect grace and might perhaps derive some worldly benefit.

1. D. The five classes are respectively, (1) Gruhasthas, (2) Vanaprasthas, (3) Brahmacharins (4) Hamsas (Kutichaka, Bahoodaka and Yoganishta) and (5) Paramahamsas.

2. *Extensive merit.* V. Moksha.

and wisdom, and in the absence of such a person, on others according to their merit.

3. In observances intended to propitiate the gods or Pitris he should, even though very rich, feed two Brahmins and three Brahmins respectively, or only one in either case. He ought not to entertain a large number on *Sraddha* occasions.

4. By doing them on a large scale and distributing the gifts among his own relations, the main conditions are not properly fulfilled; —the conditions of proper places and time, piety, devotion, articles used for the purpose, worthy recipients and proper attention to them: but they are, only when a limited number is entertained.

5. When a proper place or time offers itself, a hermit's fare offered to Hari and given piously and devoutly to a worthy man according to Sastras, bears all the desired fruits and becomes a source of inexhaustible merit.

6. In properly distributing food among the gods, Rishis, Pitris, and Bhutas, self and relations of self, a person should consider all that (all of them), as the forms of the Supreme Lord.

7. In Shraddha he should not offer flesh nor should he at all eat it, if he knows the truth of Dharma; what supreme gratification arises from the simple fare of a hermit cannot be had by killing animals.

8. For men who are intent upon (pursuing) the true course of Dharma there is no higher Dharma or righteous course that can be compared to this—to refrain from inflicting injury on any being.

9. Some men of great understanding, knowing the truth of sacrifices and free from desires, offer all the sacrifices usually done in the form of external activities, into the fire of self-control kindled by wisdom.

10. On seeing the person who proceeds to perform sacrifices with gross physical substances, creatures are filled with fear thus—"This merciless creature not knowing the truth of it and only thirsting after my life would kill me".

11. Therefore he who has a true perception of Dharma should

6. *As the forms of.* V. As being under the control of the Lord as Antaryamin.

9. D. Here those that are in the Nivritta force are described.

10. *Not knowing the truth.* D. Not grasping the spirit of the rule laying down the performance of sacrifices.

from day to day discharge his daily and special duties, contented with even the hermit's fare providentially got by him.

12. Vidharma, Paradharma, Dharma-abhasa, Dharmopama, and Dharmachala—are the five branches of (the Tree of) Adharma: the man who knows what true Dharma is, ought to shun these like Adharma itself (what is distinctly prohibited).

13. Vidharma is what one does to obstruct Dharma; and Paradharma is that which is laid down for another; Upadharma is the course of heretic or of the hypocrite, and Chaladharma is misinterpretation of the text and an attempt thereby to pretend to follow the letter of the rule.

14. That course of action which is sketched by men according to their fancy is Dharma-abhasa, being quite different from what is laid down by the Vedas for Varna or Asramas. (On the other hand), who would find it unacceptable to follow that course of Dharma which is, agreeably to his nature, laid down for his peace and happiness?

15. The penniless man ought not to exert himself for money (by begging) or even follow particular professions for the sake of performing some righteous duty or for the sake of his living. The very inactive state of the person who keeps quiet will bring him his living as in the case of the great serpent.

16. How could that happiness which is reaped by the man who sits quiet, contented and delighted in his own Atman, be obtained by that person who, urged by the desire of pleasure and covetousness, runs about in different directions in quest of wealth?

17. To the man of a contented heart all the directions always promise perfect happiness, just as for the person whose feet are protected by shoes, there is complete security from gravel, thorns and other things (that may injure his feet).

18. O king, with what cannot a contented man get on, say even with water? (*i.e.*, A contented man can get on with any simple means, even with mere water). People behave like the dog on account of their desire to gratify the sense of touch or of taste.

13. *Chaladharma.....text.* V. & D. quibling and interpreting the text so as to completely subvert the idea of Dharma.

15. *Aniha.* D. To avoid the trouble of finding nourishment to one's own body.

18. D. He who is contented with and rejoiced at the realisation of the Lord and full of renunciation would get on even with mere water, etc.

19. Of a brahmin who is not contented, the spiritual power, learning, Tapas, reputation, all leak out and through his uncontrolled senses, (D. through his senses given to objects) his wisdom becomes dissipated.

20. A person might cease to have the passion of love under the force of hunger and thirst; or he might see the end of his anger (revenge) when the fruit of it is seen; but no one sees the end of his covetousness, even by conquering and enjoying all the directions of the earth.

21. O king, many who are learned men of extensive knowledge, capable of clearing other's doubts, and some even who are leaders of great assemblies, fall through want of contentment.

22. A person should conquer desire by shunning the wish or determination to gratify it and conquer the passion of anger by eschewing Kama (desire to gain particular objects), and covetousness by seeing the evil in the worldly things sought after and fear by a thorough perception of truth.

23. He should get rid of grief and attachment through a distinct knowledge of what is Atman and Anatman, and of hypocricy by service at the feet (D. association with) of the great and the interruptions to Yoga (concentration) by the force of silence and avoid harm to other creatures by cherishing no love to the body and its belongings.

24. He should get over the troubles arising from other beings through kindness and mercy and those caused by the gods through contemplation of the gods and those arising in his own body and mind by the strength of Yoga practices (Pranayama and the like), and sleep by using Satvic food and the like.

25. He should conquer Rajas and Tamas by means of the Satva and also Satva by complete withdrawal from activity; and he may

19. *Tejas.* V. Brahminic glory.

D. The power to curse and bless or the glory of celebate life.

19. *Wisdom.* D. Knowledge acquired or intuitive knowledge.

23. *A distinct knowledge.....Anatman.*

V. A distinct knowledge of the mortal nature of man and of passing through different lives.

D. A conclusive understanding that Paramatman is omnipresent.

By cherishing etc. D. Devoid of desire for prohibited pleasures.

Harm to other creatures. D. By means of controversy.

25. *By Satva.* V. By Satvika food and

have all this conquest assured to him through his intense devotion to the preceptor.

26. All that is imparted to, and learnt by, any one who improperly regards, as an ordinary mortal, his Guru (Preceptor) who is directly the Almighty Lord and gives him the light of wisdom, is comparable to the cleansing or bath of an elephant.

27. This guru is indeed directly the Almighty Lord, the Supreme Ruler, Pradhana and Purusha (matter and self) whose feet are sought after by the great masters of Yoga and the ignorant world regards him a mortal.

28. All the rules restricting the conduct and habits of man have but one purpose to serve, viz., restraining of the six passions; and they would be only a source of mere labour and pain if they do not lead to contemplation and concentration.

29. Just as agriculture and other pursuits and their benefits cannot bear the fruit of Yoga (Moksha), so also the performance of sacrifices and the construction of wells and tanks would all tend to evil consequences in the case of an unrighteous man (who only looks to the external objects).

30. He, who is resolved on conquering his mind, should rid himself of all associations and give up all his belongings, should be alone in a secluded place, and live by alms, eating but very little of it.

31. O King, in a hallowed and level place he should arrange a seat for himself, stable, level, not in any way irksome and thereon he should sit, with his body erect, contemplating the sacred syllable.

32. He should properly control the breath (Prana and Apana) by the processes of filling, stopping and emptying and fix his eyes on the tip of his nose till the mind should be divested of all passions.

33. The wise man should slowly and gradually confine it to the *heart* by bringing the mind back from the several objects to which it has gone out, wandering under the force of passions.

34. And the mind of the ascetic, who is thus day and night

by the development of Satva quality.

By complete.....activity. V. By being indifferent to the feeling of joy.

D. By intense devotion to the Lord.

26. D. Reading. "Any one who acts wilfully in violation of his guru, etc".

28. *To contemplation etc.* D. To the course of devout meditation.

29. *Pursuits.* D. Branches of knowledge or arts.

33. *To the heart.* D. To the Lord Hari in the heart.

34. D. *Note.* The physical mind becomes destroyed and the essential nature of the Jiva

given to exercising this control, becomes in a short time peaceful (undisturbed by passions) like fire without fuel (to feed it).

35. Then the mind unassailed by desire and other passions and divested of all activity rises to the experience of blissful realisation of Brahman and would never again turn (towards the Samsara).

36. He who, having first renounced the house, (householder's life) the field of Dharma, Artha, and Kama, again takes to their enjoyment is verily a shameless ascetic who swallows (may be compared to one that swallows) the food he had vomited.

37. Most wicked-minded are those who at one time consider their body to be a lifeless and mortal thing equal unto the offal or worm or ashes, but again think of it as a living principle and as Atman and speak highly of it.

38. &. 39. The omission of religious duties on the part of a Grihastha, the violation of his vow on the part of a Brahmacharin, residing in inhabited places of one engaged in Tapas and want of restraint of the senses on the part of an ascetic:— these are respectively the most vitiating circumstances affecting the four orders and these are the accursed instances belonging to these asramas and they are only aping the form. One should out of pity neglect them as beings deluded by the Almighty Lord's Maya.

40. Having shaken off all the trace of attachments lingering in his mind with the strength of wisdom, if any one should realise the Paramatman, for what purpose and reason should he then seek after pleasures and nourish the body?

41. The wise say that the body is a chariot, the senses are horses, and the mind, the ruling sense, is the reins, the objects are destinations, and the thinking faculty (Reason) is the charioteer and the *heart* (V. Strength) is the all-encompassing cordage instituted by the Lord.

42. The ten vital breaths form the axle, Dharma and Adharma

goes to ParaBrahman not conditioned by a body.

35. V. & D. *Note.* When the Jiva has begun to realise the absolutely blissful Lord, he cannot, and would not, turn to any other object.

37. *Think of it as Atman etc.* D. Those are of intense Asura nature who identify their intelligent nature with the body, etc.

39. *One should out of pity etc.* D.: Here *pity* implies the recognition of nothing but the Lord's glorious powers.

40. *Shaken off.....wisdom.* D. (Reading): having steadied and controlled the mind through discrimination.

its two wheels, the soul (V. the soul having attachment to the body as associated with Ahankara) is the owner (the Lord in it), the sacred syllable is the bow, the pure soul the shaft and Paramatman the aim.

43. & 44. Attachment (love), hatred, covetousness (greed), grief, infatuation, fear, pride, haughtiness, disgrace, jealousy, defrauding tendency, harmfulness, envy and passion, ignorance, hunger, sleep:—these and the like are his enemies; generally creatures are constituted of Rajas and Tamas; and very rare are those that are constituted of pure Satva.

45. While yet he rides in this chariot of human body with all its belongings (the senses and organs) under his control, he should worship the feet of the great and, thereby securing the sharp sword of wisdom and the strong support of Achyuta, and (with it) having destroyed the enemies and become contented with the bliss of self, get free from all things and attain tranquility and (thereafter) cast off this body.

46. Otherwise the horses and the charioteer of wicked senses carry the careless man astray and betray him into the hands of the robbers of objects; and these thieves hurl him, his horse and charioteer down into the well of Samsara full of blinding darkness and beset with the great fear of death.

47. The course of the Vedic Karma is two-fold as Pravritta and Nivritta; by the former he continues to be in Samsara and by the latter he attains to Immortality or Moksha.

48. The sacrificial Karma or Agnihotra and other acts, involves injury to life, wastage of substance, leading to some desired end, creating more attachment; for instance, Darsa, Purnamasa, Chaturmasya, Pasuyaga, and Somayoga (are such).

49. This sacrificial course called *Pravritta* consists of *Vaisva-*

43. *Mana.* D. The wrong notion that takes the unworthy as worshipful.

44. *Generally creatures, etc.* V. *Note.* Generally creatures are constituted of matter which is in its turn a mixture of Rajas and Satva, Tamas and Satva, and so on.

45. *Contented with the bliss of self.* V. Satisfied with the lordly state of being a Mukta.

D. Rejoiced at the direct vision of the Absolute Lord.

D. *Note.* When he has the vision and complete renunciation of worldly objects, his devotion becomes intense and then he is able to sever himself from all that is fit to be cast off.

46. *Blinding darkness.* D. Intense ignorance of the truth.

48. *Injury to life.* Includes injury done to living plants and trees and the like.

deva and Baliharana; (if this is done with any hope of gratifying desires it does not bring peace to the mind); construction of tanks and lakes, temples, gardens, wells, water-sheds, planting trees and the like and is conveyed by the term (*Purta*).

50. The subtle modification of substances thrown (into Agni) as offerings, the smoke, the night, the dark fortnight; Dakshinayana (the region of) Soma, Darsa, the plants and creepers;

51. O king, the food and the seed, the path of the Pitris and again birth in the world;—having gone through one by one of these stages in the regular order he is born here again.

52. Having undergone the sixteen purifying rites from nuptials to death, the (true) Brahmin offers all his active sacrifices (activities as sacrifices) into his (five) senses, the lights of wisdom (that bring the light of knowledge).

49. *Ajeevya*. V. Takes it as equivalent to Ajivika.

D. Takes it to mean "Growing of big trees providing platform underneath them, so that they may become the resort of all beings".

50. D. The merit produced by the offerings of Purodasa, the deities indicated by the terms Dhuma or smoke, night, etc., are the stages on the path of Pitris. Even the full-moon and the New-moon indicate the presiding deities. Those that go by this path do on their return come back throuh water, rain, etc. and on the earth gradually pass through the stages of plants and the like.

50. & 51. V. The Jiva embraced by the subtle modifications of substance such as *Charu* and *Purodasa*, which are the beginning of the next gross body. [The Jiva that departs from lighted heart together with the Indriyas which are subtle forms of Tejas]; the gods presiding over Dhuma, Ratri, etc, (Smoke, Night, Dark-fortnight), Dakshinayana, Soma (the Region of Soma)—So far the path of ascent-- Next the path of descent through Darsa plants and herbs, food, the seed, O king, this is the path of Pitris and of rebirth and having passed through every stage he is born again. [The idea is this:--The departing Jiva goes with the subtle parts of Bhutas attached to him, and led by Dhruva and other guiding Deities reaches the region of Soma, and when the course of experiences there comes to a close, the Jiva with his attenuated body descends through rain into plants and herbs, etc., and thus— gradually attains a gross body].

V. *Note*. An alternative view is— the path of Pitris in the ascending course ends with *Chandra*; then begins the return course downwards leading to birth and ending with the state of reaching Retas (seed) and Pitriloka and Akasa must be taken to lie between Soma and Dakshina Ayana.—

51. D. The Jiva first enters the father in the form of food and then the mother in the form of his seed and thus this path gradually leads to rebirth in the due order indicated in the Upanishads.

52. V. Construes the first half of this "Having.....death" with verses 50, 51.— the latter half and the following describe the course of one that is bent on Moksha.

52. D. By the expression 'activities as sacrifices' should be taken, the deities presiding over the gross sacrificial activities; so also "into his five senses." Here the active offering consists in contemplating each deity as being under the control of the higher one.

53. He offers these senses into the mind (full of various thoughts) and the mind produced out of Vaikarika Ahankara into Speech and Speech into the body of articulate sounds and that collection into the sacred syllable (consisting of three vowels) and that syllable into Bindu and that into Nada and Nada into Prana called Sutratman and that Prana into the perfect Brahman.

54. The path which has the stages watched by the deities presiding over Agni, Surya, (the time) Day Time, the latter part of the day, the bright fortnight, the full moon, Uttarayana, and Brahma and having thus passed on to Brahmaloka, Visva, Taijasa, Prajna, and the fourth Atman, all being gradually absorbed into one, the release is completed.

55. This is called the path of the gods: having reached the different stages in due order, the worshipper of Atman attains tranquility and, being firm in Atman, does not return to Samsara.

56. Even that man who distinctly knows of these two paths of Pitris and the gods made known by the Vedas, through the eye of

53. *Nada into Prana.* V. Nada into Jiva devoted by mind always associated with Prana, and that Jiva into Paramatman abiding in *Mahat.*

53. D. One should contemplate the deities presiding over the senses as under the control of speech (Parvati) and that speech as being under the sacred syllable wherein all the Varnas meet (*i.e.*, Rudra) and Rudra as under Swara (Sesha).

50. & 54. V. Here the path and the stages on the way to heaven are described. By the several terms the Deities presiding over them should be taken. The order should be taken from the Upanishads as follows; Agni, the Day, Bright fortnight, Uttarayana, the year, Vayu, Surya, Chandra, Vaidyuta, Varuna, Indra, and Prajapati.

In the latter half is shown the four-fold form of the Lord as Viswa, Taijasa, Prajna and the Fourth, respectively to be understood as Aniruddha, Pradyumna, Sankarshana and Vasudeva.

54. D. And that Sesha also denoted by the sacred syllable as under the control of Bindu-nada (Saraswati) and Nada under Prana (Vayu) of high blissfulness and that Vayu under the Almighty Janardana through Prakriti. Agni and other terms denote the several gods that guide the Jiva to heaven from stage to stage.

Svarad. Is Indra.

54. *Latter half and* 55 *first half.* Likewise the Jiva has to attain to the Lord in the forms of Viswa, Taijasa, etc.

Paramatman as Viswa, Taijasa, etc. is properly attained to by means of this knowledge and contemplation; so is described as Samanvaya.

55. *Latter half.* V. The contemplatist regularly goes to the several stages and having cast off Prakriti completely and realised his existence on the support of Paramatman and having thus realised his own self does not return to Samsara.

D. Realising at every higher stage a higher measure of bliss and having ultimately attained to Paramatman, becomes immersed in perfect bliss and having taken his stand in that blessed stage he does not return to Samsara.

56. "Made known by the Vedas". D. Ordained by the Lord.

Sastra, does not become deluded though he is still in this body.

57. For, whatever exists before the bodies were produced and after the bodies are destroyed, in and out of them, what is high and low, or darkness and light, knowledge and the known, or the word and the thing denoted by it— everything is Himself.

58. Just as a reflection is, though completely disproved, supposed to be something real, so is everything given as an object of the senses, or whatever is fancied as having an existence; for the reality of the dual existence is impossible.

59. The shadow is nothing whatever of the earth and other things known as the five Bhutas; for it is neither their collection nor their modification nor any of them separately or conjointly and so everything is unreal at the bottom.

60. The five Bhutas, the roots of all the gross bodies, being

Does not etc. D. Does not become deluded and further does not fall down to the lower states of life or hell.

57. V. In the beginning (creation) and at the end (Pralaya), in and out of the beings existing between those two limits, whatever exists as high or low, consciousness (Jiva), the known (the highest intelligent existence), the word and the thing denoted by it, darkness or light (Mula Prakriti and the Jiva in the abstract)— all this is no other than Paramatman, *i.e.*, pervaded and controlled by Paramatman.

57. D. At the time of creation as well as mukti (release from mundane bondage), origin and end, whatever is outside or inside, high or low, knowledge or the known, speech or what is spoken, past or future, the darkening Prakriti or what throws light on it,— all this is Himself— *i.e.*, in the power of Vasudeva, hence spoken of as Himself.

58. Though the objective body continues to be without being lost or missed, still it is considered to be no purpose sought after or gained by man; similarly the objects of the senses, though real, do not form the purpose sought after; for they are both perishable and cannot be the eternal purpose [just as the body in the dreaming state, though seeming to be at the time, is seen to vanish in the waking state, so is the body of the waking state; for the attributes of eternal existence cannot be found in it].

58. D. Just as even the body which is *Pratibimba* is said to be Vastu or Paramatman because He abides in everything and gives everything a place, since the body has a proved existence unlike *Sukti-Rajata*, so also all the objects have a real existence as proved by experiment, since they cannot be made by any other than the Almighty Lord.

59. V. The shadow of trees which are the modifications of the Earth and other Bhutas is none of these— neither their collection, nor their mode or modification, nor anything different from the tree nor anything connected with the tree and hence the shadow is not anything permanent—So is the body though its existence is not separated from Atman.

59. D. The word *Chchaya* means aspect of state or manner— (To translate)— In this Universe it is reasonable to say only that all this exists as it is, because the Almighty alone can make it as such; and no other explanation is satisfactory, for the product called Earth cannot be said to be a mere collection of water particles, or their modification or something produced without water at all or a mere mixture of both.

60. V. *Note.* Like the body, Prithivi and other Bhutas are also non— eternal forms, since they are each a whole consisting of

themselves made of component parts, cannot exist without those parts, namely, their subtle and essential properties; and when the whole ceases to exist, the parts also finally cease to exist.

61. When there is no difference in the thing or it is only fancied under the force of Avidya, the mistake of identifying may arise through similarity between successive perceptions; but it is only of that duration, *i.e.*, it lasts till ignorance is broken up; the significance of the Sastra in the form of injunctions and prohibitions is like that of the distinction between wakefulness and sleep perceived in the course of a dream.

62. The contemplative sage, thinking over the Bhavadvaita,

parts, *i.e.*, collection of many; when the collection is broken up, what are conceived as parts fall off and cease to be the parts of the collection— For this reason the body cannot be taken for the eternal Atman.

D. In the absence of the Lord's gracious will which is the all-powerful cause, the several entities conceived to be causes, cannot produce anything whether they are separate or are together. Earth and other things that support or go to make the world cannot be each a whole thing or what it is, if its parts or essential property such as Ghandha or smell were taken away; that is, everything must cease to exist as such when its characteristic property is taken away, as proved experience also shows. To illustrate: the conception or idea of a cloth cannot be had at all with reference to the thing, as it is not when all its component parts, *i.e.*, all the threads that make it, are gone. Further any combination except in particular form cannot give the same idea. Therefore things exist and produce other things only as they are kept together as substances and characteristic properties and endowed with the virtue of producing effect.

61. V. There might be an illusion due to the similarity of one thing (to another), just when there is a difference between two things in respect of qualities such as knowledge; (but between the body and Atman, no similarity exists in respect of nature, qualities, etc; hence the illusion is due to their natural relation or association: just as the idea 'this belongs to the wakeful state and this is a dream arising in a dream' might be, so is the idea of injunction or prohibition, affirmation or negation, all equivalent to ignorance in the case of Jivas in Samsara. (Another interpretation of the second half). On the wise, the rules "to do" and "not to do" are seen to be binding only till this body lasts; in the same manner the distinction perceived in a dream could exist only till the dream is interrupted.

61. D. If the thing were to consist of two different items, as Earth and smell, it might be possible to have misapprehension induced by similarity; but the separation of the essential property from the substance cannot be made without annihilating the thing itself; and they are known only as making one individual thing. Hence the theory of the perfect cause as the collection of atoms or the like does not account for all that is effected and there is the necessity for granting an all-powerful Intelligent Author. By His will the relation of things as cause and effect is explicable, just as by His will arises the notion of distinction, even in a dream, as 'this belongs to the waking state and this is dream' and as 'this is enjoined on one as right and this is prohibited as wrong'.

62. V. Just as the distinction between the body and Atman is recognised in the Sastra, so also is the Advaita or identity in three respects, *viz*, Bhava, Kriya and Dravya. Realising this in himself or in his mind the contemp-

Kriyadvaita and, Dravyadvaita of Atman and by means of his realisation, shakes off the three dreams, *i.e.* the three states.

63. To think of and conclusively understand, the oneness of substances connected as causes and consquences, like the threads and the cloth, the difference not being real, is spoken of as Bhavadvaita.

64. The resigning of all activities in the form of thought, word and deed directly to the perfect Brahman is said to be Kriya-advaita, O son of Pritha's race.

65. To realise the oneness of Artha and Kama (substance and desire) in the case of his own self, his wife, children and others and also of all the embodied creatures is spoken of as Dravyadvaita.

66. Whatever is not prohibited for any one and what must be done in some particular manner, at a particular place or time, he should proceed to do in the same way, but not differently except under insuperable danger and difficulty.

lative sage, echews on self-realisation the three dreams of Advaita.

62. D. The sage who grasps the true meaning of the Sastra becomes constantly alive to Advaita in respect of Bhava, Kriya and Dravya and when he attains knowledge of self, becomes rid of the three dreams, *i.e.*, dream-like things or environments experienced in the three states.

63. V. *Note.* The subtle and inseparable group of Chit and Achit exhibits itself as the gross group and the notion of difference in substance is without any basis.

63. D. Bhava-advaita consists in realising that one Almighty Lord is in both the causes, viz., Prakriti, its qualities, etc., and their effect, just as the threads which make a cloth are one with it; for other things are powerless to produce an effect without the impulse given by the Lord.

64. V. *Note.* To offer to the Lord all our activities as acts of worship is Kriyadvita; for only then they may bear their proper fruits.

64. D. *Note.* No activity is possible without the impulse from the Lord or His acting through things.

65. V. To realise that the wealth and materials used in gratifying desire are but one, *i.e.*, pertain in common to one's own self, wife, children, etc., as well as all other creatures, is called Dravya-advaita.

D. To realise that one's self, wife, children, etc., as well as Jivas invested with a body are absolutely under the control of the Lord and that wealth and objects of desire are only intended to be offered in worship to the Lord constitutes Dravya-advaita.

66. V. A man should proceed to do duties by realising Advaita or oneness in the unprohibited form between any two things; for he is now confirmed in the course of attaining wisdom, which is free from Samsara.

Note. This verse is intended to convey the necessity and reasonableness of accepting the view of oneness of the thing and its attributes—, the preceptor and Supreme Deity and the like spoken of in the Sastras.

66. D. When not in insuperable difficulty, a person should try to do acts of worship with the substance which he is permitted to use having obtained it from the person from whom he may accept it and at the place and time as may be declared proper in the Shastras.

67. If a man discharges these and other duties laid down for him by the Vedas and is full of devotion to the Lord, he would attain His grace (heaven), even if he be a householder.

68. O great king, may you (all) also completely get over the series of insurmountable difficulties through the grace of the most powerful Lord Krishna, by worshipping His lotus like-feet, even as you have conquered the powerful kings in all directions and successfully performed sacrifices.

69. In the past Mahakalpa I was a Gandharva, Upabarhana by name, highly esteemed among the Gandharvas.

70. Being most pleasing to the eye by my shape and fine form, gracefulness, sweetness of behaviour and perfumes, I was most beloved of women and was ever careless of self, deeply given to the gratification of the senses.

71. Once, in a sacrifice of the gods, parties of Gandharvas and Apsaras women were invited by Prajapatis for the purpose of singing the stories of Hari (D. and they sang there).

72. Informed of the invitation I also went singing in the company of women; the Prajapatis perceiving this ridiculous behaviour of mine, severely cursed me, "Do thou soon become a Sudra, having lost all thy splendour for thy contemptible behaviour".

73. First I was born of a servant-woman; even in that life by virtue of doing service to Brahmins versed in the Vedas, who also realised Brahman; and by association with them I became the son of Brahma.

74. The course of righteousness relating to the house-holder and capable of removing sin has been described to thee; by following that course a Grihasta too may surely attain to the place assigned to ascetics.

68. V. Before *successfully* supply *along with the great Rishis.*

The powerful kings. D. The powerful elephants in all directions, *i.e.*, the rulers in all the directions.

70. *Deeply given etc.* D. Ever desirous of stopping with them in their house.

72. *Ridiculous behaviour.* V. My fault.

D. My fault in mixing with women and in singing emotional songs in the presence of the Prajapatis (Makers of the world).

73. *Association with.* D. Uninterrupted service and devotion to.

74. *Ascetics.* V. Those that have resigned themselves to Paramatman.

The place....ascetics. D. Nivritti marga or Vaikunta through the path presided over by Archis and other deities.

75. In the human world you are indeed highly blessed, for, to your house sages, who purify the world, resort for the reason that Parabrahman concealed under a human form dwells there (in your house).

76. This Krishna is the Perfect Brahman hard to find, ever in realisation of pure bodiless (unlimited) blissfulness, your beloved friend and uncle's son, your soul, most worshipped of you, your Law-giver and Preceptor.

77. May this Lord of Satvatas be gracious unto you, unto us all, whose essential form is not fully described (comprehended) even with their mental faculties by Siva, Brahma and others, and who is best worshipped in silence, devotion and tranquillity!

78. Sri Suka said:— On hearing what the divine sage thus expounded, the foremost one of Bharatas was highly rejoiced and, overcome with love, worshipped Sri Krishna as well as (the sage).

79. Having taken leave of Krishna and Yudhishtira and honoured by them, the sage took his departure and the king was highly astounded to hear that Sri Krishna was the Perfect Brahman.

80. Thus the lines (races) of Daksha's daughters have been severally described to thee, wherein all the moving and stationary creatures, the gods, Asuras, men and others have had their origin.

[Thus ends the Seventh Skandha.]

76. *Ever in.....blissfulness.* V. The embodiment of blissful and absolute consciousness free from defect and misery.

D. Ever in realisation of the blissfulness which is His own essence, which is unmixed with Prakriti and its products or effect.

78. *Overcome with love.* D. Immersed in the flood of loving devotion.